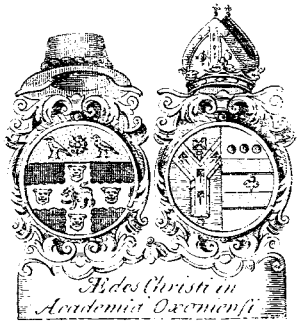


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THE SERMONS OF Mr. Henry Smith,

SOMETIMES

MINISTER

OF

S. Clement Danes,

LONDON.

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All now gathered into one Volume.

LONDON,

Printed for *Obadiah Blagrave* at the *Black-Bear* and *Star* in St. *Paul's* Church-yard, 1676.

To the Reader.

BEcauſe Sickneſſe hath reſtrained me from Preaching, I am content to doe any good by Writing. Happy is that Authour which is in ſtead of others; that after his Book is read, men need reade no more of that matter. I go upon a Theam which many have traverſed before me prolixly, or curſorily, or barrenly: If I have performed by ſtudy any more then the reſt, let my Reader judge, and give Glory to him which teacheth by whom he will. What I have endeavoured, my ſelf do feel, and others know. We are ignorant of many things, for a few that we underſtand: but I have been always aſhamed that my Writings ſhould weigh lighter for want of pains, which is the bane of Printing, and furfeiteth the Reader. Now I ſend thee like a Bee to gather Honey out of Flowers and Weeds. Every Garden is furniſhed with either, and ſo is ours. Reade, pray, and meditate. Thy profit ſhall be little in any Book, unleſſe thou reade alone, and unleſſe thou reade all, and record after, as the Bereans *did the Sermons of* Paul. *It is one of the Births of my fainting, therefore take it with a right hand: and if thou finde any thing that doth make thee better, I repent not that others importunity hath obtained it for thee. Farewell. As* Jacob *bleſſed his Sons when he left them, ſo now I muſt leave my Fruit to others: I pray God to bleſſe it, that it may bring forth Fruit in others, and be the Savour of Life to all that reade it.*

Thine in Chriſt,

H. S.

THE

EPISTLE to the TREATISE

Of the

LORD'S SUPPER.

IN the First Sermon the Adversary is confuted. In the Second Sermon the Communicants are prepared. In both are many Observations, and the words of the Text expounded. Now labour for thy self as I have laboured for thee: I would have thee profit somewhat more by this Book, because it hath weakned me more then all the rest.

Farewell.

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A Preparative TO MARRIAGE.

YOu are come hither to be contracted in the Lord, that is, of two to be made one; for as God hath knit the bones and sinews together for the strengthening of mens bodies; so he hath knit Man and Woman together for the strengthening of their life, because *two are firmer than one.* And therefore when God made the Woman for Man, he said, *I will make him an help*, shewing that Man is stronger by his Wife. Every Marriage before it be knit, should be contracted; as it is shewed in *Exod.* 22. 16. and *Deut.* 22. 28. Which stay between the Contract and the Marriage, was the time of longing, for their affection to settle in, because the deferring of that which we love, doth kindle the desire, which if it came easily and speedily unto us, would make us set less by it. Therefore we read how *Joseph* and *Mary* were contracted before they were Married. In the * Contract Christ was conceived, and in the Marriage Christ was born, that he might honour both estates; Virginity with his Conception, and Marriage with his birth. You are contracted, but to be married. Therefore I pass from Contracts to speak of Marriage, which is nothing else but a communion of life between Man and Woman joyned together according to the Ordinance of God.

Gen. 2. 18.

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Why Contracts go before Marriage.

Exod. 22. 16.

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What Marriage is.

The parts of the Treatise.

First, I will shew the excellency of Marriage; then the institution of it, then the causes of it; then the choice of it; then the duties of it; and lastly, the divorcement of it.

Heb. 13. 4. The Excellency of Marriage

Well might *Paul* say, *Marriage is honourable*; for God hath honoured it Himself. It is honourable for the Author, honourable for the Time, and honourable for the Place. Whereas all other Ordinances were appointed of God by the hands of Men, or the hands of Angels, Marriage was ordained by God himself, which cannot err. No Man nor Angel brought the Wife to the Husband, but God himself; so Marriage hath more honour of God in this than all other Ordinances of God beside, because he solemnized it himself.

Act. 7. 12. Heb. 2. 2. Gen. 2. 18.

Marriage the first Ordinance of God.

Then it is honourable for the time, for it was the first Ordinance that God instituted, even the first thing which he did after Man and Woman were created, and that in the state of innocency, before either had sinned; like the finest flower, which will not thrive but in a clean ground. Before Man had any other calling, he was called to be an Husband; therefore it hath the honour of antiquity above all other Ordinances, because it was ordained first, and is the ancientest calling of Men.

Then it is honourable for the Place; for whereas all other Ordinances were instituted out of Paradise, Marriage was instituted in Paradise, in the happiest place, to signifie how happy they are that marry in the Lord; they do not only marry one another, but Christ is married unto them; and so marriage hath the honour of the place above all other Ordinances, because it was ordained in Paradise.

As God the Father honoured Marriage, so did God the Son, which is called, *the seed of the woman*; therefore Marriage was so honoured among Women because of this seed, that when *Elizabeth* brought forth a Son, she said, that God had taken away her rebuke, counting it the honour of Women to bear Children; and by consequence, the honour of Women to be married; for the Children which are born out of Marriage, are the dishonour of Women, and called by the shameful name of Bastards.

Gen. 3. 15. Luk. 1. 25. Deut. 23. 2.

Christs first Miracle at a Marriage. John 2. 8.

As Christ honoured Marriage with his Birth, so he honoured it with his Miracles; for the first Miracle which Christ did, he wrought at a Marriage in *Cana*, where he turned the Water into Wine; so, if Christ be at your Marriage, that is, if you marry in Christ, your Water shall be turned into Wine; that is, your peace, and your rest, and your journey, and your happiness shall begin with your Marriage; but if you marry not in Christ, then your Wine shall be turned into water; that is, you shall live worse hereafter than you did before.

Mat. 22. 2. Verse 11.

As he honoured it with Miracles, so he honoured it with praises; for he compareth the Kingdom of God to a Wedding, and he compareth holiness

holiness to a Wedding-garment. And in the fifth of *Canticles* he is wedded himself. Cant. 5. 2.

We read in Scripture of three Marriages of Christ. The first was when Christ and our Nature met together. The second is when Christ and our Soul joyn together. The third is, the Union of Christ and his Church. These are Christs three Wives. As Christ honoured Marriage, so do Christs Disciples; for *John* calleth the Conjunction of Christ and the Faithful, a Marriage. And in *Rev.* 21. 9. the Church hath the name of a Bride, whereas Heresie is called an harlot. Further, for the honour of Marriage, *Paul* sheweth, how by it the curse of the Woman was turned into a blessing; for the Womans curse was the pains which she should suffer in her travel. Now by Marriage this curse is turned into a blessing; for Children are the first blessing in all the Scripture. And therefore Christ saith, that so soon as the Mother seeth a Manchild born into the world, she forgetteth all her sorrows, as though her curse were turned into a blessing.

Three Marriages of Christ.

Rev. 19. 7. Rev. 21. 9. Rev. 17. 1.

Ey Marriage the Womans curse turned into two blessings.

Gen. 3. 16. Gen. 1. 27. Joh. 16. 21.

And further *Paul* saith, that by bearing of Children, if she continue in faith, and patience, she shall be saved; as though one Curse were turned into two Blessings. For first, she shall have Children, and after she shall have Salvation. What a merciful God have we, whose curses are blessings? So he loved our Parents, when he punished them, that he could scarce punish them for love, and therefore a comfort was folded in his judgment.

1 Tim. 2. 15. Pain shall cry the Child.

To honour Marriage more, it is said, that God took a rib out of *Adams* side, and thereof built the Woman. He is not said to *make* man a Wife, but to *build* him a Wife; signifying, that Man and Wife make (as it were) one house together, and that the building was not perfect, until the Woman was made as well as the Man; therefore if the building be not perfect now, it must be destroyed again.

Gen. 2. 22.

Before God made the Woman, it is said, that he cast the Man into a sleep, and in his sleep he took a rib out of his side; and as he made Man of earth, so he made the Woman of bone, while *Adam* was asleep.

A note of *Adams* sleep. Gen. 2. 21.

This doth teach us two things; as the first *Adam* was a figure of the second *Adam*, so the first *Adams* sleep was a figure of the second *Adams* sleep; and the first *Adams* spouse was a figure of the second *Adams* spouse. That is, as in the sleep of *Adam*, *Eve* was born; so in the sleep of Christ the Church was born. As a bone came out of the first *Adams* side, so blood came out of the second *Adams* side. As *Adams* Spouse received life in his sleep, so Christs Spouse received life in his sleep; that is, the death of Christ, is the life of the Church; for the Apostle calleth death a sleep; but Christ which died, is called life, shewing that in his death we live. Secondly, this sleep which the man was cast into, while his wife was created, doth teach us, that our af-

1 Cor. 15. 28. & 45. Ephes. 5. 14. John 14. 6.

A second note of *Adams* sleep

sections, our lusts, and our concupiscences, should sleep while we go about this action. As the Man slept while his Wife was making, so our flesh should sleep while our Wife is chusing, lest as the love of venison won *Isaac* to bless one for another, so the love of Gentry, or riches, or beauty, make us take one for another.

Gen. 27. 3. A note of *Adam's* Rib. Gen. 2. 22. Ephes. 5. 23. The Fathers observation.

To honour Marriage more yet, or rather to teach the married how to honour one another, it is said, that the Wife was made of the Husbands Rib; not of his Head, for *Paul* calleth the Husband, the Wives head; not of the foot, for he must not set her at his foot. The Servant is appointed to serve, and the Wife to help. If she must not match with the head, nor stoop at the foot, where shall he set her then? He must set her at his heart, and therefore she which should lye in his bosom, was made in his bosom, and should be as close to him as his Rib, of which she was fashioned.

Lastly, in all Nations the day of Marriage was reputed the joyfullest day in all their life, and is reputed still of all; as though the Sun of happiness began that day to shine upon us, when a good Wife is brought unto us. Therefore one saith, that Marriage doth signifie merry-age, because a play-fellow is come to make our age merry, as *Isaac* and *Rebecca* sported together.

Solomon considering all these excellencies, as though we were more endebted unto God for this, than other temporal gifts, saith, *Houses*

Prov. 14. 14. *and riches are the inheritance of the Father, but a prudent Wife cometh of the Lord.*

Thus *Adam* doth. Gen. 2. Houses and riches are given of God, and all things else, and yet he saith, *Houses and riches are given of Parents, but a good Wife is given of God*; as though a good Wife were such a gift, as we should account comes from God alone, and accept it as if he should send us a present from Heaven, with this name written on it, *The gift of God.*

Beasts are ordained for food, and clothes for warmth, and flowers for pleasure, but the Wife is ordained for Man; like little *Zoar*, a City of Refuge to fly to in all his troubles, and there is no peace comparable unto her, but the peace of Conscience.

Gen. 19. 20. Now it must needs be, that Marriage which was ordained of such an excellent Author, and in such a happy place, and of such an ancient time, and after such a notable order, must likewise have special causes, for the ordinance of it. Therefore the Holy Ghost doth shew us three causes of this Union.

Three causes of Marriage. Gen. 2. [illegible] One is, The propagation of Children, signified in that when *Mo-*

Gen. 1. 28. *ses* saith, *He created them male and female*; not both male, nor both female, but one male, and the other female; as if he created them fit to propagate other. And therefore when he had created them so, to shew that propagation of Children is one end of Marriage, he said unto them, *Increase and multiply*; That is, Bring forth Children, as other creatures bring forth their kind. For

Why Marriage is called Matrimony. For this cause Marriage is called Matrimony, which signifieth Motherage, because it maketh them mothers which were Virgins before, and is the seminary of the world, without which all things should be in vain, for want of men to use them: for God reserveth the great City to himself; and this Suburbs he hath set out unto us, which are Regents by sea and by land.

This is signified in Deut. 23. 1. If children be such a chief end of Marriage, then it seems, that where there can be no hope of children, for age and other causes, there Marriage is not so lawful, because it is maimed of one of his ends, and seems rather to be sought for wealth, or for lust, then for this blessing of children. It is not good grafting of an old head upon young shoulders, for they will never bear it willingly, but grudgingly.

Prov. 5. 18. Mal. 2. 15. Twice the wife is called *The wife of thy youth*: as though when men are old, the time of marrying were past. Therefore God makes such unequal matches so ridiculous every where, that they please none but the parties themselves.

The second cause. 1 Cor. 7. 8. The second cause is to avoid Fornication; this *Paul* signifieth when he saith, *For the avoiding of Fornication, let every man have his own wife.* He saith not, for avoiding of Adultery; but, for avoyding of Fornication; shewing that Fornication is unlawful too, which

Papists stews. the Papists make lawful, in maintaining their stews, as a stage for Fornicators to play upon, and a sanctuary to defend them; like

2 Sam. 16. 22. *Absoloms* tent, which was spread upon the top of the house, that all *Israel* might see how he defiled his Fathers Concubines. For this cause

Mal. 2. 15. *Malachi* saith, that God did create but one woman for the man, he had power to create more, but to shew that he would have him to stick to one, therefore he created of one rib, but one wife for one husband. And in the Ark there were no more women than men, but four wives for four husbands, although it was otherwise in the beginning of the world, when many wives might seem necessary to multiply mankind.

If any might have a dispensation herein, it seems that Kings might be priviledged before any other, because of their succession to the Crown, if his wife should happen to be barren; and yet the King

Deut. 17. 17. 1 Tim. 3. 2. is forbidden to take many wives, in *Deut.* 17. 17. as well as the Minister, 1 *Tim.* 3. 2. shewing that the danger of the State doth not countervail the danger of Fornication.

Gen. 4. 23. For this cause we read of none but wicked *Lamech* before the flood, that had more wives than one, whom *Jovinian* calleth a Monster, because he made two ribs of one. And another saith, that the name of his second wife doth signifie a shadow, because she was not a wife, but the shadow of a wife. For this cause the Scripture never biddeth man to love his wives, but to love his wife, and saith, *They shall be*

two

Mat. 9. 5. Prov. 2. 16.

two in one flesh, not three, nor four, but only two. For this cause King *Solomon* calleth the whorish woman a strange woman; to shew that she should be a stranger unto us, and we should be strange to her.

Gen. 36. 25.

For this cause children which are born in Marriage, are called *Liberi*, which signifieth free-born; and they which are born out of Marriage, are called Bastards, that is base-born, like the Mule which is ingendred of an Asse and a Mare.

Fornicators like the devil. Mat. 13. 22. Psal. 128. 4. Gen. 1. 28.

Therefore Adulterers are likened to the Devil which sowed another mans ground: Adulterers sow for a harvest, but they sow that which they dare not reap. Therefore children born in wedlock, are counted Gods blessing, because they come by vertue of that blessing, *Increase and multiply*. But before *Adam* and *Eve* were married, God never said, *Increase*; shewing that he did curse,

Bastards, Judg. 11. 1. They might be saved, but they had the mark of the curse.

and not bless such increase Therefore we read not in all the Scripture of one Bastard that came to any good, but onely *Jephtah*: and to shew that no inheritance did belong to them in heaven, they had no inheritance in earth; neither were counted of the Congregation, as others were, *Deut.* 23. 2.

Now because Marriage was appointed for a remedy against Fornication, therefore the Law of God inflicted a forer punishment upon

Luke 20. 10. Deut. 12. 12. Married Fornicators.

him which did commit uncleanness after Marriage, than upon him which was not married, because he sinned, although he had the remedy of sin, like a rich thief which stealeth and hath no need.

Marriage of Ministers.

Now if Marriage be a remedy against the sin of Fornication, then unless Ministers may commit the sin of Fornication, it seems that they may use the remedy as well as other; for as it is better for a man to marry than to burn, so it is better for all men to marry than to burn:

1 Cor. 7. 2. Heb. 13. 4. 1 Cor. 7.

and therefore *Paul* saith, *Marriage is honourable amongst all men*. And again, *For the avoiding of Fornication, let every man have his wife*. And as though he did foresee that some would except the Minister in time to come; in the first Epistle of *Timothy*, the third Chap. and second verse, he speaketh more precisly of the Ministers wife, than of any other, saying, *Let him be the husband of one wife*. And

1 Tim. 3. 2.

lest ye should say, that by one wife he meaneth one Benefice, like the Papists; he expounderh himself in the fourth verse, and saith, that he must be one that can rule his house well, and his children.

Sure God would not have these children to be Bastards, and therefore it is like that he alloweth the Minister a wife. Therefore *Paul* said well, that he had no commandment for virginity; for Virginity

1 Cor. 7. 6.

cannot be commanded, because it is a special gift, but not a special gift to Ministers; and therefore they are not to be bound more than other. A peculiar gift may not be made a general rule, because none can use it but they which have it. And therefore 1 *Cor.* 7. 17. he saith, *As*

1 Cor. 7. 17.

God hath distributed to every man, so let him walk. That is, if he have not the gift of continency, he is bound to marry; and therefore

therefore *Paul* commandeth in the seventh verse, whether he be Minister or other, *If they cannot abstain, let them marry*; as though they tempted God if they married not.

The Law was general, *It is not good for a man to be alone*, exempting one order of men no more than another. And again, Christ speaking of chastity, saith, *All men cannot receive this thing*. Therefore unless that we know that this order of men can receive this thing, Christ forbids to bind them more than others and therefore as the Priests were married that taught the Law, so Christ chose Apostles that were married to preach the Gospel. Therefore the doctrine of Papists, is the doctrine of Devils; for *Paul* calleth the forbidding of Marriage, the doctrine of Devils; a fit title for all their books.

Gen. 2. 18. Mat. 19. 11. 1 Tim. 4. 3.

Lastly, if Marriage be a remedy against sin, then Marriage it self is no sin: for if marriage it self were a sin, we might not marry for any cause, because we must not do the least evil, that the greatest good may come of it: and if Marriage be not a sin, then the duties of marriage are not sin; that is, the secret of Marriage is not evil; and therefore *Paul* saith, not only *marriage is honorable*, but *the bed is honorable*; that is, even the action of Marriage is as lawful as Marriage.

Rom. 3. 8.

Besides, *Paul* saith, *Let the husband give unto the wife due benevolence*. Here is a Commandment toyeeld this duty; that which is commanded, is lawful, and not to do it, is a breach of the Commandment. Therefore Marriage was instituted before any sin was, to shew that there is no sin in it, if it be not abused; but because this is rare, therefore after women were delivered, God appointed them to be purified, shewing that some stain or other doth creep into this action, which had need to be repented; and therefore when they prayed, *Paul* would not have them come together, lest their prayers should be hindred.

Heb. 13. 4. 1 Cor. 7. 8. Levit. 12. 4. 5. &c. 1 Cor. 7. 5.

The third cause is to avoid the inconvenience of solitariness, signified in these words, *It is not good for man to be alone*: as though he had said, this life would be miserable and irksome, and unpleasant to man, if the Lord had not given him a wife to company his troubles. If it be not good for man to be alone, then it is good for man to have a fellow; therefore as God created a pair of all other kinds, so he created a pair of this kind.

The third cause. Gen. 2.

We say that one is none, because he cannot be fewer than one, he cannot be lesse than one, he cannot be weaker than one, and therefore the Wise-man saith, *Wo to him that is alone*, that is, he which is alone shall have woe. Thoughts, and cares, and fears will come to him because he hath none to comfort him, as Thieves steal in when the house is empty; like a Turtle, which hath lost his

Eccles. 4. 10.

Mate;

Mate; like one leg, when the other is cut off; like one wing, when the other is clipt; so had the man been, if the woman had not been joined to him: therefore for mutual society, God coupled two together, that the infinite troubles which lye upon us in the world, might be eased with the comfort and help one of another, and that the poor in the world might have some comfort as well as the rich: for *the poor man (* saith *Solomon) is forsaken of his own brethren*; yet God hath provided one comfort for him, like *Jonathans* Armour-bearer, that shall never forsake him, that is, *another self*; which is the only commodity (as I may term it) wherein the poor do match the rich: without which some persons should have no helper, no comfort, no friend at all.

Prov. 19. 9. Prov. 17. 2. 1 Sam. 14. 7. A Wife is the poor mans riches.

But as it is not good to be alone; so *Solomon* sheweth, *That it is better to be alone than to dwell with a froward wife*, which is like a quotidian Ague, to keep his patience in ure. Such Furies do haunt some men, like *Saul*'s spirit, as though the Devil had put a sword into their hands to kill themselves: therefore chuse whom thou maist enjoy, or live alone still, and thou shalt not repent thee of thy bargain.

Prov. 21. 9. 1 Sam. 16. 14.

The choice.

That thou maist take and keep without repentance, now we will speak of the choice, which some call the way to good wives dwelling, for these flowers grow not on every ground: therefore they say, that in wiving and thriving a man should take counsel of all the world, lest he light upon a curse while he seeks for a blessing. As *Moses* considered what Spies he sent into *Canaan*, so thou must regard whom thou sendest to spy out a Wife for thee: Discretion is a wary spy, but Fancy is a rash spy, and liketh whom she will misli e again.

Deut. 1. 23. Two Spies for a Wife.

Zach. 5. 7.

In the *Revelation* Antichrist is described by a Woman; and in *Zachary*, Sin is called a Woman; which sheweth, that women have many faults: therefore he which chuseth of them, had need have judgment, and make an Anatomy of their hearts and minds, before he say, This shall be mine. For the wisest man saith, *I have found one man of a thousand, but a woman among them all have I not found.* Although this may be understood of his Concubines, yet it implieth that generally there is a greater infirmity in women than in men, because he compareth them together, as though there were a dearth of good women over the world.

Eccles. 7. 30.

For help hereof, in *1 Cor. 7. 39.* we are taught to marry in the Lord; then we must chuse in the Lord too; therefore we must begin our marriage where *Solomon* began his wisdom, *Give unto thy servant an understanding heart.* So, give unto thy servant an understanding Wife. If *Abrahams* servant prayed unto the Lord to prosper his business, when he went about to chuse a Wife for another, how shouldest

1 King. 3. 9. Gen. 1. 12. 24.

shouldest thou pray when thou goest about a Wife for thy self, that thou maist say after, *My lot is fallen in a pleasant ground.* To direct thee to a right choice herein, the Holy Ghost gives the two rules in the choice of a Wife, Godliness, and Fitness: Godliness, because our Spouse must be like Christs Spouse, that is, graced with gifts and imbroidered with virtues, as if we married holiness her self. For the marriage of man and woman is resembled of the Apostle to the marriage of Christ and the Church. Now the Church is called holy, because she is holy. In the sixth of the *Canticles* she is called undefiled, because she is undefiled. In the 45 Psalm she is called fair within, because her beauty is inward. So our Spouse should be holy, undefiled, and fair within. As God respecteth the heart, so we must respect the heart, because that must love, and not the face. Covetousness hath ever been a Suiter to the richest, and Pride to the highest, and Lightness to the fairest; and for revenge hereof, his joy hath ever ended with his Wives youth, which took her beauty with it. The goods of the World are good, and the goods of the body are good, but the goods of the mind are better. As *Paul* commendeth Faith, Hope, and Charity, but saith, *The greatest of these is Charity*; so may I commend Beauty, and Riches, and Godliness; but the best of these is Godliness, because it hath the things which it wants, and makes every state alike with her gift of contentation.

Godly & Fit. Eph. 5. 25. Cant. 6. 8. Psal. 45. 9. 1 Sam. 16. 7. 1 Cor. 13. 13.

Secondly, The Mate must be fit: It is not enough to be vertuous, but to be suitable; for divers Women have many vertues, and yet do not fit to some men; and divers men have many vertues, and yet do not fit to some women: and therefore we see many times, even the godly couples to jar when they are married, because there is some unfitness between them, which makes odds. What is odds, but the contrary to even? therefore make them even, saith one, and there will be no odds. From hence came the first use of the Ring in Weddings, to represent this evenness: for if it be straiter than the finger, it will pinch; and if it be wider than the finger, it will fall off; but if it be fit, it neither pincheth, nor slippeth: so they which are alike, strive not; but they which are unlike, are fire and water. Therefore one observeth, that concord is nothing but likeness; and all that strife is for unfitness; as in things when they fit not together, and in persons when they suit not one another. How was God pleased when he had found a King according to his own heart? So shall that man be pleased that finds a Wife according to his own heart, whether he be rich or poor, his peace shall afford him a chearful life, and teach him to sing, *In love is no lack.* Therefore a godly man in our time thanked the Lord, that he had not only given him a godly Wife, but a fit Wife: for he had said, not that she was the wisest, nor the holiest, nor the humblest, nor the modestest Wife in the

A fit Wife. The Ceremony is not approved, but the invention declared. 1 Sam. 25. The saying of a wise man.

World, but the fitteſt Wife for him in the World, which every man ſhould think when that knot is tied, or elſe ſo oft as he ſeeth a better, he will wiſh that his choice were to make again. As he did thank God for ſending him a fit Wife; ſo the unmarried ſhould pray to God to ſend him a fit Wife: for if they be not like, they will not like.

The fitneſs is commended by the Holy Ghoſt in two words; one is in the ſecond of *Geneſis*, and the other in 2 *Cor.*6.14. that in *Geneſis* is *meet*: God ſaith, *I will make man a help meet for him*; ſhewing, that a Wife cannot help well, unleſs ſhe be meet. Further, it ſheweth that Man is ſuch an excellent Creature, that no Creature was like unto him, or meet for him, till the Woman was made.

Gen. 2. 18. 2 Cor. 6. 14. Gen. 2, 22.

This meetneſs God ſheweth again in the 22 verſe, where *Moſes* ſaith, That of the Rib which was taken out of Man, God built the Woman: ſignifying, that as one part of the building doth meet and fit with another; ſo the Wife ſhould meet and fit with the Husband; that as they are called couples, ſo they may be called pairs: that is, as a pair of Gloves, or a pair of Hoſe are alike; ſo Man and Wife ſhould be alike, becauſe they are a pair of friends.

If thou be Learned, chuſe one that loveth knowledg; if thou be Martial, chuſe one that loveth proweſs; if thou muſt live by thy Labour, chuſe one that loveth Husbandry: for unleſs her mind ſtand with thy Vocation, thou ſhalt neither enjoy thy Wife, nor thy Calling.

That other word in 2 *Cor.* 6. 14. is *Yoke*: there Marriage is called a Yoke. *Paul* ſaith, *Be not unequally yoked.* If Marriage be a yoke, then they which draw in it muſt be fit, like two Oxen which draw the Yoke together, or elſe all the burthen will lye upon one. Therefore they are called yoke-fellows too, to ſhew that they which draw this yoke muſt be fellows. As he which ſoweth ſeed, chuſeth a fit ground, becauſe they ſay, it is good grafting upon a good ſtock: ſo he, which will have godly and vertuous Children, muſt chuſe a godly and vertuous Wife: for like Mother (ſaith *Ezekiel*) like Daughter. Now as the Traveller hath marks in his way, that he may proceed aright; ſo the Suiter hath marks in his way, that he may chuſe aright.

Phil. 4. 3. Ezek. 16. 44.

There be certain ſigns of this fitneſs, and godlineſs, both in the Man and in the Woman. If thou wilt know a godly Man or a godly Woman, thou muſt mark Five things; The Report, the Looks, the Speech, the Apparel, and the Companions; which are like the Pulſes, that ſhew whether we be well or ill. The report, becauſe as the Market goes, ſo they ſay the Market-men will talk. A good Man commonly hath a good name, becauſe a good name is one of the bleſſings which God promiſeth to good men; but a good name is not to

Five Rules in the choice of a good Wife. Pſal. 11. 26. Prov. 10. 7. Mark 14. 9.

to be prized from the wicked; and therefore Chriſt ſaith, *Curſed are you when all men ſpeak well of you*: that is, when evil men ſpeak well of you, becauſe this is a ſign that you are of the world, *for the world liketh and praiſeth her own.* Yet as Chriſt ſaith, *Who can accuſe me of ſin?* So it ſhould be ſaid of us, not who can accuſe me of ſin? but who can accuſe me of this ſin? or who can accuſe me of that ſin? That is, who can accuſe me of ſwearing? who can accuſe me of diſſembling? who can accuſe me of fornication? No man can ſay this of his thought, but every man ſhould ſay it of the act, like *Zacharias* and *Elizabeth*, which are called unblamable before men, becauſe none could accuſe them of open ſins.

Luk. 6. 26. Joh. 15. 19. Joh. 8. 46. Luk. 1. 6.

The next ſign is the Look; for *Solomon* ſaith in *Eccleſ.* 8. 7. *Wiſdom is in the face of a man*; ſo godlineſs is in the face of a man, and ſo folly is in the face of a man, and ſo wickedneſs is in the face of a man. And therefore it is ſaid in *Iſa.*3.9. *The trial of their countenance teſtifieth againſt them*; as though their looks could ſpeak. And therefore we read of proud looks, and angry looks, and wanton looks: becauſe they bewray pride, and anger, and wantonneſs.

Eccleſ. 8. 7. Iſa. 3. 9.

I have heard one ſay, that a modeſt man dwels at the ſign of a modeſt countenance; and an honeſt Woman dwelleth at the ſign of an honeſt face, which is like the gate of the Temple that was called beautiful: ſhewing, that if the entry be ſo beautiful, within is great beauty. To ſhew how a modeſt countenance, and womanly ſhamefaſtneſs do commend a chaſte Wife, it is obſerved that the word *Nuptiæ*, which ſignifieth the Marriage of the Woman, doth declare the manner of her Marriage; for it importeth a covering, becauſe the Virgins which ſhould be married, when they came to their Husbands, for modeſty and ſhamefaſtneſs did cover their faces; as we read of *Rebeccah*, which ſo ſoon as ſhe ſaw *Iſaac*, and knew that he ſhould be her Husband, ſhe caſt a vail before her face, ſhewing that modeſty ſhould be learned before Marriage, which is the dowry that God addeth to her portion.

Acts 3. 2. Gen. 24. 65.

The third thing is her ſpeech, or rather her ſilence; for the ornament of a Woman is ſilence; and therefore the Law was given to the Man rather than to the Woman, to ſhew that he ſhould be the teacher, and ſhe the hearer. As the Ecche anſwereth but one, for many which are ſpoken to her; ſo a Maids anſwer ſhould be in a word; for ſhe which is full of talk, is not likely to prove a quiet Wife.

To *Adam* firſt, and to *Moſes* after. Maids muſt ſpeak like an Ecche.

The Eye and the Speech are the Minds glaſſes, for *out of the abundance of the heart* (ſaith Chriſt) *the mouth ſpeaketh*; as though by the ſpeech we may know what aboundeth in the heart. And therefore he ſaith, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned*; that is, thou ſhalt be juſtified to be wiſe, or thou ſhalt be condemned to be fooliſh; thou ſhalt be juſtified to be ſober, or thou

Mat. 12. 34. Mat. 26. 34.

shalt be condemned to be rash; thou shalt be justified to be humble, or thou shalt be condemned to be proud; thou shalt be justified to be loving, or thou shalt be condemned to be envious. Therefore *Solomon* saith, *A fools lips are a snare to his own soul.* Snares are made for others, but this snare catcheth a mans self, because it bewrayeth his folly, and causeth his trouble, and bringeth him into discredit. Contrariwise, *The heart of the wise* (saith *Solomon*) *guideth his mouth wisely, and the words of his mouth have grace.* Now to shew that this should be one mark in the choice of thy Wife, *Solomon* describing a right Wife, saith, *She openeth her mouth with wisdom, and the law of grace is in her tongue.* A Wife that can speak this language, is better than she which hath all the Tongues. But as the open vessels were counted unclean, so account that the open mouth hath much uncleanness.

Prov. 18. 7.
Prov. 16. 23.
Eccles. 22. 10.
Prov. 31. 26.
Numb. 19. 15.

The fourth sign is the Apparel; for as the pride of the Glutton is noted, in that he went in Purple every day; so the humility of *John* is noted, in that he went in hair-cloth every day. A modest Woman is known by her sober attire, as the Prophet *Elijah* was known by his rough Garment. Look not for better within than thou seest without; for every one seemeth better than she is; if the face be vanity, the heart is pride. He which biddeth thee abstain from the shew of evil, would have thee abstain from those Wives which have the shews of evil; for it is hard to come in the fashion, and not to be in the abuse; and therefore *Paul* saith, *Fashion not your selves like unto this world*, as though the fashions of men did declare of what side they are.

Luk. 16. 29.
Mark. 1. 6.
2 King. 1. 8.
1 Thes. 5. 22.
Rom. 12. 2.

The fifth sign is the Company; for Birds of a feather will fly together, and fellows in sin will be fellows in league, even as young *Rehoboam* chose young Companions. The tame Beasts will not keep with the wild, nor the clean dwell with the Leprous. If a man can be known by nothing else, then he may be known by his Companions; for like will to like, as *Solomon* saith, *Thieves call one another.* Therefore when *David* left iniquity, he said, *Away from me all ye that work iniquity:* Shewing, that a man never abandoneth evil until he abandon evil company; for no good is concluded in this Parliament. Therefore chuse such a Companion of thy life as hath chosen Company like thee before. For they which did chuse such as loved prophane companions before, in a while were drawn to be prophane too, that their Wives might love them. All these properties are not spied at three or four comings, for Hypocrisie is spun with a fine thread, and none are deceived so often as Lovers. He which will know all his Wives qualities before he be married to her, must see her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or else he shall have less with her than he looked for, or more than he wished for.

2 King. 12. 8.
Prov. 1. 11.
Psal. 6. 8.

When

When these Rules are warily observed, they may joyn together, and say as *Laban* and *Bethuel* said, *This cometh of the Lord, therefore we will not speak against it.* How happy are those, in whom faith, and love, and godliness are married together, before they marry themselves? For none of these martial, and cloudy, and whining Marriages can say, that godliness was invited to their Bride-ale, and therefore the blessings which are promised to godliness, do fly from them.

Gen. 24. 53.

Now in this choice are two Questions; First, whether Children may marry without their Parents consent. Secondly, Whether they may marry with Papists or Atheists, &c. Touching the First, God saith, *Honour thy father and thy mother.* Now wherein canst thou honour them more, than in this honourable action, to which they have preserved thee, and brought thee up; which concerneth the state of thy whole life? Again, in the first institution of Marriage, when there was no father to give consent, then our Heavenly Father gave his consent. God supplied the place of the Father, and brought his Daughter unto her Husband, and ever since the Father after the same manner hath offered his Daughter unto the Husband.

Parents consent in Marriage.
Exod. 20.
Gen. 2. 22.

Beside, there is a Law, that if any man deflour a Virgin, he shall marry her; but if the Father of the Virgin do not like of the Marriage, then he shall pay unto her the dowry of Virgins; that is, so much as her Virginity is esteemed; so that the Father might allow the Marriage, or forbid it.

Exod. 22.

Again, there is a Law, that if a free-man, or free-woman make a Vow, it must be kept. But if a Virgin make a Vow, it should not be kept unless the Father approve it, because she is not free, therefore if she did vow to marry, yet the Father hath power by this Law to break it. Again, our Saviour saith, *That in Heaven there is no marrying, or giving to marriage*; shewing that in Earth there should be a giving to marriage, as well as marrying. Therefore the Law speaketh unto the Father, saying, *Thou shalt not take a wife for thy Son of strangers*; therefore *Paul* speaketh to the Father, *If thou give thy Daughter to marriage, thou dost well.* Therefore *Job*'s Children are counted part of *Job*'s substance; shewing, that as a man hath the disposition of his own substance, so he hath the disposition of his own Children. Therefore in *Mat.* 22. 30. the Wife is said to be bestowed in Marriage; which signifieth, that some did give her beside her self. Therefore it is said, that *Jacob* served *Laban*, that *Laban* might give him his Daughter to Wife. Therefore *Saul* saith to *David*, I will give thee mine eldest Daughter to Wife. Therefore it is said, that *Judah* took a Wife to *Er* his Son. Therefore *Sichem* saith to his Father, *Get me this maid to wife.* Therefore in the Marriage of *Isaac*, we see *Abraham's* servant in the place of *Isaac*, and *Rebecah* the Maid and her Parents, sitting in Parliament together. Therefore *Samson* though he had

Numb. 30. 6.
Deut. 7. 3.
1 Cor. 7. 38.
Job 1. 3. & 10.
Gen. 29. 18.
1 Sam. 18. 17.
Gen. 28. 6.
Gen. 34. 9.
Gen. 24. 51, 52, 53.
Judg. 14. 2.

had found a Maid to his liking, yet he would not take her to Wife, before he had told his Parents, and craved their assent. It is a sweet Wedding when the Father and the Mother bring a blessing to the feast; and a heavy union, which is cursed the first day that it is knit.

The Parents commit their Children to Tutors, but themselves are more than Tutors. If Children may not make other Contracts without their good will; shall they contract Marriage, which have nothing to maintain it after, unless they return to beg of them whom they scorned before?

Will you take your Fathers money, and will you not take his instruction? Marriage hath need of many Counsellors, and dost thou count thy Father too many, which is like the fore-man of thy instructors? If youmark what kind of youths they be, which have such haste that they dare not stay for their Parents advice, they are such as hunt for nothing but beauty, and for punishment hereof they marry to beggary, and lose their Father and Mother for their wife: therefore honour thy Parents in this, as thou wouldst that thy Children should honour thee.

The second question is answered of *Paul*, when he saith, *Be not unequally yoaked with infidels.* As we should not be yoaked with Infidels, so we should not be yoaked with Papists, and so we should not be yoaked with Atheists, for that also is to be unequally yoaked, unless we be Atheists too. As the *Jews* might not marry with the *Canaanites*, so we may not marry with them which are like *Canaanites*; but as the sons of *Jacob* said unto *Emor*, which would marry their Sister, *We may not give our Sister to a man uncircumcised; but if you will be circumcised like us, then we will marry with you:* so Parents should say to Suters, I may not give my daughter to a man unsanctified; but if you will be sanctified, then will I give my daughter unto you. Though Heresie and Irreligion be not a cause of Divorce, as *Paul* teacheth; yet it is a cause of restraint: for we may not marry all, with whom we may live being married. If Adultery may separate marriage, shall not Idolatry hinder marriage, which is worse than it? Christ saith, *Let no man separate whom God hath joined:* so I may say, Let no man join whom God doth separate. For if our Father must be pleased with our marriage, much more should we please that Father which ordained marriage.

Shall I say, *Be my Wife*, to whom I may not say, *Be my Companion?* or, *Come to my Bed*, to whom I may not say, *Come to my Table?* How should my marriage speed well, when I marry one to whom I may not say, *God speed*, because she is none of Gods friends? If a man long for a bad Wife, he were best go to Hell a wooing, that he may have choice. Is there no friend but the enemy? no tree but the forbidden tree? He marrieth with the Devil, which marrieth with the

Marriage with Papists, &c. Gen. 24. 3. Exod. 34. 16. Gen. 18. 1. Mal. 2. 11. Ezra 9. 12. Gen. 34. 14.

The similitude holds in their saying, and not in their meaning; for they spake truly, but they meant falsly. Mat. 19. 6. Mark 10. 9.

Isa. 52. 11.

2 Joh. 10.

the Tempter; for *Tempter* is his name, and to tempt is his nature. When a man may chuse, he should chuse the best: but this man chuseth the worst, like them which call good evil, and evil good. Mat. 4. 3.

He prayeth, *Not to be led into tentation*, and leadeth himself into tentation. Surely he doth not fear sin, which doth not shun occasions: and he is worthy to be snared, which maketh a trap for himself. When *Solomon*, the mirror of Wisdom, the wonder of the World, the figure of our Lord, by idolatrous Concubines is turned to an Idolater, let no man say, I shall not be secured; but say, how shall I stand, where such a Cedar fell? The Wife must be meet, as God said, *Gen.* 2. 18. But how is she meet, if thou be a Christian and she a Papist? We must marry in the Lord, as *Paul* saith: but how do we marry in the Lord, when we marry the Lords enemies? Our Spouse must be like Christ's Spouse; but Christs Spouse is neither Harlot, nor Heretick, nor Atheist. If she be poor, the Lord reproveth not for that; if she be weak, the Lord reproveth not for that; if she be hard-favoured, the Lord reproveth not for that; all these wants may be dispensed with; but none giveth any dispensation for godliness, but the Devil. Therefore they which take that priviledge are like to them which seek to Witches, and are guilty of preferring evil before good. This unequal marriage was the chief cause that brought the Flood, and the first beginning of Giants and monstrous births, shewing by their monstrous children what a monstrous thing it is for believers and unbelievers to match together. Luk. 11. 4. 1 King. 11. 1. &c. 1 Cor. 7. 39. Gen. 3. 4. Gen. 6. 2.

In *Mat.* 22, Christ sheweth, that before parties married, they were wont to put on fair and new garments, which were called Wedding-garments; a warning unto all which put on Wedding-garments, to put on truth and holiness too, which so precisely is resembled by that Garment more than other. It is noted, *Luke* 14, that of all them which were invited to the Lords Banquet, and came not, only he which had married a Wife, did not desire to be excused, but said stoutly, *I cannot come:* shewing how this state doth occupy a man most, and draw him often from the service of God: and therefore we had not need to take the worst, for the best are combersome enough. In the Book of *Job* it is to be observed, that his Wife did tempt him to blaspheme God; and he did not *open his mouth to curse the day of his birth*, till after he had been so tempted by her: shewing, that wicked women are able to change the stedfast man, more than all tentations beside. *Sampson* would take a *Philistine* to wife, but he lost his honour, his strength, and his life by her, lest any should do the like. Mat. 22. 2. Wedding-garment. Note. Luke 14. 2. Job 2. 9. Job 3. 1. Judg. 14.

But what a notable warning is that in 2 *Chro.* 21. 6. where the Holy saith, *Jeroboam walked in the way of Ahab, for he had the daughter of Ahab to wife?* as though it were a miracle if he had been better. 2 Chron. 21. 6.

ter than he was, becauſe his Wife was a tentation. Miſerable is that Man which is fettered with a Woman that liketh not his Religion, ſhe will be nibling at his prayers, and at his ſtudy, and at his meditations, till ſhe have tired his devotion; and turned the edg of his Soul, as
2 Sam. 16. 6. *David* was tried of his malapert *Michal*, ſhe mocked him for his zeal, and liked her ſelf in her folly; many have fallen at this ſtone. There-
Luk. 16. 32. fore as Chriſt ſaith, *Remember Lots wife*; ſo when thou marrieſt, remember *Jeboram*'s Wife, and be not wedded to her which hath not the Wedding-garment; but let unity go firſt, and let union follow after, and hope not to convert her, but fear that ſhe will pervert thee, leſt thou ſay after, like him which ſhould come to the Lords banquet,
Luk. 14. 20. *I have married a Wife and cannot come*, Luk. 14. 20.

The duties of Marriage: Yet the chiefeſt point is behind, that is, our duties. The duties of Marriage may be reduced to the duties of Man and Wife one toward another, and their duties toward their Children, and their duty toward their Servants. For themſelves, ſaith one, they muſt think themProv. 31. 16. The Man and wife like Cock and Dam. ſelves like to Birds, the one is the Cock, and the other is the Hen; the Cock flieth abroad to bring in, and the Dam ſitteth upon the Neſt to keep all at home. So God hath made the Man to travel abroad, and the Woman to keep home; and ſo their nature, and their wit, and their ſtrength, are fitted accordingly; for the Mans pleaſure is moſt abroad, and the Womans within.

In every ſtate there is ſome one vertue which belongeth to that calling more than other; as Juſtice unto Magiſtrates, and Knowledg unto Preachers, and Fortitude unto Soldiers; ſo love is the Marriage vertue, which ſings Muſick to their whole life.

Marriage compounded of two Loves. Wedlock is made of two Loves, which I may call the firſt love, and the after love. As every man is taught to love God before he be bid to love his Neighbour; ſo they muſt love God, before they can love one another.

To ſhew the love which ſhould be between Man and Wife, Marriage is called *Conjugium*, which ſignifieth a knitting or joyning together; ſhewing, that unleſs there be a joyning of hearts, and a knitting of affections together, it is not Marriage in deed, but in ſhew and name, and they ſhall dwell in a houſe like two poyſons in a ſtomack, and one ſhall ever be ſick of another.

Therefore, firſt, that they may love, and keep love one with another, it is neceſſary that they both love God; and as their love increaſeth toward him, ſo it ſhall increaſe each to other. But the man muſt take heed that his love towards his Wife be not greater than his
Gen. 3. 6. Judg. 16. 17. 2 Sam. 13. 14. Mat. 10. 36. love toward God, as *Adam*'s and *Sampſon*'s were: for all unlawful love will turn to hatred; as the love of *Amnon* did toward *Thamar*; and becauſe Chriſt hath forbidden it, therefore he will croſs it. This made *Uriah* ſo fearful, leſt the pleaſure of his Wife ſhould withdraw his

his heart from God, that he would not go to his houſe, ſo long as he had cauſe to mourn and pray, althongh he had a Wife which feared God like himſelf; and that you may ſee it is no cheap dalliance for the Husband to make the Wife, or the Wife to make the Husband leſs zealous than they were; in *Deut.* 13, the Wife which did draw her Husband from God is condemned to die. Therefore good Wives when their Husbands purpoſe any good, ſhould encourage them like *Jacob*'s
Gen. 30. 15. Wife, which bid him do according to the Word of God; and if they ſee them minded to do any evil, they ſhould ſtay them, like the Wife of *Pilate*, which counſelled her Husband not to condemn Chriſt. For
Mat. 17. 19. Mat. 22. 11. ſeeing Holineſs is calſed the Wedding-garment, who ſhall wear this Wedding-garment, if they wear it not which are wedded? When one holy hath found another, then the Holieſt ſeemeth to make the Marriage, and his Angels come to the feaſt.

Beſt policy in Marriage, to begin well. To paſs over ſleights which ſeldom proſper, unleſs they have ſome warrant; the beſt policy in Marriage is to begin well; for as Boards well joyned at the firſt, ſit cloſe ever after; but if they ſquare at the firſt, they warp more and more: ſo they which are well joyned, are well married; but they which offend their love before it be ſetled, fade every day like a Marigold, which cloſeth her flower as the Sun goeth down, till they hate one another more than they loved at firſt.

They muſt learn one anothersnatures. To begin this concord well, it is neceſſary to learn one anothers natures, and one anothers affections, and one anothers infirmities, becauſe ye muſt be helpers; and ye cannot help, unleſs you know the Diſeaſe. All the jarrs almoſt which do trouble this band, do riſe of this, that one doth not hit the meaſure of the others heart, apply themſelves to eithers nature, whereby it cometh to paſs, that neither can refrain when either is offended; but one ſharpeneth another, when they had need to be calmed. Therefore they muſt learn of *Paul*, to
1 Cor. 9. 20: faſhion themſelves one to another, if they would win one another: for if any jar do ariſe, one ſaith, in no wiſe divide beds for it; for
Epheſ. 4. 25: then the Sun goeth down upon their wrath, and the means of reconcilement is taken away. Give paſſions no time; for if ſome mens anger ſtand but a night, it turneth to malice, which is uncurable.

1 Cor. 11. 19: The Apoſtle ſaith, that there will be offences in the Church; ſo ſure there will be many offences in Marriage; but he ſaith, theſe are trials who have faith, theſe are but trials who are good Husbands, and who are good Wives. His anger muſt be in ſuch a mood, as if he did chide with himſelf, and their ſtrife as it were a ſawce made of purpoſe to ſharpen their love when it waxeth unpleaſant; like *Jonathan*'s
1 Sam. 20. 20. Arrows, which were not ſhot to hurt, but to give warning. Knowing once a couple which were both Cholerick, and yet never fell out; I asked the Man how they did order the matter, that their infirmity

A sweet example, teaching how couples shall never fall out. Gen. 16. 6.

did not make them discord? He answered me, When her fit is upon her, I yield to her, as *Abraham* did to *Sarah*, and when my fit is upon me, she yields to me; and so we never strive together, but asunder. Methought it was a good example to commend unto all Married folks; for every one hath his frenzy, and loveth them that can bear his infirmity. Whom will a Woman suffer, if she will not suffer her Husband? and whose defects will a man bear, if he will not bear hers which beareth his? Thus much of their duties in general; now to their several Offices. The man may spell his duty out of his name,

Ephes. 5. 23. for he is called *the head*, to shew that as the eye, the tongue, and the ear are in the Head, to direct the whole Body; so the Man should be stored with Wisdom, and Understanding, and Knowledg, and Discretion, to direct his whole Family; for it is not right, that the worse

Nore ye Husbands. should rule the better; but the better should rule the worse, as the best rules all. The Husband saith, that his Wife must obey him, because he is her better; therefore if he let her be better than himself, he seems to free her from her obedience, and binds himself to obey her.

The Husbands first duty. His first duty is called *Hearting*; that is, hearty affection. As they are hand-fasted, so they must be heart-fasted; for the eye, and the tongue, and the hand will be her enemies, if the heart be not her friend. As Christ draweth all the Commandments to love, so I may draw all their duties to love, which is the Heart's gift to the Bride at her Marriage. First, he must chuse his Love, and then he must love his Choice; this is the oyl which maketh all things easie. In *Solomon's Song*, which is nothing else but a description of Christ the Bridegroom, and the Church his Spouse, one calleth the other Love; to shew, that though both do not honour alike, yet both should love alike, which the Man may do without subjection.

Understand in his Marriage only. The Man is to his Wife in the place of Christ to his Church; there-

Ephes. 5. 25. fore the Apostle requireth such an affection of him towards his Spouse as Christ beareth towards his Spouse; for he saith, *Husbands, love your Wives, as Christ loved his Congregation:* that is, with a holy love, and with a hearty love, and with a constant love, as the Church would be loved of Christ. Will not a man love his glory? why *Paul* calleth

1 Cor. 11. 7. the Woman, *the glory of the man*; for her reverence makes him to be reverenced, and her praise makes him to be praised. Therefore he

Ephes. 5. 28. which loveth not his Wife, loveth his shame, because she is his glory, *Ephes.* 5. 28. *Paul* saith, *He which loveth his Wife, loveth himself:* For thereby he enjoyeth peace and comfort, and help to himself in all his affairs; therefore in the same verse *Paul* counselleth Husbands to love their Wives as their bodies. And after in *vers.* 33. as though it were too little to love them as their bodies, he saith, *Let every man love his*

Levit. 19. 18. *wife as himself:* That is, as his body and soul too. For if God commanded

manded men to love their Neighbours as themselves, much more are they bound to love their Wives as themselves, which are their next neighbours. As *Elcanah* did not love his Wife less for her barrenness, but saith, *Am not I better unto thee than ten Sons?* As though he 1 Sam. 1. 7. favoured her more for that which she thought her self despised; so a good Husband will not take occasion to love his Wife less for her infirmities; but comfort her more for them, as this man did, that she may bear with his infirmities too.

When Christ saith, that *a man should leave father and mother and* Mark 10. 7. *cleave to his Wife*; he signifieth how Christ left his Father for his Spouse; and that man doth not love his Wife so much as he should, until he affect her more than ever he did his Father or Mother. Therefore when God bid *Abraham* forsake all his Kindred, yet he bid him Gen. 21. 1. not forsake his Wife; as though the other sometime might be forsaken for God, but the Wife must be kept for God, like a charge which bindeth for term of life.

The Husbands second duty. His next duty to Love, is a fruit of his love; that is, to let all things be common between them, which were private before. The Man and Wife are two Partners. Man and Wife are Partners, like two Oars in a Boat; therefore he must divide offices, and affairs, and goods with her, causing her to be feared, and reverenced, and obeyed of her Children and Servants, like himself, for she is an under-officer in his Common-weal, and therefore she must be assisted and born out like his Deputy; as the Prince standeth with his Magistrates for his own quiet, because they are the legs which bear him up. To shew this community between Husband and Wife, he is to maintain her as he doth himself, because Christ saith, *They are no more two, but one*: Therefore when he main- Mark 10. 8. taineth her, he must think it but one charge, because he maintaineth no more but himself, for they two are one. He may not say as Husbands are wont to say, That which is thine is mine, and that which is mine is mine own; but that which is mine is thine, and my self too. For as it is said, *He which hath given us his Son, can he deny us any* Rom. 8. 32. *thing?* So she may say, He which hath given me himself, can he deny me any thing? The body is better than the goods; therefore if the body be mine, the goods are mine too.

The Husbands last duty. Lastly, he must tender her as much as all her friends, because he hath taken her from her friends, and covenanted to tender her for them all. To shew how he should tender her, *Peter* saith, *Honour the woman* 1 Pet. 3. 7. *as the weaker vessel.* As we do not handle Glasses like Pots, because they are weaker Vessels, but touch them nicely and softly, for fear of cracks; so a man must intreat his Wife with gentleness and softness, not expecting that wisdom, nor that faith, nor that patience, nor that strength in the weaker Vessel, which should be in the stronger; but think when he takes a Wife, he takes a Vineyard, not Grapes, but a

Vineyard to bear him Grapes; therefore he must sow it, and dress it, and water it, and fence it, and think it a good Vineyard, if at last it bring forth Grapes. So he must not look to find a Wife without a fault, but think that she is committed to him to reclaim her from her faults; for all are defective; and if he find the Proverb true, That in space cometh grace, he must rejoyce as much at his Wife when she amendeth, as the Husbandman rejoyceth when his Vineyard begin-neth to fructifie.

Husbands must hold their hands, and Wives their tongues.

This is far from civil war between Man and Wife; in all his offices is found no office to fight. If he cannot reform his Wife without beating, he is worthy to be beaten for chusing no better; when he hath used all means that he may, and yet she is like her self, he must take her for his cross, and say with *Jeremy*, *This is my cross, and I will bear it.* But if he strike her, he takes away his hand from her, which was the first part he gave her to joyn them together; and she may put up her complaint against him, that he hath taken away part of her goods. Her Cheeks are made for thy lips, and not for thy fists.

Gen. 22. 11. The very name of a Wife, is like the Angel which stayed *Abraham*'s hand when the stroke was coming. If *David* because he could

Psal. 133. 1. not express the good and comfort of Unity, was fain to say, *O how good and joyful a thing it is for Brethren to dwell together in unity!* Then weigh and judg how harsh and bitter a thing it is for Man and Wife to dwell together at enmity. For the first year after Marriage, God

Deut. 24. 5. would not have the Husband go to War with his Enemies; but no year would he have him war with his Wife; and therefore God gave him that year to stay at home and settle his love, that he might not war, nor jar after; for the God of peace dwelleth not in the house

Mat. 12. 29. of War. As a Kingdom cannot stand if it be divided, so a house cannot stand if it be divided; for strife is like fire, which leaves nothing but dust, and smoke, and ashes behind it. We read in Scripture of Masters that struck their servants, but never of any that struck his Wife,

Gen. 19. 33. but rebuked her. *Lot* was drunk when he lay with his Daughters instead of his Wife; and so is he which striketh his Wife instead of his

Deut. 23. 2. servant. The Law sheweth how a Bondman should be corrected, but the Wife is like a Judg, which is joyned in Commission with her Husband to correct others, Wilt thou strike one in his own house? no more shouldest thou strike thy Wife in her house. She is come to thee as to a sanctuary to defend her from hurt, and canst thou hurt her

Gen. 20. 16. thy self? Therefore *Abraham* was called *Sarahs veil*, because he should

Gen. 13. 8. shield her; for a veil is made to save. *Abraham* said to *Lot*, *Are we not Brethren?* that is, my Brethren jarr? but they may say, Are we not one? can one chide with another? can one fight with another? He is a bad Host that welcomes his guest with stripes. Doth a King tram-

Prov. 12. 4. ple his Crown? *Solomon* calleth the Wife, *The Crown of her Husband*; there-

therefore he which woundeth her, woundeth his own honour. She is a free Citizen in thine own house, and hath taken the peace of thee the first day of her Marriage, to hold thy hands till she release thee again. *Adam* saith of his Spouse, *This is flesh of my flesh*; But *no man* (saith Gen. 2. 23. *Paul*) *ever hated his own flesh.* So then, if a man ask whether he may Ephes. 5. 29. strike his Wife, God saith, nay, thou mayest not hate thy Wife, for no man hateth his own flesh; shewing that he should not come near blows, but think his wrath too much; for *Paul* saith, *Be not bitter to* Col. 3. 19. *your wives*; noting, that anger in a Husband is a vice.

Doth the Cock spur the Hen? Every man is ashamed to lay his hands on a woman, because she cannot match him: therefore he is a shameless man which layeth hands on his Wife. The hand doth not buffet its own cheek, but stroke it. If a man be seen raging with himself, he is carried to *Bedlam*: so these mad men which beat themselves, should be sent to *Bedlam* till their madness be gone. *Solomon* saith, *Delight continually in her love*; Prov. 5. 19. that is, begin, proceed, and end in love. In revenge therefore he 1 Tim. 3. 3. sheweth that delight is gone, because he calleth love their delight. Of his Wife. Therefore as *Paul* saith of Bishops, *A Bishop must be no striker*; so Lev. 19. 28. Deut. 14. a Husband must be no striker; for he which striketh his own 1 King. 18. 28. flesh, breaketh that Law which saith, *Thou shalt not make a skar* It is properly *in thy flesh*; and is like the *Baalites*, which wounded their own meant in mourning for bodies. Thus we have sent Letters unto Husbands to read be- the dead, but fore they fight. Now let us go home to love again. Wouldst it doth imply thou learn how to make thy Match delightful? *Solomon* saith, an unlawful- *Rejoice in her love continually.* As though thou couldst not de- ness to hurt light without love, and with love thou mayest delight continu- our selves. ally. Therefore love is called the thankful Virtue, because it ren- Prov. 5. 16. dreth peace, and ease, and comfort to them that make use of her. So much to Husbands.

Likewise the woman may learn her duty of her names. They The Womans are called good wives, as good-wife *A.* and good-wife *B.* every duty. wife is called a good-wife; therefore if they be not good wives, their names do belie them, and they are not worth their titles, but answer to a wrong name, as Players do upon a stage. This name pleaseth them well. But besides this, Wife is called a *Yoke-* Phil. 4. 3. *fellow*; to shew that she should help her Husband to bear his yoke, that is, his grief must be her grief; and whether it be the yoke of poverty, or the yoke of envy, or the yoke of sickness, or the yoke of imprisonment, she must submit her neck to bear it patiently with him, or else she is not his yoke-fellow, but his yoke; as though she were inflicted upon him for a penalty, like to *Job*'s Job 2. 9. wife, whom the Devil left to torment him, when he took away all he had beside. The Apostle biddeth to *rejoice with them that re-*

joice,

Rom. 12. 19. *joice, and mourn with them that mourn.* With whom ſhould the Wife rejoice rather than with her Husband? or with whom ſhould ſhe mourn, rather than with her own fleſh? *I will not leave thee,* 2 King. 2. 6. Gal. 6. 2. ſaith *Eliſha* to *Elijah*; ſo ſhe ſhould never leave him till death. *Bear one anothers burthen,* ſaith *Paul:* who ſhall bear one anothers burthen, if the wife do not bear the husbands burthen? wicked 1 King. 21. *Jezzabel* comforted her husband in his ſickneſs; and *Jeroboams* 1 King. 14. 4. wife ſought for his health, though ſhe were as bad as he. God did not bid *Sarah* leave her Father and her Countrey, as he bad her Gen. 21. 1. husband; yet becauſe he bid *Abraham* leave his, ſhe left hers too: ſhewing that ſhe was content not only to be his play-fellow, but his yoke-fellow too. Gen. 2. 18.

Beſide a yoke-fellow, ſhe is called a *Helper*, to help him in his buſineſs, to help him in his labours, to help him in his troubles, to help him in his ſickneſs, like a Woman-phyſician; ſometime with her ſtrength, and ſometime with her counſel: for ſometime as God 1 Cor. 1. 27. confoundeth the wiſe by the fooliſh, and the ſtrong by the weak; ſo he teacheth the wiſe by the fooliſh, and helpeth the ſtrong by the 1 Pet. 3. 1. Gen. 16. 2. weak; Therefore *Peter* ſaith, *Husbands are won by the converſation of* 2 King. 5. 8. *their Wives.* As if he ſhould ſay, ſometime the weaker veſſel is the 2 King. 4. 10. ſtronger veſſel; and *Abraham* may take counſel of *Sarah* as *Naaman* was adviſed by his ſervant. The *Shunamites* counſel made her Hus- Heſt. 7. 3. band receive a Prophet into his Houſe? and *Heſters* counſel made her Husband ſpare the Church: ſo ſome have been better helpers to their Husbands, than their Husbands have been to them; for it pleaſed God to provoke the wiſe with the fooliſh, as he did the Jews with the Gentiles.

Prov. 5. 18. Beſide a helper, ſhe is called a *Comforter* too, and therefore the man is bid rejoyce in his Wife: which is as much to ſay, that Wives 1 Sam. 16. 23. must be the rejoycing of their Husbands, even like *David's* Harp to Gen. 27. 9. comfort *Saul.* Therefore it is ſaid of *Rebeccah* that ſhe prepared meat for her Husband. Such as he loved; ſo a good Wife is known, when her words, and deeds, and countenances are ſuch as her Husband loveth. She muſt not examine whether he be wiſe or ſimple, but that ſhe is his Wife, and therefore they which are bound muſt obey; as 1 Sam. 25. 3. *Abigail* loved her Husband, though he were a fool; for the Wife is as much deſpiſed for taking rule over her Husband, as he for yielding it unto her. Therefore one ſaith, that a Mankind-woman is a monſter; that is, half a woman, and half a man. It becomes not the Miſtreſs to be Maſter, no more than it beſeemeth the Maſter to be Miſtreſs, but both to ſail with their own wind.

Laſtly, We call the Wife, *Huſwife*; that is, Houſe-wife: not a Gen. 38. 14. Street-wife, like *Tamar*; nor a Field-wife, like *Dinah*; but a Houſe- Gen. 34. 2. wife; to ſhew that a good Wife keeps her Houſe. And therefore

Paul

Paul biddeth *Titus* to exhort Women, that they be *chaſte*, and keeping at *home*; preſently after *chaſte*, he ſaith, *keeping at home*; as though home were Chaſtities keeper. And therefore *Solomon* depainting the Whore, ſetteth her at the door, now ſitting upon her ſtalls, now walking in the ſtreets, now looking out at the windows, like curſed *Jezzabel*; as if ſhe held forth the glaſs of tentation for vanity to gaze upon. But chaſtity careth to pleaſe but one, and therefore ſhe keeps her cloſet as if ſhe were ſtill at prayer. The Angel asked *Abraham, Where is thy wife? Abraham* anſwered, *ſhe is in the Tent.* Gen. 18. 9. The Angel knew where ſhe was, but yet he asked, that he might ſee how Women in old time did keep their Tents and Houſes. It is recorded of the *Shunamite*, that ſhe did ask her Husband leave to go 2 King. 4. 22. unto the Prophet; though ſhe went to a Prophet, and went of a good errand, and for his cauſe as much as her own, yet ſhe thought it not meet to go far abroad without her Husbands leave. *Phidias*, when he ſhould paint a Woman, painted her ſitting under a Snails ſhell; ſignifying that ſhe ſhould go like a Snail, which carrieth his houſe upon his back. *Solomon* bid *Shimei, Go not beyond the river*; ſo a Wife 1 Kin. 2. 36, 37. ſhould teach her feet, go not beyond the door; ſhe muſt count the walls of her houſe like the bounds of the River which *Shimei* might not paſs, if he would pleaſe the King. For when *Adam* was away, *Eve* was made a prey. If her Husband be from her, until he return again, ſhe muſt think her ſelf a widow; that is, ſeparated from man; for *Vidua* doth ſignifie, *A viro diviſa*; that is, Widow doth ſignifie divided from Man; therefore now ſhe muſt have no fellowſhip nor company with Men, becauſe ſhe is divided from Man. As it becometh her to keep home, ſo it becometh her to keep ſilence, and always ſpeak the beſt of her head. Others ſeek their honour in triumph, but ſhe muſt ſeek her honour in reverence, for it becometh not any Woman to ſet light by her Husband, nor to publiſh his infirmities: For they ſay, That is an evil Bird that defileth her own neſt; and if a Wife uſe her Husband ſo, how may the Husband uſe his Wife? Becauſe this is the quality of that Sex, to overthwart and upbraid, and ſue the pre-eminence of their Husbands; therefore the Philoſophers could not tell how to define a Wife, but called her, *The contrary to the husband*, as though nothing were ſo croſs and contrary to a man, as a Wife. This is not Scripture, but no ſlander to many.

Why Wives are called Houſwives. Tit. 2. 5. Prov. 7. 12. 2 King 9. 30. Husbands ſhould not keep their wives ſo ſtrait but wives ſhould not think their houſe their priſon, but as their paradiſe where they would be. A Wife may not utter her Husband's faults. A Wife the contrary to a Husband.

As *David* exalted the love of Women above all other loves; ſo *Solomon* mounteth the envy of Women above all other envies; ſtubborn, fallen, taunting, gain-ſaying, out-facing, with ſuch a bitter humour, that one would think they were moulten out of the ſalt-pillar, into which *Lot's* Wife was transformed; we ſay not all are alike, but this ſect hath many diſciples. Doth the rib that is in man's ſide fret or gaul him? no more then ſhould ſhe which is made of the rib,

1 Sam. 1. 26. Prov. 21. 19. Gen. 19. 26. Gen. 2. 20.

rib. Though a Woman be wife, and painful, and have many good parts, yet if ſhe be a ſhrew, her troubleſome jarring in the end will make her honeſt behaviour unpleaſant, as her over-pinching at laſt cauſeth her good Huſwifery to be evil ſpoken of: Therefore although ſhe be a Wife, yet ſometimes ſhe muſt obſerve the ſervants leſſon, *Not anſwering again*; and hold her peace, to keep the peace. Therefore they which keep ſilence, are well ſaid to hold their peace, becauſe ſilence oftentimes doth keep the peace, when words would break it.

Tit. 2. 9.

To her ſilence and patience ſhe muſt add the *acceptable obedience*, which makes a Woman rule while ſhe is ruled. This is the Wives tribute to her Husband; for ſhe is not called his head, but he is called her head. Great cauſe hath man to make much of his Wife, for great and many are her duties to him; for *Paul* ſaith, *Wives ſubmit your ſelves unto your Husband, as to the Lord.* Shewing that ſhe ſhould regard his will as the Lords will; but withal, as the Lord commandeth only that which is good and right; ſo ſhe ſhould obey her Husband in good and right; or elſe ſhe doth not obey him as the Lord, but as the tempter. The firſt ſubjection of Women began at ſin; for when God curſed her for ſeducing her Husband, when the Serpent had ſeduced her, he ſaid, *He ſhall have authority over thee.* And therefore as the Man named all other Creatures, in ſign that they ſhould be ſubject to him, as a ſervant which cometh when his Maſter calleth him by his name; ſo did he name the Woman alſo, in token that ſhe ſhould be ſubject to him likewiſe. And therefore *Ahaſhuerus* made a Law, That every man ſhould bear rule in his own houſe, and not the woman; becauſe ſhe ſinned firſt, therefore ſhe is humbled moſt; and ever ſince the Daughters of *Sarah* are bound to call their Husbands, Lords, as *Sarah* called her Husband; that is, to take them for their Lords, for Heads and Governours. If ye diſdain to follow *Abraham*'s Spouſe, the Apoſtle biddeth you follow Chriſts Spouſe; for he ſaith, *Let a Wife be ſubject to her Husband, as the Church is to Chriſt. A greater love than this* (ſaith Chriſt) *no man can have*; ſo a better example than this, no woman can have. That the Wife may yeild this reverence to her Husband, *Paul* would have her attire to be modeſt and orderly, for gariſh Apparel hath taught many goſſips to diſdain their Husbands. This is the folly of ſome men, to lay all their pride upon their Wives; they care not how they ſloven themſelves, ſo their Wives jet like Peacocks. But *Peter* doth commend *Sarah* for her attire, and not *Abraham*; ſhewing that Women ſhould brave it no more than men: and God made *Eves* Coat of the ſame Cloth that he made *Adam's*. They covered themſelves with Leaves, and God derided them not; but now they cover themſelves with pride, like Satan which is fallen down before them like lightning; ruff upon ruff,

Ephes. 5. 23. How far the Wife ſhould obey.

Gen. 3. 16. Gen. 2. 20.

Verſ. 2. 3.

Heſt. 1.20,22. Numb.30.7. Judg. 19. 26. Gen. 19. 12. 1 Pet. 3. 6.

Ephes. 5. 24. Joh. 15. 13.

The cauſe why many deſpiſe their Husbands.

1 Tim. 2. 9.

1 Pet. 3. 5.

Gen. 3. 21.

Gen. 3. 7. Luk. 10. 18.

ruff, lace upon lace, cut upon cut, four and twenty orders, until the Woman be not ſo precious as her Apparel; that if any man would picture vanity, he muſt take a pattern of a Woman, or elſe he cannot draw her likeneſs. As *Herodias* was worſe for her fine dancing; ſo a Woman may have too many Ornaments. Frizled locks, naked breſts, painting, perfume, and eſpecially a rolling eye, are the forerunners of Adultery; and he which hath ſuch a Wife, hath a fine plague. Once Women were married without dowries, becauſe they were well nurtured; but now, if they weighed not more in Gold than in Godlineſs, many ſhould ſit like Nuns without Husbands. Thus we have ſhadowed the Mans duty to his Wife, and the Womans to her Husband.

Mar. 14. 6.

After their duties one to another, they muſt learn their duties to their Family. One compareth the Maſter of the Houſe to the Seraphin, which came and kindled the Prophets zeal; ſo he ſhould go from Wife to Servants, and from Servants to Children, and kindle in them the zeal of God, longing to teach his Knowledg, as a Nurſe to empty her breaſts. Another ſaith, That a Maſter in his Family hath all the Offices of Chriſt; for he muſt rule, and teach, and pray; rule like a King, and teach like a Prophet, and pray like a Prieſt. To ſhew how a godly man ſhould behave himſelf in his Houſhold: when the Holy Ghoſt ſpeaketh of the Converſation of any Houſe-keeper, lightly he ſaith, *That the man believed with all his houſhold.* As *Peter* being converted, muſt convert his Brethren; ſo the Maſter being converted, muſt convert his Servants. For therefore God ſaid, that he would not hide his counſel from *Abraham*, becauſe he would teach his Family; and ſurely all duty which is not done of conſcience, is but eye-ſervice, and faileth at moſt need, as *Ziba* betrayed his Maſter when he ſhould have defended him. Therefore before *Oneſimus* was converted, *Paul* ſaid, he was an unprofitable ſervant, but when he was converted, he calleth him more than a ſervant, becauſe ſuch a ſervant is better than many ſervants. Therefore though *Laban* was wicked himſelf, yet he rejoyceth that *Jacob* his ſervant was godly, becauſe God bleſſed him the better for him. *Joſhuah* ſaith, *I and my houſhold will ſerve the Lord:* ſhewing that Maſters ſhould receive none into their houſes but whom they can govern, as *Joſhuah* did; and if any have crept into their doors, then they muſt put them forth again; for *David* ſaith, *I will not ſuffer a lyar to ſtay in my houſe.* Pſal. 101.7. He ſaith not, a ſwearer, nor a thief, but a lyar; as if he ſhould ſay, I will rid him out of my doors before he be a ſwearer, and a thief; for a lyar will grow to a ſwearer and a thief in a day, as a Dicer groweth to a beggar in a night. Therefore it is noted of *Cornelius*, that all his Houſhold ſerved God as himſelf did. This is reported alſo of *Joſeph* and *Mary* for an example, that they

Their duties to their ſervants.

Rev. 5. 10. Act. 13. 16. and 18. 8.

Phil. 1. 8.

Gen. 29. 27.

Joſh. 14. 15.

Act. 10. 2.

Luk. 2. 41;

went up every year with all their Family to worship at *Jerusalem*, that their children and their servants might learn to know God as well as they. These examples be written for Housholders, as others are for Magistrates, and Ministers, and Soldiers, that no Calling might seek farther than the Scripture for instruction. Wherefore as you are Masters now, and they your servants, instruct them and train them as if you would shew what Masters they should be hereafter. After the care of their souls, they must care for their bodies: for if the labourer is worthy of his hire, which laboureth but a day, what is the servant worthy of, which labours every day? therefore *Paul* is so earnest with *Philemon* to make much of *Onesimus* his servant, that he desired *Philemon* to receive him as he would himself. Therefore because cruel and greedy Masters should not use them too hardly, God remembred them in his creation, and made every week one day of rest, wherein they should be as free as their Masters: so God pitieth the labourer from Heaven, and every Sabbath looks down upon him from Heaven; as if he should say, One day thy labours shall have an end, and thou shalt rest for ever, as thou restedst this day.

Luk. 10. 7.

Phil. 17.

Gen. 2. 2.

By this we see, as *David* did limit *Joab*, that he should not kill *Absolom*; so God hath bound Masters, that they should not oppress their servants. Shall God respect thine more than thou? Art thou made fresher to thy labour by a little rest? and is not thy servant made stronger by rest to labour for thee? How many beasts and sheep did *Laban* lose, only for hardly entreating of a good servant? therefore that is the way to lose, but not to thrive. He which counteth his servant a slave, is in an error: for there is difference between believing servants, and infidel servants: the infidels were made slaves to the Jews, because God hated them, and would humble them; but their brethren did serve them like helpers, which should be trained by them. It is not a base nor vile thing to be called a servant, for our Lord is called a servant: which teacheth Christians to use their servants well for Christs sake, seeing they are servants too, and have one Master Christ. As *David* speaketh of man, saying, *Thou hast made him a little lower than the Angels*: so I may say of servants, that God hath made them a little lower than children; not children, but the next to children; as one would say, inferior children, or sons in law. And therefore the Housholder is called *Pater familias*; which signifieth a Father of his Family, because he should have a fatherly care over his servants, as if they were his children; and not use them only for their labour, like beasts.

2 Sam. 18. 5.

Gen. 31. 9.

Isa. 42. 1. Mat. 12. 18.

Psal. 8. 6.

Besides, the name of a servant doth not signifie suffering, but doing; therefore Masters must not exercise their hands upon them, but set their hands to work; and yet as God lyeth no more upon his servants

2 Cor. 12. 17.

servants, than he makes them able to bear; so men should lay no more upon their servants than they are able to bear. For a good man (saith *Solomon*) will be merciful to his beast, and therefore he will be merciful to his brother.

Prov. 12. 10.

That man is not worthy to be served, which cannot afford that his servants should serve God as well as himself. Give unto God that which is Gods, and then thou mayest take that which is thine. *He that careth not for his family* (saith *Paul*) *is worse than an Infidel*, because Infidels care for their Families. But as *Agur* prayeth, *Give me not too much, nor too little, but feed me with food convenient*; so their care should not be too much nor too little, but convenient, or else they are worse than Infidels too, because Covetousness is called Idolatry, which is worse than infidelity: for it is less rebellion not to honour the King, than to set up another King against him, as the Idolaters do against the King of Heaven.

1 Tim. 5. 8. Prov. 30. 8. Ephes. 5. 4.

Next unto servants instructions and labours, must be considered their corrections. As *Paul* saith, *Fathers, provoke not your children to wrath:* so may I say, Masters provoke not your servants to wrath; that is, use such reproofs, and such corrections, that you do not provoke them, but move them; that you do not exasperate them, but win them: for reviling words, and unseasonable fierceness, doth more hurt than good. And therefore the Law of God did charge the Master, that he should not inflict above forty stripes upon his servant, lest he should seem despised in his eyes. For while a Child, or Scholar, or Servant, doth think that he is reproved for love, or beaten with reason, it makes him think of his faults, and is ashamed: but when he sees that he is rebuked with curses, and beaten with staves, as though he were hated like a dog, his heart is hardned against the man which correcteth him, and the fault for the which he is corrected: and after he becometh desperate, like a Horse which turneth upon the striker: and therefore think that God even then chides you, whensoever you chide in such rage. For though there be a fault, yet some things must be winkt at, and some things must be forgiven, and some punished with a look: for he which takes the forfeit of every offence, shall never be in any rest, but vex himself more than his servant.

Ephes. 6. 4.

Further, I have heard experience say, that in these punishments it is most meet and acceptable to the offender, that the Man should correct his Men, and the Woman her Maids; for a Mans nature scorneth to be beaten of a Woman, and a Maids nature is corrupted with the stripes of a Man. Therefore we read that *Abraham* would not meddle with his Maid, but committed her to his Wife, and said, *Do with her as it pleaseth thee*; as if he should say, It belongeth not to me, but to thee.

The Master must correct his men, and the Mistress her Maids.

Gen. 16. 6.

Their duty towards their Children.

Lastly, We put the duty towards Children, because they come last to their hands. In *Latin* Children are called *Pignora*; that is, *Pledges*, as if I should say, a pledg of the Husbands love to the Wife, and a pledg of the Wifes love toward the Husband: for there is nothing which doth so knit love between the Man and the Wife, as the fruit of the Womb. Therefore when *Leah* began to conceive, she said, Gen. 28. 31. *Now my Husband will love me*; as though the Husband did love for Children. If a Woman have many defects (as *Leah* had) yet this is the amends which she makes her Husband, to bring him Children, which is the right Wedding-Ring, that sealeth and maketh up the Marriage. When their Father and Mother fall out, they perk up between them like little Mediators, and with many pretty sports make truce, when others dare not speak to them. Therefore now let us consider what these little ones may challenge of their Parents, that stand them instead of Lawyers. Before we teach Parents to love their Children, they had need be taught not to love them too much, for *Davids* darling was *Davids* traitor; and this is the manner of God, when a man begins to set any thing in Gods room, and love it above him which gave it, either to take away it, or to take away him, before he provoke him too much; Therefore if Parents would have their Children live, they must take heed not to love them too much; for the giver is offended, when the gift is more esteemed than he.

Mothers should nurse their Children Gen. 21. 7. Exod. 2. 14.

The first duty is the Mothers, that is, to nurse her Child at her own Breasts, as *Sarah* did *Isaac*: and therefore *Isaiah* joyneth the Nurses name and the Mothers name both in one, and calleth them *Nursing Mothers*; shewing, that Mothers should be the Nurses. So when God chose a Nurse for *Moses*, he led the Handmaid of *Pharoahs* Daughter to his Mother, as though God would have none nurse him Matth. 2. 14. but his Mother. After, when the Son of God was born, his Father thought none fit to be his Nurse but the Virgin his Mother. The Earths fountains are made to give water, and the breasts of Women are made to give suck. Every Beast, and every Fowl is bred of the same that did bear it, only Women love to be Mothers, but not Nurses. Therefore if their Children prove unnatural, they may say, Thou followest thy Mother, for she was unnatural first, in locking up her breasts from thee, and committing thee forth like a Cuckow to be hatched in a Sparrows nest. Hereof it comes that we say, *He sucks evil from the dug*; that is, as the Nurse is affected in her body or in her mind, commonly the Child draweth the like infirmity from her, as the Eggs of a Hen are altered under the Hawk. Yet they which have no milk, can give no milk. But whose breasts have this perpetual drought? forsooth it is like the Gout; no beggars may have it, but Citizens or Gentlewoman. In the ninth Chapter of *Hosea*, dry breasts are

are named for a curse; what lamentable hap have Gentlewomen to light upon this curse more than other? Sure if their breasts be dry, as they say, they should fast and pray together, that this curse might be removed from them.

How Children should be brought up. Prov. 22. 6. 1 King. 23. 6.

The next duty is, *Catechise a child in his youth, and he will remember it when he is old.* This is the right blessing which Fathers and Mothers give to their Children, when they cause God to bless them too. The wrong Mother cared not though the Child were divided, but the right Mother would not have it divided; so wicked Parents care not though their Children be destroyed, but godly Parents would not have them destroyed but saved; that when they have dwelt together in Earth, they may dwell together in Heaven. As the Midwife frameth the body when it is young and tender, so the Parents must frame the mind while it is green and flexible; for Youth is the seed-time of Vertue: They which are called Fathers, Luk. 11. 2. are called by the name of God, to warn, them that they are instead of God to their Children, which teacheth all his Sons. What example have Children but their Parents? and sure the providence of God doth ease their charge more than they are aware of; for a child will learn better of his Father than of any other. And therefore we read of no School-master in the Scripture but the Parents; for when Except of Kings Sons. Christ saith to the Jews, *If ye be the Sons of Abraham, ye will do* John 8. 38. *the works of your father Abraham:* he sheweth that Sons use to walk in their Fathers steps, whether they be good or bad.

It is a marvellous delight to the Father and Mother, when people say, That their Children are like them; but if they be like them in godliness, it is as great delight to others as to their Parents; or else we say, that they are so like, that they are the worse for it. Well doth *David* call Children, *Arrows*; for if they be well bred, they shoot Psal. 127. 4. at their Parents enemies; and if they be evil bred, they shoot at their Parents. Therefore many Parents want a staff to stay them in their age, because they prepared none before; like old *Eli*, which 1 Sam. 2. 29. Psal. 132. 11. was corrected himself, for not correcting his Sons. Are not Children Matth. 12. 33. called the fruit of their Parents? Therefore as a good tree is known by bringing forth good fruits; so Parents should shew their godliness in the education of their Children, which are their fruit. For this cause the *Jews* were wont to name their Children so when they 1 Sam. 1. 20. were born, that ever after, if they did but think upon their names, 1 Sam. 13. 24. they would put them in mind of that Religion which they should profess; for they did signifie something that they should learn.

Three examples of good Parents.

An admonition to such as call their Children at all adventures, sometimes by the names of Dogs, even as they prove after. In 1 *King.* 2. 2. we have *David* instructing his Sons. In *Gen.* 39. *Jacob* correcting his Sons; and in *Job* 1. *Job* praying for his Sons. These three

put

put together, instructing, correcting, and praying, make good Children, and happy Parents.

Luk. 18. 17. Once Christ took a Child, and set him in the midst of his Disciples, and said, *He which will receive the Kingdom of Heaven, must receive it as a little child*; shewing that our Children should be so innocent, so humble, and so void of evil, that they may be taken for examples of the Children of God. Therefore in *Psal.* 127. 4. Children are called *the heritage of the Lord*; to shew, that they should be trained, as though they were not Mens Children; but Gods, that they may have Gods heritage after. Thus if you do, your servants Col. 4. 15. Phil. 1. 8. shall be Gods servants, and your Children shall be Gods Children, and your house shall be Gods House, like a little Church; when others are like a den of thieves.

The name of step-mothers expounded, and their duty. Now I speak to one which is a Mother so soon as she is married; therefore peradventure you look that I should shew the duty of step-mothers. Their name doth shew them their duty too; for a step-mother doth signifie a stead-mother; that is, one Mother dieth, and another cometh in her stead; therefore that your love may settle to those little ones as it ought, you must remember that you are their stead-mother, that is, instead of their mother; and therefore to love them and tender them, and cherish them as their Mother did. She must not look upon them like *Rehoboam*, who told his people that he would be worse unto them than his Predecessors; for then they will turn from her, as his subjects did from him; but she must come to 1 Sam. 2. 7. them as *David* came to the people after *Sauls* death, and said, *Though you Master Saul be dead, yet I will reign over you*; so she must say to Jer. 22. 2. Deut. 14. 17. Deut. 24. 17. & 26. 12. them, though your Mother be dead, yet I will be as a Mother; so the Children will love her as much as their Father. Further, these Children are Orphans, and therefore you must not only regard them as Children, but as orphan Children. Now God requireth a greater care over Widows and Orphans, than over any other Women or Children.

Mat. 7. 2. Lastly, You must remember that saying, *As you measure unto others, so it shall be measured unto you again*; that is, as you intreat these Children, so another may come after and intreat your Children; for he which hath taken away the first Mother, and sent you, can take away the second Mother, and send a third, which shall not be like a step-mother to yours, unless you be like a step-mother to these.

Divorcement the physick of Marriage. If these duties be performed in Marriage, then I need not speak of divorcement, which is the rod of Marriage, and divideth them which were one flesh, as if the body and soul were parted asunder. But because all perform not their Wedlock vows, therefore he which appointed Marriage, hath appointed Divorcement, as it were taking our

our priviledg from us, when we abuse it. As God hath ordained remedies for every disease, so he hath ordained a remedy for the disease of Marriage. The disease of Marriage is Adultery, and the medicine hereof is Divorcement. *Moses* licensed them to depart for hardness of heart; but Christ licenseth them to depart for no cause but Adultery. If they might be separated for discord, some would make a commodity of strife; but now they are not best to be contentious, for this law will hold their noses together, till weariness make them leave strugling; like two Spaniels which are coupled in a Chain, at last they learn to go together, because they may not go asunder. As nothing might part friends, but *if thine eye offend thee, pull it out*; that is, thy friend be a tempter; so nothing may dissolve Marriage but fornication, which is the breach of Marriage, for Marriage is ordained to avoid fornication; and therefore if the condition be broken, the obligation is void. Mat. 18. 19. Mat. 19. 8. Why Christ would have no Divorcement but for Fornication. Mat. 5. 32. Mat. 10. 9. 1 Cor. 7. 20.

And besides, so long as all her Children are his Children, she must needs be his Wife, because the Father and Mother are Man and Wife; but when her Children are not his Children, she seems no more to be his Wife, but the others whose Children she bears, and therefore to be divorced from him. In all the old Testament, we read of no divorce between any; which sheweth that they lived chaster than we; yet no doubt this Law was better executed amongst them, than amongst us. Such a care God had in all ages and callings, to provide for them which live honestly; for Divorcement is not instituted for the carnal, but for the chaste, lest they should be tyed to a plague while they live; as for the Adulterer and Adulteress, he hath ailigned death to cut them off, lest their breath should infect others. Thus he which made Marriage, did not make it unseparable; for then Marriage were a servitude. But as Christ saith of the Sabbath, *The Sabbath was made for man*; that is, for the benefit of man and not for the hindrance of Man; so Marriage was made for Man; that is, for the honour of Man, and not for the dishonour of Man; but if Marriage should turn to fornication, and when it is turned to fornication, there might be no separation; then Marriage were not for the honour of Man, but for the trouble and grief, and dishonour of Man. Therefore now ye have heard how Divorcement is appointed for a remedy of fornication; if any be ashamed of this physick, let them be more ashamed of the disease. Because I have spoken more than you can remember; if you ask me what is most needful to bear away; in my opinion, there is one saying of *Paul*, which is the profitableſt sentence in all the Scripture for Man and Wife to meditate often, and examine whether they find it in themselves, as they do in other, left their Marriage turn to sin, which should further them in godliness. *The unmarried man careth for the* 1 Cor. 7. 32. Note. Levit. 20. 10. Mark 2. 27. Levit. 20. 10. Conclusion. A sentence for the Married to think upon.

things

things of the Lord; how he may pleaſe the Lord; but he that is married careth for the things of the world, how he may pleaſe his Wife. Alſo *the unmarried woman careth for the things of the Lord, how ſhe may be holy; but ſhe that is married, careth for the things of the world, how ſhe may pleaſe her husband*; as though their pleaſing God were turned all to pleaſing one another; and their carnal love had eaten their ſpiritual love, as the lean kine devoured the fat. Therefore it follows in the next words, *This I ſpeak for your commodity*; as though there were great commodity in remembring this watch-word. All men have not the feeling of Gods Word, or elſe ſuch a ſentence might be an anchor for the Married to ſtay them, when any tentation goeth about this change, which *Paul* feared even in them which feared God before.

Gen. 41. 4.
1 Cor. 7. 35.

If thou haſt read all this Book, and art never the better, yet catch this flower before thou go out of the Garden, and peradventure the ſcent thereof will bring thee back to ſmell the reſt. As the corps of *Aſael* made the paſſengers to ſtand, ſo I placed this ſentence in the door of thy paſſage, to make thee ſtand and conſider what thou doeſt before thou marrieſt. For this is the ſcope and operation of it, to call thy mind to a ſolemn meditation, and warn thee to live in Marriage as in a tentation, which is like to make him worſe then he was, as the Marriage of *Jeboram* did, if he uſe not *Jobs* preſervative, to be jealous over all his life.

1 Sam. 1: 23.
2 Chron. 21. 6.
Job 9. 28.

The allurements of beauty, the troubles about riches, the charges of children, the loſſes by ſervants, the unquietneſs of neighbours, cry unto him that he is entred into the hardeſt vocation of all other; and therefore they which have but nine years Prentiſhip to make them good Mercers or Drapers, have nineteen years before Marriage to learn to be good Husbands and Wives; as though it were a trade of nothing but myſteries, and had need of double time over all the reſt.

Therefore ſo often as you think upon this ſaying, think whether you be examples of it, and it will waken you, and chide you, and lead you a ſtraight path, like the Angel which led the ſervant of *Abraham*.

Gen. 24. 42.

Thus have I chalked the way to prepare you unto Marriage, as the Levites prepared their Brethren to the Paſſover. *Remember that this day you are made one*; and therefore muſt have but one will. And now the Lord Jeſus, in whom you are contracted, knit your hearts together, that ye may love one another like *David* and *Jonathan*; and go before you in this life, like the Star which went before the Gentiles, that ye may begin and proceed, and end in his glory. To whom be all glory for ever. *Amen.*

2 Chron. 35. 6.
1 Sam. 13. 1.
Mat. 2. 9.

F I N I S.



A TREATISE OF THE Lords Supper,

In Two Sermons.

The Firſt Sermon.

1 Cor. 11. 23. 24.

The Lord Jeſus, in the night that he was betrayed, took Bread; and when he had given thanks, he brake it, and ſaid, Take, eat, this is my Body which is broken for you, this do ye in remembrance of me.

THe Word and the Sacraments are the two Breſts wherewith our Mother doth nurſe us. Seeing every one receiveth, and few underſtand what they receive; I thought it the neceſſarieſt doctrine to preach of the Sacrament, which is a witneſs of Gods promiſes, a remembrance of Chriſts death, and a ſeal of our Adoption. Therefore Chriſt hath not inſtituted this Sacrament for a faſhion in his Church, to touch, and feel, and ſee, as we gaze upon Pictures in the windows; but as the

The two breſts of the Church.

Mat. 9. 22. Woman which had the bloody issue, touching the hem of Christs garment, drew vertue from Christ himself, because she believed; so Christ would that we touching these signs, should draw vertue from himself; that is, all the Graces which these signs represent. Therefore as the Levites under the Law were bound to prepare their Brethren before they came to the Passover; so Preachers of the Gospel should prepare their Brethren before they come to the Supper of the Lord. For which purpose I have chosen this place to the *Corinthians*, which is the clearest and fullest declaration of this Sacrament in all the Scripture.

2 Chron. 35. 6.

The Lord Jesus in the night, &c.

The Division. The sum of all these words is, the institution and use of the Lords Supper. First, *Paul* sheweth the Author of it, *the Lord Jesus*; then the time when it was instituted, *in the night that he was betrayed:* then the manner how he did institute it, *he took Bread, and when he had given thanks, he brake it, and gave unto his Disciples*, &c. Then the end why he did institute it, *for a remembrance of his Death.*

The Author. Joh. 1. 17. Touching the Author, he which is signified by it, was the Author of it; The Lord Jesus hath bid us to Supper; *I am not worthy* (saith *John*) *to loose his shoo*; so we are not worthy to wait at his trencher, and yet he will have us to sit at his Table. To him belongeth the power to ordain Sacraments in his Church, because he fulfilled the Sacraments of the Law. When Christ came, the Passover ceased, because he is our Passover; that is, the Lamb by whose blood we are saved. When Christ came, Circumcision ceased, because he is our Circumcision, that is, the purifier and cleanser of our sins.

None but Christ may ordain Sacraments. Joh. 1. 27.

Rev. 7. 14.

Now these two Sacraments are fulfilled, he hath appointed two other Sacraments for them. Instead of the Paschal Lamb which the *Jews* did eat, he hath given us another Lamb to eat, which *John* calleth, *The Lamb of God*, that is, himself, upon whom all do feed, whosoever do receive the Sacrament with an assured faith that Christ died to possess them of life. The breaking of the Bread doth signifie the wounding of the Body; the pouring out of the Wine doth signifie the shedding of his Blood: the eating of the bread, and drinking of the wine doth signifie that his flesh and blood do nourish in us life eternal, as the bread and wine do nourish the life present.

Joh. 1. 29.

Gen. 15. 10. Who was therefore called John the Baptist. Mar. 3. 10. Rev. 1. 5. Rev. 22. 14. The Time. Instead of Circumcision, which began at *Abraham*, he hath ordained Baptism, which began at *John*, a more lively representation of the true Circumcision of the Heart, because it representeth unto us the blood of Christ, which washeth our souls as the water in Baptism washeth our bodies.

Touching the time, *In the night* (saith *Paul*): therefore this Sacrament is called the *Lords Supper*, because it was instituted at night

night when they used to sup. But what night? *Even that night* (saith *Paul*) *when he was betrayed.* That night which he should have cursed, as *Job* did, the day of his birth, if he had suffered against his will; that night when he should have thought to destroy men, as men conspired to destroy him; that night (saith *Paul*) this Sacrament of Grace, and Peace, and Life began: *Even that night when we betrayed him.* Many nights did he spend in watching and praying for us; and is there a night now for us to betray him? That was a dark night, when men went about to put out the Sun which brought them light. Who can but wonder to see how Christ, and they for whom Christ came, were occupied at one time; when they devised mischief against him, and sought all means to destroy him, then he consulted how to save them, and instituted the same night this blessed Sacrament, to convey all his graces and blessings unto them, *Even that night when they betrayed him.* The reason why this action was deferred until night, is, because that was the time appointed by the Law to eat the Passover, which was like a predecessor of this Sacrament. The reason why he deferred it until his last night, was, because the Passover could not be ended before the fulness of time, and the true Paschal Lamb were come to be slain instead of the other. Therefore how fitly did Christ end the Passover, which was a sign of his suffering, so presently before his suffering? And beside, how sweetly did he confirm his Disciples faith, whenas they should see that, the next day, performed before their eyes, which over-night both in the Passover, and in the Sacrament, was so lively resembled unto them? If any man from this do gather, that we ought to eat the Lords Supper at night, as Christ did, he must understand, that we have not the same cause to do so, which Christ had, because of the Passoever. And therefore the Church which hath discretion of times and places, hath altered both the time and the place, using the Temples instead of the Chamber, and the Morning instead of the Evening: for indifferent things are ruled by order and decency.

Verse. 23. Joh. 33.

Why this Sacrament was instituted at night.

Why it was deferred till his last night.

Why we receive not the Lords Supper at night.

Touching the manner, *He took bread, and when he had given thanks, he brake it, and gave it unto them.* He would not eat it, nor break it, before he had given thanks to God. What need he which was God, give thanks to God, but to shew us what we should do when we eat our selves? *In all things give thanks* (saith *Paul*): whereby we declare that all things come from God; but the wicked believe easier that God doth take, than that he doth give; and therefore they never pray heartily unto him for any thing, nor feelingly thank him for it. For which the Lord complaineth, saying, *I have loved you; yet ye say, wherein hast thou*

Verse. 23, 24.

1 Thes. 5. 18.

Note.

Mal. 1. 2. Isa. 1. 5. *loved us?* shewing, that we are worse than the Ox which knoweth his feeder. And if that we acknowledg all things from God, yet we do like *Lot* (*Is it not a little one*, saith he when he craved to go unto *Zoar?* as though it were not much which he asked) so mince and extenuate the gifts of God, before we receive them, and after; like them which have a grace for dinner, and none for breakfast; as though they had their dinners from God, and breakfasts of their own.

Gen. 19. 20.

Our Example did not so, although it was but bread which he received, yet he was more thankful for bread than many which bury the Fowls, and Fishes, and Beasts in their belly: For if account of all were kept, for one that prayeth, *Give us this day our daily bread*, a hundred take their bread and meat, and sleep too, which never pray for it.

Luk. 11. 31.

After he had given thanks, he brake it, and gave unto them, and said, Take, eat; for when he had given thanks to God, then it was sanctified, and blessed, and lawful to eat; so when thou servest God, then it is lawful for thee to use Gods blessings, then thou mayest eat and drink as Christ did, but not before: for these things were created to serve them, which serve God; if thou dost not serve him for them, thou encroachest upon Gods blessings, and stealest his Creatures which are no more thine, than thou art his; for the good God created all things for good men, as the Devils possessions are reserved for evil men.

Note.

Therefore as Christ would not break the Bread before he had given thanks to the Founder; so know, that there is something to be done before thou receive any benefit of God; and presume not to use his Creatures with more liberty than his Son did, which did not eat without giving thanks, nor rise again without singing a Psalm.

Mat. 26. 30. It followeth, *This is my Body.* Here is the fruit of his thanks before, he prayed that the Bread and Wine might be blessed, and they were blessed. As *Isaac*'s blessing shewed it self upon *Jacob* whom he blessed, so Christ his blessing appeared straight upon these mysteries; for it could not be said before, *This is my Body*, because it was meer Bread; but now it may be called his Body, because his blessing hath infused that vertue into it, that it doth not only represent his Body, but convey his Body and Himself unto us. The efficacy of this blessing is in this Sacrament ever since, sanctifying it unto us as well as it did to the Apostles, even as Christs prayer stayed *Peter's* faith after Christ was dead.

Gen. 27.

Luk. 22. 32. Now ye have heard the meaning of these words. *He took Bread, and blessed it, and brake it, and gave it*; you shall see with what a mystical resemblance they unite Christ and us. First, as Christ in the Supper

per took Bread to feed us; so in his Birth he took our flesh to save us. Secondly, as Christ when he had taken the Bread, blessed the Bread to make it a Spiritual food; so Christ, when he had taken our flesh, poured forth most rich and precious Graces into it, to make it food of life unto us. Thirdly, as Christ when he had blessed the bread, brake the bread; so Christ when he had filled his body with most precious Graces, brake it up like a rich Treasure-house; his hands by the nails, his back by the stripes, his head by the thorns, his side by the spear; that out of every hole, a river of Grace and goodness might issue and flow forth unto us. Lastly, as Christ gave the Bread when he had broken it; so Christ (by a lively faith) communicateth his body after he hath crucified it. Hereby we are taught, that when we see the Minister take the Bread to feed us; we may conceive that Christ (being God from everlasting,) took our flesh to save us. When we see the Minister bless the Bread to a holy use, we must conceive that Christ (by uniting the Godhead unto it) sanctified his flesh for our redemption. When we see the Minister break the bread to sustain our bodies, we must conceive that Christ in his death, brake his Body to refresh our Souls. When we see the Minister give the bread to our hand, we must conceive that Christ as truly offereth himself to our faith, to be received of us.

Heb. 2. 16. Joh. 17. 19. 1 Pet. 2. 24. Ephes. 3. 17.

Because upon these words, the Papists ground their Transubstantiation, that is, that the bread is changed into Christs flesh, and the wine is turned into Christs blood, whereby we eat the same body which died upon the Cross, and drink the same blood which issued out of his side: That you may see the blindness of this Popish dream, I would have you but mark every word of the Scripture, how they make against Transubstantiation, that ye may see them slain like *Goliah* with their own sword. Even as God made *Caiphas* speak against himself, so the Scriptures which Hereticks alledg, do make against themselves, like the *Baalites* which wounded their own flesh. I may liken their allegations to Satans; when he tempted Christ in the Wilderness, he alledged but one sentence of Scripture for himself, and that *Psalm* out of which he borrowed it, made so plain against him, that he was fain to pick here a word, and there a word, and leave out that which went before, and skip in the midest, and omit that which came after, or else he had marred his cause. The Scripture is so holy, and pure, and true, that no word nor syllable thereof can make for the Devil, or for Sinners, or for Hereticks; yet as the Devil alledged Scripture, though it made not for him, but against him; so do the Libertines, and Epicures, and Hereticks, as though they had learned at his School.

1 Sam. 17. 15. Joh. 18. 14. 2 King. 1. 22. Hereticks alledg Scripture like the Devil. Mat. 4. 4. Psal. 91. 11.

Now there is no sentence of the Scripture, which the wiser Papists alledg boldly for their Transubstantion, but this, that Christ said,

Mat. 26. 26. Joh. 10. 7, 9. Joh. 15. 1. said, *This is my body*; by which they may prove as well, that Christ is a Door, because he saith, *I am the door*; or a Vine, because he saith, *I am a vine*; for his sayings are like. Figurative speeches must not be construed literally; but this is Hereticks fashion. If you mark, you shall see throughout, that all the testimonies which the Papists alledg for their Heresies, are either tropes, or figures, or allegories, or parables, or allusions, or dark speeches; which when they presume to expound allegorically, or literally, without conference of any other Scriptures, then they wander and stray from the mark, or else it is impossible that the truth should maintain error, that is, that the Scriptures should speak for Heresie, if it were not wrested and perverted; therefore we see that *Eve* never erred, until she corrupted the Text.

Note.

Gen. 3. 3.

Arguments against Popish Transubstantiation.

Now we will enter the lists with our adversaries, and see whether these words do prove that the Bread and Wine are turned into Christs body. *Paul* saith, *Jesus took bread*; well then, yet it is bread: when he had taken it, then he blessed it; What did he bless? the bread which he took; well then, yet it is bread; when he had blessed it, then he brake it; What did he break? the bread which he blessed; well then, yet it is bread; when he had broken it, then he gave it; What did he give? the bread which he brake; well then, yet it is bread; when he had given it, they did eat it; What did they eat? the bread which he gave them; well then, yet it is bread; when they did eat it, then he said, *This is my body*; what did he call his body? the bread which they did eat, well then, yet it is bread. If it be bread all this while, when he did take it, and bless it, and brake it, and gave it, and they did eat it, when is it turned into his body? here they stand like the Sadduces, as mute as fishes,

Mat. 22. 34.

2. Now that ye may see, that not we only say it is Bread and Wine after the Consecration; in *vers.* 27. Christ himself doth call it Bread and Wine after he had given it, as he did before. And in *Mark* he saith, *I will drink no more of the fruit of the Vine*. Here Christ saith, that it was the fruit of the Vine which he drank, but his Blood is not the fruit of the Vine, but Wine: therefore Wine was his drink, and not blood.

Mark 14. 25.

3. Besides, if you would hear *Paul* expound Christ, he sheweth that all our fathers had the same substance of Christ in their Sacraments, that we have in ours; for he saith, *They all did eat the same spiritual meat, and all drank the same spiritual drink*. Straight he saith, *that this meat, and this drink, was Christ*. Mark that, he saith not only *they did eat the same meat* that we did eat, but he saith, *that the meat was Christ*; and not only so, but to shew that Christ is not a Corporal meat, as the Papists say, he saith, he is a Spiritual meat, as we say: therefore you see that we do not eat him corporally, no more than our fathers; but that as they did eat him Spiritually, so do we; for Spiritual meat must be eaten spiritually, as Corporal meat is eaten corporally.

1 Cor. 10. 4.

Vers. 3, 4. Vers. 4.

Again,

Again, for the figures to be turned into the thing signified by them, is utterly against the nature of a Saerament, and makes it no Sacrament, because there is no sign: for every Sacrament doth consist of a sign, and a thing signified; the sign is ever an earthly thing, and that which is signified is an heavenly thing. This shall appear in all examples: As, in Paradise there was a very Tree for the sign, and Christ the thing signified by it: In Circumcision there was a cutting off of the skin, and the cutting off of sin: In the Passover there was a Lamb, and Christ: In the Sabbath, there was a Day of Rest, and Eternal Rest. In the Sacrifices there was an offering of some beasts, and the offering of Christ: In the Sanctuary there was the holy place, and Heaven: In the Propitiatory there was the golden covering, and Christ our cover: In the Wilderness there was a Rock yielding water, and Christ yielding his blood: In the Apparition there was a Dove, and the Holy Ghost: In the Manna there was bread, and Christ: In Baptism there is very water which washeth us, and Christs blood washing us: so in the Supper of Christ there is very Bread and Wine for the Sign, and the Body and Blood of Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments.

Gen. 2. 9. Gen. 17. 11. Exod. 12. 3. Exod. 23. 11. Heb. 9. 1. Exod. 30. Exod. 25. 24. Exod. 17. 16. Mat. 3. 16. Joh. 6. 45. Joh. 1. 33. 1 Cor. 11. 19.

Again, there must be a proportion between the Passover and the Lords Supper, because this was figured by the other. 5. Exod. 12.

Now the *Jews* had in their Passover, Bread and Wine, and a Lamb: so our Saviour Christ instituting his last Supper, left Bread, and Wine, and a Lamb; the which name is given to himself, because he came like a Lamb, and died like a Lamb. Mat. 26. 6. Joh. 19.

Again, if Christs very Body was offered in the Sacrament, then it were not a Sacrament, but a Sacrifice; which two differ as much as giving and taking: for in a Sacrifice we give, and in a Sacrament we receive; and therefore we say our Sacrifice, and Christs Sacrament.

Again, Every Sacrifice was offered upon the Altar. Now mark the wisdom of the Holy Ghost; lest we should take this for a Sacrifice, he never names Altar when he speaks of it, but, *the Table of the Lord*. Therefore it is no doubt but the Devil hath kept the name of Altar, that we might think it a Sacrifice. 6. Exod. 27.

Again, if the Bread were Christs flesh, and the Wine his Blood; as these two are separate one from the other, so Christs flesh should be separate from his blood: but his Body is not divided, for then it were a dead Body. 7.

Again, that which remaineth doth nourish the body, and relish in the mouth as it did before, which could not be, but that it is the same food which it was before. 8.

Again, I would ask whose are this whiteness, and hardness, and 9.

round--

roundneſs, and coldneſs? None of them ſay, that it is the whiteneſs, and hardneſs, and roundneſs, and coldneſs of Chriſts body: therefore it muſt needs be the whiteneſs, and hardneſs, and roundneſs, and coldneſs of the bread, or elſe qualities ſhould ſtand without ſubſtances, which is as if one ſhould tell you of a Houſe without a Foundation.

10. Again, as Chriſt dwelleth in us, ſo he is eaten of us; but he dwelleth in us only by faith, *Epheſ.* 3. 17. therefore he is eaten only by faith.

11. Again, none can be ſaved without the communion of the body of Chriſt: but if all ſhould communicate with it corporally, then neither Infants, nor any of our Fathers, the Patriarchs or the Prophets, ſhould be ſaved, becauſe they receive it not ſo.

12. Again, Chriſt ſaith not, *This Wine*, but *This Cup*: and therefore by their concluſion, not only the Wine ſhould be turned into blood, but the Cup too.

13. Again, *Paul* ſaith, *They which receive unworthily, receive their own damnation.* But if it were the fleſh of Chriſt, they ſhould rather receive ſalvation than damnation, becauſe Chriſt ſaith, *He that eateth my fleſh, and drinketh my blood, hath life everlaſting*, Joh. 6. 54.

14. Again, if they would hear an Angel from Heaven: when Chriſts body was glorified, an Angel ſaid to the woman, *He is riſen, and is not here*, Mat. 28. as if he ſhould ſay, His body is but in one place at once; or elſe he might have been there, though he was riſen.

15. Again, why do they ſay in receiving this Sacrament ever ſince the Primitive Church, *Lift up your hearts*, if they have all in their mouths.

Joh. 6. 68. To end this controverſie, here we may ſay, as the Diſciples ſaid to Chriſt, *Whither ſhall we go from thee?* I mean we need not to go to any other Expoſitor, than Chriſt himſelf. Therefore mark what he ſaith. At firſt, when Chriſt ſaid, that he was the Bread of Life, and

Joh. 6. 60. that all which would live, muſt eat him, they murmured until he expounded his words; and how did he expound his words? thus, *He*

Joh. 6. 35. *that cometh unto me, hath eaten; and he that believeth in me, hath drunk.* After, when he inſtituted this Sacrament in like words, they murmured not; which they would, as before, if he had not reſolved them before, that to eat his body, and to drink his blood, was nothing but to come to him, and believe in him.

After he had ſaid ſo, they murmured not, becauſe they did ſee ſome reaſon in it. As it is plainly ſaid, *This is my body*; ſo it is plainly ſaid,

Joh. 6. 63. *theſe words are ſpirit*; that is, they muſt be underſtood ſpiritually, and not literally.

But if it be fleſh indeed, why do they not ſatisfie the ſimple people how they may eat this fleſh in Lent, when they forbid them to eat any

any fleſh? they muſt needs eat it doubtfully; and he which doubteth, ſaith *James*, receiveth nothing: therefore he which eateth the Maſs, receiveth nothing.

I did not alledg the Fathers in my Sermon: but if any ſuſpend his aſſent till they bring in their verdict, let him hear them make confeſſion of their belief.

Auguſtine ſaith, The Lord doubted not to ſay, *This is my body*, when he gave only a ſign or Sacrament of his body. Aug. upon the 3 Pſalm.

Tertullian ſaith, *This is my body*; that is, a ſign of his body. Tertul. againſt Marcion the 4 book.

Ambroſe ſaith, The Bread and Wine remain ſtill the ſame thing that they were. Ambro. 4 book 4 chapter of Sacraments.

Theodoret ſaith, After the Conſecration the myſtical ſigns do not caſt off their own nature, but abide ſtill in their firſt ſubſtance and form. Theod. Dialogue 1.

Origen ſaith, The bread that is ſanctified with the Word of God, as touching the material ſubſtance thereof, goeth into the belly, and forth again like other meats. Orig. on Mat. 15.

Ireneus ſaith, That it hath two things in it; one earthly, and the other heavenly. Iren. lib. 4. cap. 34. againſt Valentius.

Cyril ſaith, Our Sacraments avouch not the eating of a man. Ad ob. Theo. Anathematis.

Cyprian ſaith, The Lord called bread, made of many grains, his body; and called wine, made of many grapes, his blood. Cyp. Epiſt. lib. 1.

Athanaſius ſaith, Chriſt made mention of his aſcenſion into heaven, that he might withdraw his Diſciples from corporal and fleſhly eating. In that Goſpel, Whoſoever ſpeaketh a word, &c.

Chriſoſtom ſaith, God giveth us things ſpiritual, under things viſible and natural. And again, being ſanctified, it is delivered from the name of bread, and is exalted to the name of the Lords body, although the nature of the bread ſtill remain. Hom. 60. to the people of Antioch.

And becauſe they believe that the Pope cannot err, Pope *Gelaſius* ſetteth to his hand, and ſaith with the reſt; Neither the ſubſtance of the bread, or nature of the wine, ceaſe to be more than they were before. To Cæſarius the Monk. Againſt Eutyches the Heretick.

Tell us Papiſts, do not theſe Fathers ſpeak as plain as we? Canſt thou avouch Tranſubſtantiation more flatly than they deny it? How had this Hereſie been chaſed, if the Devil had hatched it in their time?

Thus the Scripture on the one ſide, and the Fathers on the other ſide, did ſo trouble three Arch-papiſts, *Biel*, *Toſtal*, and *Fiſher*; that *Gabriel Biel* ſaith, How the Body of Chriſt is in the Sacrament, is not found in the Canon of the Bible. Upon the Canon. Lect. 40.

1 Book of the Sacraments. pag 46. Against the captivity of Babylon, made by M. Luther.

Tonstal saith, It had been better to leave every man to his own conjecture, as they were before the Council of *Lateran*, than to bring in such a question.

Luk. 19. 22.

Fisher saith, No man can prove by the words of the Gospel, that any Priest in these days doth consecrate the very body and blood of Christ.

Here is fulfilled, *Out of thine own mouth I will condemn thee.* But we will carry the matter so, because a Judg must have two ears; therefore now let them speak.

The Papists allegation for the Real Presence.

Because they cannot tell how the Bread and Wine should be turned into flesh and blood, and yet appear bread and wine still, they say it is a miracle: but how do they prove it? if they contend it is a miracle, they must shew us a sign: for every miracle may be seen,

Exod. 4. 8. & 21

like all the miracles of *Moses*, and Christ, and the Apostles: and therefore a miracle is called a sign, because it may be seen like a sign, and the word signifieth a Wonder. And the *Jews* craving a miracle, said, *Shew us a miracle*; as though they were taught to

Exod. 9.

judg of miracles by sight. All which doth shew, that a miracle may be seen, but here no miracle is seen.

Again, a miracle (especially in the time of the Gospel) is an extraordinary thing, but they make this an ordinary thing: for if the bread and wine be turned into flesh and blood, then miracles are as common as Sacraments; and so because they have Mass every day, they should work miracles every day.

Lastly, This seemeth strange, that *Augustine* (whom they so much honour) gathered all the miracles which are written in the Scripture, and yet amongst all, speaks not of this: therefore then

1 Thes. 1. 9.

it was counted no miracle: but *Paul* speaks of lying miracles, and this is one of them.

Object. Answ.

If they say, that Christ can turn bread and wine into his body, and therefore he doth. First, they must prove that he will; for they can do many things themselves which they do not, because they will not: therefore it is an old answer, that from *Can* to *Will* no argument followeth. The Leper did not say unto Christ, If thou canst,

Mark 2. 40.

thou wilt: but, *If thou wilt, thou canst.*

Objection.

But the question which they think cannot be answered, like their Invincible Navies, is this: If the bread be not his body, why doth

Answer.

he call it his body? Resolve this knot, and all is clear. Mark then, and we will loose it as well as we can. He saith, *This is my body?* as he saith after, *which is broken for you.* Why? his body was not broken before he suffered; how did he say then, *which is broken,* before it was broken. There is no sense of it but this; The bread was broken, and signified that his body should be broken.

Now,

Now, as the breaking of the Bread did signifie the breaking of his Body; so the bread must needs signifie his body; but as his body was not broken indeed when the bread was broken; so the bread could not be his body indeed; for then his body should have been broken, when the bread was broken; yet let them object what they can.

Objection.

If (say they) the Bread and Wine be not changed into his Body and Blood, why doth he speak so darkly? he might have spoken plainer.

Answer.

I answer, though this seem dark to Papists, yet it was not dark to the Apostles, they understood his meaning well enough, and all the rest, for 1215 years after Christ, before Transubstantiation was spoken of. If the Apostles had not understood his meaning they would not stick to ask him, as their manner was; until they were acquainted with Christs phrase, whensoever they doubted upon any of his speeches, they were wont to come unto him, and say, *Master, what* Luk. 1. 19. *is thy meaning?* but they were used to such phrases; for it was Christs manner to teach by similitudes, shewing one thing by another, which is the plainest manner of teaching, and most used in holy Scripture, especially in the types and shadows of this Sacrament. For example, Christ calleth the Lamb the Passover, in place whereof this Sacrament Mat. 26. 17. succeeded, and therefore presently after they had eaten the Passover, Christ instituted this Sacrament to be used for it. Christ (I say) called the Lamb the Passover, and yet the Passover was this, an Angel passed over the houses of the *Israelites*, and struck the *Ægyptians*: Exod. 12. 23. this was not a Lamb; and yet because a Lamb was a sign of this Passover, as the Bread and Wine is of Christs Body; therefore Christ called the Lamb the Passover, as he called the Bread and Wine his Body.

Again, Circumcision is called the *Covenant*, and yet Circumcision Gen. 17. 13. was nothing but the cutting away of a skin; but the Covenant is, *In Abrahams seed all Nations shall be blessed: I will be their God, and they* Gen. 12. 3. *shall be my people: I will defend and save them, and they shall serve and worship me.* This is not Circumcision, and yet as though Circumcision were the Covenant it self, it is called the Covenant, because it signifieth the Covenant: so Bread and Wine are called Christs Body, because thsy signifie Christs Body.

Again, Baptism is called Regeneration, and yet Baptism is a dip- Tit. 3. 5. ping of our bodies in water; but Regeneration is the renewing of the mind to the image wherein it was created. This is not Baptism, 1 Cor. 6. 11. and yet as though Baptism were Regeneration it self, it is called Regeneration, because it signifieth Regeneration: so the Bread and Wine are called Christs Body, because they signifie Christs Body.

Luk. 22. 20. Again, the Cup is called the New Teſtament, and yet the Cup is but a peece of metal filled with Wine; but the New Teſtament is,
Joh. 3. 36. *He which believeth in the Son ſhall be ſaved.* This is not a Cup; and yet as though the Cup were the New Teſtament it ſelf, it is called the New Teſtament, becauſe it ſignifieth the New Teſtament; ſo the Bread and Wine are called Chriſts Body, becauſe they ſignifie Chriſts Body.

They which knew that the Lamb is not the Paſſover, though Chriſt called it the Paſſover; That Circumciſion is not the Covenant, though God called it the Covenant; that Baptiſm is not Regeneration, though it be called Regeneration; that the Cup is not the New Teſtament, though Chriſt called it the New Teſtament; could they not as well underſtand, that the Bread and Wine were not Chriſts Body, though Chriſt called them his Body? As they underſtood theſe ſpeeches, ſo they underſtood this ſpeech; therefore they which ſay, that
Mat. 26. 26. the Bread and Wine are Chriſts Body, becauſe Chriſt ſaith, *This is my body*; may as well ſay, that the Lamb is the Paſſover, becauſe Chriſt calleth it the Paſſover; that Baptiſm is Regeneration, becauſe *Paul* calleth it Regeneration; that the Cup is the New Teſtament, becauſe Chriſt calleth it the New Teſtament.

If every Sacrament was called by the thing which it ſignified, and yet never any Sacrament was taken for the thing it ſelf; what reaſon have they to take this Sacrament for the thing it ſelf, more than all the reſt? It is the conſent of all Writers, that a Sacrament is a ſign, therefore not the thing ſignified; no more than the Buſh at the door is the Wine in the Cellar; If I call the Prince a Phœnix, the Univerſity a Fountain, the Court a Peacock, the City a Sea, the Country an Hermite; why can the Papiſts underſtand me, and not underſtand Chriſt?

What a dark, and ſtrange, and intricate, and incredible ſpeech had this been for them to underſtand groſly, and literally? Would they think that they did eat Chriſts body, when his body ſtood before them, and he had told them before, that his body was like their bo-
Luk. 9. 8. dy? Nay, this would have required more words, and made them come again with, *Maſter, what is thy meaning?* For they were not ſo inſtructed yet before the Reſurrection, to believe every thing without queſtioning, if it were contrary to ſenſe and reaſon; but as they
Joh. 4. 33. asked, who had given him any meat, when he ſaid that he had meat, and they could ſee none; ſo they would have asked, what meat is this which we ſee not? How can every one of us eat his body, and yet he hath but one body, and that body is whole when we eat it? Lo he ſtandeth before us and ſaith, that his body is like unto ours, and yet he takes bread and breaks it, and gives it unto us to eat, and
Luk. 24. 36. when we eat it, he ſaith, *This is my body*, and yet his body ſtandeth before

before us ſtill. If his body he like ours (as he ſaith) how can it be eaten, and be there? for ours cannot. Thus they would have queſtioned, if they had not been uſed to ſuch phraſes; but as they could underſtand him, when he called himſelf a ſtone, a rock, a door, a window, and a vine; ſo they pickt out his meaning, when he had ſaid that bread was his body; for he told them before, that he was *the bread of eternal life.* Joh. 6. 35.

Now the Bread of Eternal Life is not eaten with teeth; for the body cannot eat Spiritually, no more than the ſoul can eat Corporally; and therefore he is ſuch a bread as is eaten with faith, and ſo himſelf faith in the Goſpel of *John.* Mark this eating by faith, and Joh. 6. 37. all the ſtrife is ended. Fleſh and blood indeed need not faith to chew them, for the teeth can chew them well enough. Therefore if the Bread and Wine were the Body of Chriſt, then we need not faith to eat it, but all thoſe which hath teeth might eat Chriſts Body, yea the Mice might eat it as well as men, for they eat the ſame bread that we do, as well after it is conſecrated as before.

If this be not enough to batter the ruins of this upſtart Hereſie, I will come to Interrogatories, and ſee whether they have learned it by rote, or by reaſon.

If they ground their Tranſubſtantiation upon theſe words of Chriſt, *This is my body*, which he ſpake to his Diſciples; I ask them Mat. 26. 26. whether they receive that body which was mortal, or that body which is glorified? becauſe one of theſe bodies they muſt needs receive, either his mortal body, or his glorified body. If they ſay that it is his mortal body; the mortal body will not profit them, for you Neither Chriſts mortal body nor immortal in the Sacrament. ſee that mortal food is but for this mortal life; neither hath Chriſt a mortal body now to communicate unto them, becauſe it is changed to an immortal body; therefore ehey cannot receive the mortal body, becauſe Chriſt hath not a mortal body to give unto them; if they ſay, that they receive his glorified body, then they muſt fly from this Text; for at that time Chriſt had not any glorified body.

When this Sacrament was inſtituted, and Chriſt ſaid, *This is my body*, his body was not glorified, becauſe the Sacrament was inſtituted before his death, and his body was glorified after his Reſurrection; therefore if they receive the ſame body which the Apoſtles received, as they ſay they do, they cannot receive a glorified body, becauſe then Chriſt had not a glorified body to communicate unto them.

Thus the Rocks and Sands are on both ſides them, they receive a body neither mortal, nor immortal; if Chriſt hath any ſuch body, judg you. Here they ſtand like a fool, which cannot tell on his tale. *Nebuchadnezzar* dreamed a dream, and knew not what it Dan. 4. 15. meant.

Beſide,

Beſide, I aſk them to whom Chriſt ſpake, when he ſaid, *This is my body?* *Mark* ſaith, he ſpake it to them, that is, to his Diſciples: well then, if theſe words, *This is my body*, were not ſpoken to the ſigns, but to the perſons; not to the bread and wine, but to the receivers, as the words which follow, *Do this in remembrance of me*: if theſe words were not ſpoken to the bread and wine, then it is plain that they do not change the nature of the bread and Wine. If the nature of them be not altered, then the ſubſtance remaineth, and then we receive no other ſubſtance with them, becauſe two ſubſtances cannot be in one place.

Mark 14. 24. Chriſt ſpake not to the bread & wine, but to his Diſciples.

What then, is there nothing in the Sacrament but bread and wine, like an hungry *Nunſcion*? Nay, we ſay not that the Sacrament is nothing but a bare ſign, or that you receive no more than you ſee; for Chriſt ſaith, that it is his body; and *Paul* ſaith, that it is the communion of Chriſts body and blood. Therefore there is more in Sacramental bread, than in common bread; though the nature be not changed, yet the uſe is changed; it doth not only nouriſh the body, as it did before, but alſo it bringeth a bread with it which nouriſheth the ſoul: for as ſure as we receive bread, ſo ſure we receive Chriſt; not only the benefits of Chriſt, but Chriſt, although not in a Popiſh manner; yet we are ſo joyned and united unto him, even as though we were but one body with him.

More in the Lords Supper than bread and wine.

1 Cor. 10. 16.

A Similitude.

As the Spouſe doth not marry with the Lands and Goods, but with the man himſelf; and being partaker of him, is made partaker of them; ſo the faithful do not only marry with Chriſts benefits, but with Chriſt himſelf; and being partakers of him, they are made partakers of his benefits: for Chriſt may not in any wiſe be divided from his benefits, no more than the Sun from his light.

Rom. 1. 32.

It is ſaid, *The Father gave us his Son*, and ſo the Son giveth us himſelf. For as the bread is a ſign of his body, ſo the giving of the bread is a ſign of the giving of his body. Thus he lieth before us like a Pellican, which letteth her young ones ſuck her blood: ſo that we may ſay, the Lord invited us to Supper, and he himſelf was our meat.

Dan. 3. 25.

But if you ask how this is? I muſt anſwer, It is a myſtery: but if I could tell it, it were no myſtery. Yet, as it is ſaid, when three men walked in the midſt of the furnace, *One like the Son of God walked amongſt them*: ſo, when the faithful receive the bread and wine, one like the Son of God ſeemeth to come unto them, which fills them with peace, and joy, and grace, that they marvel what it was which they received beſides bread and wine.

A Similitude.

For example, thou makeſt a bargain with thy Neighbour for Houſe, or Land, and receiveſt in earneſt a piece of Gold. That which thou receiveſt is but a piece of Gold, but now it is a ſign of

of thy bargain; and if thou keep not touch with him, haply it will claſp thee for all that thou art worth: ſo that which thou receiveſt, is bread, but this bread is a ſign of another matter, which paſſeth bread.

Another Similitude.

Again, thou haſt an Obligation in thy hand, and I aſk thee, what haſt thou there? and thou ſayeſt, I have here an hundred pounds: why (ſay I) there is nothing but Paper, Ink, and Wax: Oh but by this (ſayeſt thou) I will recover an hundred pounds, and that is as good. So beloved, this is as good, that under theſe ſigns you receive the vertue of Chriſts body and blood by faith, as if you did eat his body, and drink his blood indeed, which were horrible to think, that any ſhould devour their God, thinking thereby to worſhip him: never any Heretick nor Idolater conceived ſo groſly of their God, before the Papiſt. We read of a people which did eat men, but never of any people which did eat their God.

All the Apoſtles ſay, that it was needful that Chriſt ſhould take our fleſh; but no Apoſtle ſaith, that it is needful that we ſhould take Chriſts fleſh; for all the bleſſings of Chriſt are apprehended by faith: and nothing fit to apprehend him whom we ſee not, but faith: and therefore one of their own * Pillars ſaid, *Believe, and thou haſt eaten.* Faith doth more in Religion than the mouth; or elſe we might ſay with the woman, *Bleſſed are the breaſts which gave thee ſuck*, and ſo none ſhould be bleſſed but *Mary*: but *Mary* was not bleſſed becauſe Chriſt was in her body, but becauſe Chriſt was in her heart. And leſt this ſhould ſeem incredible unto you, becauſe *Mary* is called bleſſed among women; when Chriſt heard the woman ſay, *Bleſſed are the breaſts which gave thee ſuck*; he replied unto her, *Bleſſed are they which hear the word of God, and keep it: theſe are my brethren, and ſiſters, and mother*, ſaith Chriſt; as though the reſt were no kin to him in Heaven, though they were kin in Earth. Thus if Chriſt were in thy body, and thou ſhouldſt ſay as this woman, *Bleſſed is the body that hath thee in it*; nay, would Chriſt ſay, *Bleſſed is the heart that hath me in it.* If *Mary* were no whit better for having Chriſt in her arms, nor for having him in her body, how much better art thou for having him in thy belly, where thou canſt not ſee him? Muſt the Son needs come to us, or elſe cannot his heat and light profit us? Nay, it doth us more good, becauſe it is ſo far off: ſo this Sun is gone from us, that he might give more light unto us; which made him ſay, *It is good for you that I go from you*; therefore away with this carnal eating of ſpiritual things. *Many daughters have done vertuouſly, but thou (ſaith Solomon) ſurpaſſeth them all.* So many Hereticks have ſpoken abſurdly, but this ſurpaſſeth them all, that Chriſt muſt be applied like phyſick; as though his blood could not profit us, unleſs we did drink it, and ſwallow it as a potion. Is this the Papiſts union with Chriſt? Is this the manner where-

* So they account Auguſtine.

Luke 11. 27.

Luke 8. 21.

Note.

John 16. 7.

Prov. 31. 29.

No natural or corporal preſence or union.

whereby we are made one flesh with Christ, to *eat his flesh*? Nay, when he took our flesh unto him, and was made man, then we were united to him in the flesh, and not now. Christ took our flesh, we take not his flesh, but believe he took ours: therefore if you would know whether Christs body be in the Sacrament, I say unto you as Christ said unto *Thomas*, Touch, feel, and see. In visible things God hath appointed our eyes to be Judges: for as the Spirit discerneth spiritual objects, so sense discerneth sensible objects. *As* Christ taught *Thomas* to judg of his body, so may we, and so should they: therefore if you cannot see his body, nor feel his body, you may gather by Christs sayings to *Thomas*, that he would not have you believe that it is his body; for my body (saith Christ) may be seen and felt. And thus Transubstantion is found a lyar.

A way to know whether Christs body be in the Sacrament.

Joh. 20. 27.

Now if you ask me why Christ called the sign by the name of the thing it self; I ask thee again, maist thou say when thou seest the picture of the Queen, this is the Queen? and when thou seest the picture of a Lion, this is a Lion? And may not Christ say when he seeth a thing like his body, *This is my body?*

Why Christ calleth the bread his body.

I shewed you before that every Sacrament is called by the name of the thing which it doth signifie, and therefore why should we stumble at this more than the rest? The reason why the signs have the names of the things, is to strike a deep reverence in us to receive this Sacrament of Christ reverently, sincerely, and holily, as if that Christ were there present in body and blood himself.

And surely, as he which defaceth the Kings Seal is convicted of contempt and treason to his own person; so he which prophaneth these seals of Christ, doth not worship Christ, but despise him; and that contempt shall be required of him, as if he had contemned Christ himself. This is the reason why Christ calleth the signs of his body, his Body; to make us take this Sacrament reverently, because we are apt to contemn it, as the *Jews* did their Manna.

Vers. 22.

It followeth, *Do this in remembrance of me*; that is, these signs shall be a remembrance of my death; when you break the bread, you shall remember the wounding of my body; and when you drink the wine, you shall remember the shedding of my blood. If we do this in remembrance of Christs body, which was broken like the bread, it is an argument that his body is not there, because remembrance is not of things present, but of things absent; we remember not, but we see that which is before us. This might put the Papists in remembrance that Christ is not sacrificed now, when we do but remember his sacrifice; this is not Christs sacrifice, but a remembrance of his sacrifice; he was sacrificed before, and now it is applied, lest his sacrifice should be in vain. This was done once really, when he offered himself upon the Cross; therefore that offering was called a sacrifice,

sacrifice, because he was sacrificed indeed; but this offering is called a Sacrament, because it is but a sign of his sacrifice.

If Christ in this Sacrament were offered indeed, then it should be called a sacrifice, as his once offering was; but because it is but a remembrance of his Sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selves. Left we should take it to be a sacrifice of Christ, Christ himself calleth it a remembrance of his Sacrifice, *Do this in my remembrance.*

If Christs body were in the Sacrament, it were not a Sacrament, but a Sacrifice.

Here is our work. As Christ hath done, so must we do; so we minister, and so you receive; we can give you nothing but that which we have received from him, as *Paul* saith. Therefore if Christ did not give his mortal body which stood before them, and could not profit them; nor his glorified body, which was not glorified then, and when it was glorified, ascended up into Heaven, and there abideth; how can these jugling Priests make their god again, which made them? They can no more turn wine into blood, and bread into flesh, than they can command a gnat to become a Camel; for it is a greater work to make God than to make the World. Therefore as Christ saith, *When they tell you here is Christ, and there is Christ, believe them not.* So when they tell you that Christ is in Heaven, and that Christ is in Earth, in this place, and that place, believe them not; for *Elias* Ascension was a figure of Christs Ascension; when *Elias* was ascended, yet some sought for his body upon earth; so though Christ be ascended, yet many seek his body upon earth; but as they could not find *Elias* body, so these cannot find Christs body, although they have sought three hundred years.

Mat. 24. 23.

2 King. 2. 17.

But if his body were upon earth, as they say, should we handle it, and touch it, now it is glorified? After his Resurrrection he said unto *Mary*, *touch me not*; because his body was glorified; that is, not to be touched with fingers any more, but with faith. Therefore we read of none which touched his body (after it was risen) but only *Thomas*, to settle his faith.

Joh. 20. 17.

Thus you see we need to suborn no witnesses, for every word in this Text which they alledg for Transubstantiation, doth make against Transubstantiation; whereby, if Antichrist doth signifie those which are against Christ, you see who may be called Antichrist. There is no question in Popery (except Purgatory, the Popes publick can and tasker) about which the Papists are at such civil wars among themselves, as about this Transubstantiation. They cannot tell when the change beginneth, nor what manner of change it is, nor how long the change continueth; some hang one way, and some another, like the *Midianites*, which fought one against another. And no marvel though their consciences flagger about it; for to shew you the right father of it, it was one of the dreams of *Innocentius*

Judg. 7. 22.

A monster of his age.

the third, in the year of our Lord, 1215. So many years passed before Transubstantiation was named, and then a Pope set it first on foot; so it came out of *Rome*, the grandame of all heresies; and for want of Scriptures, hath been defended with fire and sword, and swallowed more Martyrs, than all the gulfs of the Papal Sea beside.

Eight absurdities which follow Transubstantiation.

Now when the doctrines of men go for Scriptures, you shall see how many errors rush into the Church: for grant but this to Pope *Innocentius* as the Papists do, that the Bread and Wine are changed into Christs body; First, it will follow that Christs body is not ascended up to Heaven, because it remaineth upon earth, and so one of the articles of our Faith shall be falsified, which saith, *He is ascended into Heaven*; or if he be ascended, and descended again, another article will be falsified, which saith, *That he sitteth at the right hand of his Father*, that is, as *Peter* saith, he abideth in Heaven. Secondly, it will follow, that Christ hath not a true body, but a fantastical body, because it may be in many places at one time; for if his body be in the Sacrament, he must needs have so many bodies as there be Sacraments; nay, he must have so many bodies as there be bits in every Sacrament. Thirdly, it will follow, that his body is divided from his soul, and consequently is a dead body, because the bread is only changed into his body, and not into his soul. Fourthly, it will follow, that the wicked and prophane, and reprobate may receive Christ as well as the godly, because they have a mouth to eat as well as the best. Fifthly, it will follow that Christs sacrifice once for all, was not sufficient, because we must sacrifice him again, and break his body, and shed his blood, as the *Jews* crucified him upon the Cross. Sixthly, it will follow, that the bread being turned into the body of our Redeemer, hath a part in our Redemption as well as Christ. Seventhly, it will follow, that Christ did eat his own body; for all the Fathers say, that he did eat the same bread which he gave to his Disciples. Lastly, it will follow, that a Massing Priest should be the Creator of his Creator, because he makes him which made him. All these absudities are hatched of Transubstantiation.

Act. 19. 11. Rom. 8. 34. Act. 3. 21.

1. 2. 3. 4. 5. Heb. 9. 28. & 10. 12. 6. 7. 8.

Thus when men devise articles of their own, while they strike upon the anvil, the sparks fly in their face; and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurdities for entertaining one error, methinks he seemeth like a Collier which is grimed with his own Coals. Therefore as in manners we should think of *Peters* saying, *Whether it is meet to obey God or men?* so in Doctrines we should think, whether it be meet to believe God or men.

Act. 5. 29.

Conclusion.

Thus you have heard the Author of this Sacrament, *The Lord Jesus*;

Jesus; the time when it was instituted, *in the night that he was betrayed*; the manner how it was instituted, *after thanksgiving*; the end why it was instituted, *for a remembrance of his death*, and the discovery of Transubstantiation, one of the last heresies which *Babylon* hatched. Now they which have been patrons of it before, should do like the father and mother of an Idolater; that is, lay the first hand upon him to shorten his life. Thus I end. Think what account ye shall give of that ye have heard.

Deut. 13. 6, 9.

The end of the first Sermon.

A TREATISE OF THE Lords Supper.

The Second Sermon.

1 Cor. 11. 25, 26, 27, 28.

25. *After the ſame manner alſo he took the Cup when he had ſupped, ſaying, This Cup is the New Teſtament in my blood; this do as oft as ye drink it, in remembrance of me.*
26. *For as often as ye ſhall eat this bread, and drink this Cup, ye ſhew the Lords death till he come.*
27. *Wherefore whoſoever ſhall eat this bread, and drink the Cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord.*
28. *Let a man therefore examine himſelf, and ſo let him eat of this bread, and drink of this Cup.*

HEre I am to ſpeak of the ſecond ſervice (as it were) at the Lords Table, and of that preparation which is like the Wedding-Garment that every man muſt bring to his Banquet. Theſe words are diverſly repeated of the Evangeliſts. Here it is ſaid, *This Cup is the new Teſtament in my Blood.*

Blood. In *Matthew* and in *Mark* it is ſaid, *This Cup is my Blood of the New Teſtament.* This is the firſt mention which Chriſt makes of a Teſtament, as though now his promiſes deſerved the name of a Teſtament, becauſe the ſeal is ſet unto them, which before this Sacrament were not ſealed, but like a bare writing without a ſignet. This word Teſtament doth imply a promiſe, and therefore teacheth us, that the Sacrament doth confirm, and ſtrengthen, and nouriſh our faith, becauſe it ſealeth the promiſe which we ſhould believe. Mat. 26. 28. Mark. 16. 24.

Here is to be noted, that Chriſt doth not only ſpeak of a Teſtament, but he calleth it a *New Teſtament*, which words never met together before; as though the Law were for the old man to mortifie him, and the Goſpel for the new man to comfort him again; or as if the old Teſtament had ſo waſht her face, and changed her apparel at Chriſts coming, that one would not think it the ſame, but a New Teſtament, becauſe even now ſhe was ſhadowed with a thouſand Ceremonies, and now they are gone from her like a miſt at the Sun-riſing. As Chriſt calleth Love, *A new Commandment*, becauſe he renewed it like a Law worn out of memory; ſo he calleth the promiſe of ſalvation, *a new Teſtament*, becauſe as it was renewed to *Shem*, and after renewed to *Abraham*, and after renewed to *David*; ſo now he renewed it again, which ſhould be alway new and freſh unto us. Every Teſtament is confirmed with blood. The Old Teſtament was confirmed by the blood of Goats, and Bullocks, and Rams; but the New Teſtament is confirmed by the Blood of Chriſt; *My blood* (ſaith Chriſt) *is the blood of the New Teſtament:* nay, *This Cup* (ſaith Chriſt) *is the New Teſtament.* You may ſee then, that they may gather as well of Chriſts words, that the Cup is the New Teſtament, as that the Wine is his blood; for Chriſt ſaith, *This Cup is the New Teſtament*, as well as he ſaith, *This wine is my blood*, or, *this bread is my body.* Beſide, when Chriſt ſpeaks of a New Teſtament, he implieth that the Old Teſtament is fulfilled; the Sacrifices and Ceremonies of the Law, did ſignifie Chriſt before he came, therefore they are fulfilled in his coming. No more Sacrifices, no more Ceremonies, for the truth is come. Sacrifices and Ceremonies are honourably buried with the Prieſthood of *Aaron*, let them reſt; it is not lawful to violate the Sepulchres of the dead, and take their bodies out of earth, as the Witch would raiſe *Samuel* out of his grave. Therefore they which retain Ceremonies, which ſhould be abrogated, reliques of *Judaiſm*, or reliques of Papiſm, may be ſaid to violate the Sepulchres of the dead, and diſturb the deceaſed, like the Witch which preſumed to raiſe *Samuel* out of his grave. Joh. 13. 34. Heb. 9. 18. Matth. 26. Luk. 22. 20. Heb. 8. 13. Againſt Ceremonies. 1 Sam. 28. 14.

This Teſtament is called a Teſtament in blood, becauſe the Teſtament and Will of a man is confirmed when the man is dead; ſo Chriſt

Luk. 17. 11. Christ confirmed his Testament by his death. *Moses* saith, that life is in the blood; so the blood of Christ is the life of this Testament. If Christs blood had not been shed, this Testament made unto us had been unprofitable, as the Testament of a Father is unto his Son, if
Heb. 9. 22. the Father should not die, but live; Therefore the Apostle saith, *Without shedding of blood there is no remission of sins.* Therefore the Testament or Covenant of the remission of our sins, is called the Testament in blood; the blood of Christ is the seal of the Testament, which we have to shew unto God for the remission of our sins, and the two Sacraments are a seal of that blood, to witness that it was shed.

Again, this is a matter regarded in Testaments and wills; to the Testament of him that is dead, no man addeth or detracteth; but as the testator made it, so it standeth without alteration. So should this Testament of Christ, and this Sacrament of Christ; no man
Deut. 4. 2. Rev. 22. 18. should alter it now he is dead; for he which addeth or detracteth, hath a curse in Gods book.

Therefore Christ, when he instituted this Sacrament, commanded, *Do this*; that is, do as I do; lest they should swerve one whit from his own manner; yet how many gawdes have the Papists added to it? that he which had heard Christ say, *Do this in remembrance of me*; and should see how they handle the matter in their Mass, could see nothing to remember Christ by, but a veil to hide Christ from him. Therefore this Commandment was repeated again, when he gave the Wine, *Do this, &c.*

As he commanded them to eat the Bread in remembrance of him, so he commandeded them to drink the Wine in remembrance of him: nay, he speaks more precisely of the Wine than the Bread, for he saith of the Wine, *Drink you all of this*, which he saith not of the Bread. Surely Christ did foresee, that some proud Hereticks would do otherwise after him, even as it is come to pass; for the Papists do break this Commandmant of Christ as flatly as *Saul* brake the
1 Sam. 15. 9. Commandment of *Samuel*. *Samuel* commanded him to kill the fat and the lean; *Saul* killed the lean, but not the fat; so Christ commandeth to receive Bread and Wine; they teach to receive Bread, but not Wine. Christ saith, *Drink you all of this*; they say, drink not all of this. Christ gave the Bread and Wine to all, they give the Bread to all, and the Wine to some; their Priests receive all, but the people must content themselves with half; the Priests eats and drinks, but the people must not drink for spilling on their Clothes. Is this the Church which cannot err? Do they think to hem Christ in their Mass, and shut his ordinance out of their Mass? The Soldiers
Mat. 27. 25. divided Christs coat, but these divide his body, and separate the Bread and Wine which Christ hath joyned; *Paul* speaketh of Hereticks

The Popish receiving under one kind confured.
Mat. 26. 27.

ticks which taught, *Touch not, taste not, handle not*; so these say, Touch not, taste not, handle not; when they should say, Touch, and taste, and handle. Of all Heresies either old or new, there is none so injurious to the common people as the Pasture of Popish shavelings; for they may not read the Scriptures, they may not come to Councels; they may not examine that which is taught them; they may not be buried without a Mortuary; they may not drink at the Communion; as though their Priests were their Lords.
Col. 2. 22.

How the Popish Priests do injury to the people.
1.
2.
3.
4.

Therefore we may say, as a Heathen did, *There is no charity in the Papists Sacraments*, because like *Ananias*, the Priests keep back that which they should distribute, and mangle the Sacrifice, as though *Eli*'s his Sons had left his hook to the Massing Friers.
5.
Act. 5. 2.
1 Sam. 2. 13.

Thus that ye may know who succeedeth the Pharisees, they have fulfilled that which the Pharisees did, that is, *by their own Commandments they have made the Commandment of God of no effect.* For whereas the purpose of Christ was to tye our faith wholly to himself, that we should not seek for any thing without him, knowing that the maintenance of this life hath need both of meat and drink, to teach us that sufficiency is in himself; by Bread and Wine he sheweth, that he is instead both of meat and drink, that is, instead of all; which signification is taken away, where the Wine is not given as well as the bread. Therefore as it is said of a horrible and odious crime, *Consider the matter, and give sentence*; so I wish all to consider this innovation, and give sentence of it. Can there be any clearer contradiction to the word, or bolder check to Christ, than when he saith, *Drink ye all of this*; to say, drink not all of this? it is even as when God said, *Ye shall die*; the Devil said, *You shall not die.* Shall we go now to a Councel, or a Father, or a Doctor, to enquire, whether this doctrine be like Christs doctrine? I do verily think, that none here is so simple, but that he seeth, that if any thing can be contrary to Christs speech, this is contrary to it. But this is only their detraction from the Sacrament.
Mark. 7. 13.
Judg. 19. 30.
Gen. 2. 17.

Now you shall hear their additions to the Sacrament. Look upon their Vestures, and their gestures, and their Altars, and their Pixe, and their incense, and their becks, and their nods, and their turnings, all this is more than Christ did; and therefore the Prophet may say again, *Who hath required this of you?* Did Christ command you to do more than he did, and not do as he did? Therefore let them that have eyes to see, be thankful for their light, when they hear how blind they were whom God gave over to be seduced.
Isa. 1. 12.

The fruit of this Sacrament is noted in these words, *which is broken for you, which is shed for you*; that is (as *Matthew* interprets) *shed for the remission of sins.* As all was made for us, so all which Christ spake, he spake for us; and all which Christ did, he did for us; and
Verse. 24.
Mat. 26. 28.

and all which Christ did, he did for us; and all which Christ suffered, he suffered for us; that the sins of men might be forgiven; and
Gen. 1. 2 Cor. 4. 15. Mat. 7. 13. yet so few apprehend this benefit, that the way to Heaven is called, *A narrow way*, as though all these pains did ransom but a small number, and certain order of men. All are not saved by Christs death, but all which are saved, are saved by Christs death; his death is sufficient to save all, as the Sun is sufficient to lighten all; but if any man wink, the Sun will not give him light; so if any man contemn, and will not receive Christ, he will not thrust him into Heaven, but
Psal. 109. 7. every man shall have that which he chuseth (as *David* saith) *Blessing to him that loveth blessing, and cursing to him that loveth cursing.* There
Mat. 23. wants not a hand to give, but a hand to take; *I would* (saith Christ) *but you would not.* Stretch forth thy hand, and here is Christs hand, which takes Gods hand, and mans hand, and joyns them together, and then the remission of sins is sealed. This is the will and testament of Christ.

He had no goods, nor land, nor money to give by his Testament. A rich man when he dieth, bestoweth the money which he hath gathered, and forgiven many debts which are owing him; but Christ hath nothing to give, nor any thing to forgive. The Lord of all had
Act. 3. 6. Mark. 15. 46. Mat. 13. 55. Luk. 2. 16. least of all, and he might say like his servant *Peter, Gold and silver have I none*, no not a grave to bury his body in; but the grave that *Joseph* made for himself, served to bury Christ. His Father was a Carpenter, but never made any House for himself; his Mother lay in a Stable for want of a Chamber; his Disciples was fain to borrow
Mat. 17. 27. twenty pence for him of a Fish. Therefore when one offered, *Master, I will follow thee?* thinking to gain by his service, like retainers to Noblemen; he replied unto him, *The foxes have holes, and the fowls have*
Luk. 9. 57. *nests, but the Son of man hath not a house to hide his head:* shewing that the beasts and fowls were richer than he; therefore when he had nothing to give, he gave himself, and when he had no debters to for-
Luk. 23. 34. give, he forgave his enemies. What then? this is a poor and weak Testament, which gave nothing. Oh the goodliest Testament that
A similitude of mans estate. ever was made, for it bringeth to us the remission of sins! Is it such a matter to forgive sins? Yea, the greatest benefit in all the world; nay, a greater benefit than all the world: for thus it stood: Thou hadst committed high Treason against the Queens person, thou art detected, apprehended, accused, convicted, and condemned upon it to be hanged, drawn and quartered, and thy quarters to be set up for a spectacle, like a carcass which thou hast seen hanged upon a Gibbet, and the Crows picking upon it. What a horrour and shaking to thy mind, to think of that day, when all these torments, and shame and fear, shall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so dismembred before thy face?

face? Thou hast no comfort now but this, When I have suffered, I shall be free; before to morrow at this time all my pain will be past; though my shame continue, and my children be beggars. What grace, what favour, what mercy now to pardon thee all this, and save thy life, and set thee at liberty, as though thou hadst never offended? So I and thou, and every one here, had committed Treason against the King of Kings, and stood condemned for it, not to suffer, and then be free, like them which break the Laws of men; but to suffer and suffer, and ever to suffer all that the Devils would heap upon us.

Then came the mercy of God; for Christ which shed his blood, like an Umpier between God and us, and said as *Isaiah* said to *Hezekiah*, *Thou shalt not dye, but live: Loose him, and let him go*, for he is mine: so we were stayed like the Widows son when he was carried to his grave. This is the benefit of Christs death, and this Sacrament is the remembrance of it: and therefore whensoever we receive it, this addition cometh with it, *which is shed for the remission of sins*; our fault was so heinous and grievous, that no ransome could countervail it, unless God himself had suffered for us.

His words are not so, but the effect of his words. 2 King. 20. 5. Luke 7. 15. Mat. 26. 28.

Being in this extremity, neither Man nor Angel offered his life for us, but the Prince himself, which should have crucified us, came to be crucified of us, for us, that we might say with stedfast faith, *I believe the remission of sins*; not the satisfaction of sins, but the remission of sins. Mark this distinction against Popish merits of works or penance. Christ hath satisfied, and not we; we are remitted, and not Christ: therefore we say in our confession, *I believe the remission of sins*; which I may call the merciful Article, because it is the quintessence and sweetness of the twelve. Therefore who but Antichrist durst deprave it? If there be a satisfaction for our sins by our works, or by our pilgrimages, or by our Masses, or by our penance; let Christ never be called a Forgiver, but an Exchanger, like the Pope which selleth his pardons.

The Merciful Article.

Wretched creatures! which will not receive the Lord when he comes to the door! Christ saith, *Take for nothing*; and they say, No, we will not take, but buy. Vile, base, miserable men disdain to take the grace of God without satisfaction; but they will cope with the Lord, and give him so many pilgrimages, fast so many days, hear so many Masses, and pay so many works for it, until they have done as much good as they have done evil. Our sins are infinite, and God is infinite; but our works are finite in number and measure: How can they answer then to that which exceeds number and measure? Therefore be content, with *Josephs* brethren, to take your money again, and say that you have corn for nothing; that is, you are saved for nothing: or else when you say, *I believe the remission of*

Rev. 21. 6.

Gen. 42. 25.

sins, you lye unto God, because you do not believe the remission of sins, but satisfaction for sins, like the Papists.

Verse. 26. Three arguments against Transubstantiation in one verse.

It followeth. *As often as ye shall eat this bread, and drink this Cup, ye shall shew the Lords death till he come.* Here are three invincible arguments against Popish Transubstantiation, like the three witnesses, under which every word doth stand.

1 Cor. 11. 26.

We are said to eat bread; then it is not flesh, but bread. Secondly, we are said to shew the Lords death; then it is but a shew or representation of his death. Thirdly, it is said, until he come; if he be to come, then he is not come; if he be come, how can we say, until he come? The effect of this verse was shewed in these words, *Do this in remembrance of me*; and to say, *So oft as ye do this, you shew my death*, is much at one. So that if you call this Sacrament a shew of Christs death, as it is called here; then it is not Christ; or if you call it a remembrance of Christ, as it is called there, yet it is not Christ, but a shew or remembrance of Christ; but this is such a shew and remembrance, that the next verse saith, *Whosoever receiveth it unworthily, is guilty of the body and blood of Christ.*

Verse. 27.

What it is to receive unworthily.

Will ye know who receiveth unworthily? In the nine and twentieth verse, *Paul* saith, *he discerneth not the Lords body*; that is, which putteth no difference between this bread and other, but eateth like a child, the meat which he knoweth not; and after, the bread seemeth stones to him, and the wine poyson, because his conscience telleth him, I have received unworthily, before I could say like *David*, *My heart is prepared*; *My sheep* (saith Christ) *know my voice*: as they discern Christs words, so they discern Christs body; and therefore so often as they come to the Lords-Table, they seem to come into the Lords presence, there they greet, and kiss, and embrace one another with affections which none can know, but they that feel, like *John*, which leaped in the womb, so soon as Christ came near him.

Psal. 108. 1. Psal. 57. 7. Joh. 10. 27.

Luk. 1. 41.

How receivers may be guilty of Christs death. Mar. 14. 44. Mat. 25. 15. Mark 15. 25. 1 Cor. 11. 30.

Will ye know beside, what it is to be guilty of the body and blood of Christ? even as *Judas* was guilty for betraying him, and *Pilate* for delivering him, and the *Jews* for crucifying him, so they are guilty which receive this Sacrament unworthily, as *Pilate*, and *Caiphas*, and *Judas* were. If they be guilty of Christs death, they are guilty of their own death too; as if they had committed two murthers; and therefore *Paul* saith after, that many of the *Corinthians* died, only for the unworthy receiving of this Sacrament. As the word is the savour of death to them which receive it unworthily; so the Sacrament is the savour of death to them which receive it unworthily; it never goeth into their mouth, but they are traitors *ipso facto*, and may say to hell, this day have I taken possession of thee, because I am guilty of Christs blood. Therefore it follows immediately, *Let a man examine himself before he eat of this bread, or drink of this*

2 Cor. 2. 16.

this wine; as if he should say, If he which receiveth this Sacrament unworthily be guilty of Christs death, like *Judas* which hanged himself; if these signs be received to salvation or damnation, like the word; the next lesson is to examine your selves before you receive, lest you receive like the son of perdition, which swallowed the bread and the Devil together. Therefore, *Let a man examine himself, and so let him eat*; that is, let him examine first, and receive after: for if we should receive the bread of the earth reverently, how should we receive the bread of Heaven? When *Jehonadab* came to *Jehu* his Chariot, he said, *Is thy heart upright as my heart is toward thee?* So when we come to the Lords Table, he would have our hearts upright to him, as his heart is to us; for who feasteth his enemies and mockers? The golden Ring sitteth highest at our Table, but the Wedding Garment sitteth highest at this Table. It is safer eating with unwashed hands, than with unwashed hearts. The *Jews* were taught to chuse the Lamb of the Passover on the tenth day of the first month, in which month they came out of *Ægypt*; and on the fourteenth day after, they were taught to eat him; so they had four days respite, between the chusing and the killing, to prepare and sanctifie themselves for the Passover, which was a sign of the Lords Supper. This admonished them that the matter (now to be performed) was very weighty, and therefore they were deeply to consider it; for now was the action and sum of all salvation in handling. If they did prepare themselves so, before they did receive the figure of this Sacrament, how should we be prepared before we receive the Sacrament it self? Therefore as *Josiah* commandeth the Levites to prepare the people; so *Paul* adviseth the people to prepare themselves, that is, to examine whether they have faith and love, and repentance before they come to this feast. By this all may see; first, that *Paul* would have every lay-man skilful in the Scripture, that he be able to examine himself by it: for this admonition is not to them which minister the Sacrament, but to all which receive the Sacrament. And the rule by which we must examine our selves, is the law which we should obey; therefore if the rule be unknown, the examination must be undone. Our doctrine must be examined by the doctrine of the Prophets and Apostles; our prayers must be examined by the six petitions of Christs prayer; our belief must be examined by the twelve articles of faith; our life must be examined by the Ten Commandments of the Law. Now he which hath his Touchstone, may try Gold from Copper; but he which hath it not, takes one for the other; therefore before *Pauls examine*, you had need to learn Christs search, *search the Scriptures*, and they will lighten you to search your selves. This is the doctrine with which I will end, and the necessary point for which I chose this Text, to teach you (if I could)

How we should be prepared before we come to the Lords Table. Joh. 13. 17.

1 Sam. 9. 13. 2 King. 10. 15.

Jam. 2. 2. Exod. 12. 3, 6.

1 Chron. 35. 5.

All are bound to know the Scriptures.

Act. 17. 11. Note.

Exod. 20. 1, &c.

2 Cor. 13. 5. Joh. 5. 39.

could) that Christian art, how to examine your selves.

Verse. 28. The division.

Let a man examine himself before he eat. Here is first, an examination; secondly, an examination of our selves; thirdly, an examination before we come to the Sacrament. Touching the first, here *Paul* saith, *Examine your selves*, but in 2 *Cor.* 13. he doubleth his charge, *Prove your selves*, and again at next word, *Examine your selves*, as if he should say, this work must be done when it is done, because it is never throughly done; and therefore we must double our Examination, as *Paul* doubleth his counsel. If a man suspect his enemy, he will try him with a question; if that will not search him, he will put forth another; if that be spied, he will move another; like one which puteth divers keys into a lock until it be open; so he which examineth, must try and try, prove and prove, search and search; for the Angel of darkness is like an Angel of light, and we have no way to discover him, but that of *John*, *Try the spirits*. God examineth with trials; the Devil examineth with tentations; the World examineth with persecutions: we which are thus examined, had need to examine too. If any man skill not what *Examining* meaneth, the very word *Examine* is so pregnant, that it prompteth us how we should examine; for it signifieth to put our selves unto the Touchstone, as if we would try Gold from Copper. Therefore one saith, That Examination is the eye of the Soul, whereby she seeth her self, and her safety, and her danger, and her way which she walketh, and her pace which she holdeth, and the end to which she tendeth; she looks into her glass; and spieth every spot in her face, how all her graces are stained; then she takes the water of life, and washeth her blots away. After she looks again, and beholdeth all her gifts; her faith, fear, love, patience, meekness, and marketh how every one do flourish or wither. If they fade and decay, that she feeleth a consumption; then she takes preservatives and restoratives of prayer, and counsel, and repentance; before the sickness grow. Thus every day she letteth down a bucket into her heart, to see what water it bringeth up, lest she should corrupt within, and perish suddenly.

2 Cor. 11. 14. 1 Joh. 4. 1.

A description of true examination.

To hear, and read, and pray, and fast, and communicate, is a work of many: but to examine those works, is the fashion of few: and therefore *Jeremy* complaineth, *No man saith what have I done?* as if he should say, No man examineth himself. And therefore in all the Scripture it is said but of one, *That he feared all his works*: as though he durst not think, nor speak, nor do any thing before he had examined what it was, from whence it came, and whither it went: so the more precious treasure is deeper hid in the ground.

Jer. 3. 5.

Job. 9. 28.

Mar. 13. 14. 2 Thes. 5. 21.

The second point is, *To examine our selves. Paul* saith, *Try all things*: much more should we try our selves. The good sower doth sow

sow his own ground; but the bad sower doth sow another mans ground, as the Devil did. The Disciples of Christ said, *Master, is it I?* not, *Master, is it he?* The Disciples of *John* asked, *Master, what shall we do?* Not, Master, what shall they do? We must obey some, and hear others, and admonish others, and love all, but examine our selves. That which we apply unto others, the Apostle applieth unto our selves: for when we speak of an examiner, we intend one which examineth others; when we speak of an accuser, we intend one which accuseth others; when we speak of a Judg, we mean one that judgeth others; but the Scripture cryeth, *Examine thy self, accuse thy self, judg thy self*; that is, be not curious to search a mote in thy brothers eye, but pull out the beam which is in thine own eye. This doth shew, that they which sit in Gods chair to judg others, commonly have greater faults themselves, than they whom they use to judg: and therefore Christ called their fault a beam, and the others a mote. This made *David* say, *Examine thy heart*: *thy heart* is thine own heart; therefore thou must examine whether *thou* pray, whether *thou* watch, whether *thou* fast; and not whether *he* pray, whether *he* watch, whether *he* fast, as the Pharisee examined the Publican; lest thou have *Peter*'s check when he examined what *John* should do, Christ said, *What is that to thee? follow thou me.* Thou art a private man, and hast a private examination; therefore let thy question be, *What have I done?* and make thy Anatomy of thy self.

Mat. 13. 25. Mat. 26. 22. Luk. 3. 10. 1 Cor. 11. 28, 31. Mat. 7. 3. Psal. 4. 4. Luk. 18. 11. Joh. 21. 22.

See beloved, we may not believe our selves, before we have examined our selves, for we are false-hearted; and the notablest cozener that deceiveth most, for one time that he deceiveth others, ten times he deceiveth himself: Because the flesh is a wily servant, and will lye, like *Gehezi* to his Master, and face him that it hath not sinned, when it cometh from sin; therefore as *Elisha* examined his servant, so the soul must examine her servant; that is, man must be jealous of himself, and take himself for a lyar, for a flatterer, for a dissembler, until he be throughly acquainted with himself; for no man is so often beguiled as by himself, by trusting his double heart, and taking his own word without further trial. If *Paul* had bid us examine others, we would have sifted them like Satan, *Satan hath desired to sift thee* (saith Christ to *Peter*); so we have a desire to sift others. Even as *Peter* which was sifted of Satan, longed to sift *John*, and know what he should do, before he hearkned to his own charge. Therefore the help of examination is a needful preservative, although we were as sound as *Peter*. They which are suspected of a crime, do not examine themselves, but are examined of others, lest they should be partial: but a Christian must examine himself of his crime, and be his own judg, his own accuser, and his own condemner: for no man knoweth the spirit of a man, but the spirit which

2 King. 5. 25, 26. Luk. 22. 31. Joh. 21. 21. 1 Cor. 11. 32.

1 Cor. 2. 11. Rom. 1. 15. 1 Joh. 3. 21. which is in man, which will condemn him if he be guilty, and tell him all that he hath done, and with what mind he did it, and what he deserveth for it. This is the private Arraignment, or close Sessions, when Conscience sits in her Chair to examine, and accuse, and judg, and condemn her self, because she will not be condemned of God.

Thus holy men have kept the Sessions at home, and made their Hearts the Fore-men of the Jury, and examined themselves as we examine others: the fear of the Lord stood at the door of their souls, to examine every thought before it went in; and at the door of their lips, to examine every word before it went out, whereby they escaped a thousand sins which we commit, as though we had no other work. So thou shouldst sit in judgment of thy self, and call thy thoughts, and speeches, and actions, to give in evidence against thee, whether thou be a Christian or an Infidel, a Son or a Bastard, a Servant or a Rebel, a Protestant or an Hypocrite: if thou find not faith, nor fear, nor love, nor zeal, when thou examinest thy self, let no man make thee believe that thou-art holy, that thou art sanctified, that thou art a Christian, that thou art a Believer, that thou art a Gospeller, because thou art worse than thou seemest thy self: for every man is partial to himself when he is most humbled.

Prov. 15. 3. 2 Cor. 2. 11. Therefore if my heart tell me, that I do love God, whom shall I believe before my self? As *Solomon* saith, *No man can search the heart of the King*: so *Paul* saith, *No man knoweth the spirit of any man, but the spirit which is in man*: that is, no man feeleth the heart of man so well as himself. And yet himself, although he have lived with it ever since he was born, doth not know his own heart, unless he examine it narrowly, no more than he knoweth his own bones, or his veins, or his sinews, or his arteries, or his muscles, how many are in his body, or where they lye, or what they do.

Luk. 9. 55. This seems strange that a man should not know his own heart: yet it is true, that the best of all doth not know his own heart, though he hath dwelt with it from his Mothers womb. For Christ saith to his Disciples, even to his Disciples, *you know not of what spirit you are*, that is, ye think better of your selves than you are, and know not what the Clock striketh within. There is a zeal without knowledg, and there is a knowledg without zeal; there is a faith without obedience, and there is an obedience without faith; there is a love without fear, and there is a fear without love; and both are Hypocrites.

Judg. 16. 6. Therefore as *Dalilah* searched where *Sampsons* strength lay: so let every man search where his weakness lyeth, and alway be filling the empty gap.

Now this Enamination must go before us to the Sacrament. Every meat worketh according as it is digested; and this meat worketh according as it is received. Therefore when Christ had taught what we should do in receiving the Sacrament, now the Apostle *Paul* sheweth what we should do before we receive the Sacrament. *Let a man examine himself*; but some will come before they examine themselves; and therefore as the Priests of the Law had authority to put by lame and blind Sacrifices, so the Ministers of the Gospel have power to put by lame and blind receivers; and he which doth not so, giveth a sword into their hands to kill themselves. If the Pastor would use this examination duly, it were the only way to make every one examine himself, lest he be put by like *Non-proficients*. As *Jephtah* discerned the *Ephramites*, because when they should pronounce *Shibboleth*, they pronounced *Sibboleth:* so all which cannot pronounce Christ, that is, give reason of their faith, are to be thrust from this Table.

Luk. 8. 18. Eccles. 5. 17. There is a hearing, and a preparative before hearing. There is a praying, and a preparative before praying. There is a receiving, and a preparative before receiving; which if it be wanting, the receiver receiveth uncomfortably, the prayer prayeth idlely, the hearer heareth unfruitfully, like those which do eat before hunger, & drink before thirst.

This preparative before hearing, and praying, and receiving, doth signifie that there is a kind of Physick in these three; for preparatives are ministred always before physick. And as the preparative which goeth before, maketh way to the physick, or else it would do no good but hurt; so unless examination go before the Sacrament, we seal up the threatnings which are written against us, instead of the promises which are made unto us; for the Sacrament is a seal, and therefore sealeth good or evil, as every other seal doth.

Luk. 1. 76. The second Examination. The preparative before we receive, is to *Examine*. As *John* was the fore-runner of Christ; so examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the room. For if *Job* commanded his Sons to sanctifie themselves before they did come to his Sacrifice, how should we sanctifie our selves before we come to Christs Sacrament, wherein we are commanded to do as the Lord himself did which instituted it? It is said that the Chamber wherein Christ did institute this Sacrament was trimmed; the Chamber wherein the Apostles received this Sacrament was trimed. If *Judas* chamber, his inner chamber had been trimmed so too, he had received this Sacrament with as much comfort, as the other Disciples did; but because his heart was not trimmed, therefore he was the first which was condemned for the unworthy receiving of this Sacrament.

Job 1. 5. Luk. 12. 12.

Adam did not think that death had been in an apple; so you would not think that death should be in bread; but as a coal hath fire in it, Gen. 3.

besides

besides the coal it self, which fire doth either warm or burn; so this meat hath another meat in it, beside that which is seen, which doth either save or destroy; therefore which he cometh to this spiritual meat, must examine whether he hath a spiritual mouth, as well as a carnal mouth, or else shall receive no more than he seeth, and that which he seeth not shall destroy him.

Mark. 2. 22. *No man* (saith Christ) *putteth new wine into old vessels, lest the vessels break and the wine leak.* This wine is new wine, therefore put it into new vessels, holy vessels, sanctified vessels, or else it will leak forth, and break the vessel, and thou shalt have no more taste of it, than while the relish of bread is in thy mouth. When Christ cometh to our house, shall we not look whether our Chamber be trimmed, as the Chamber was trimmed against his coming to the Passover? But how shall we trim it?

When a man takes an office, he examines his substance; when he takes a trade, he examineth his skill; when he goeth to fight, he examineth his strength; but these wants are no wants when he goeth to the Sacrament. Wilt thou know now upon what articles thou must enquire at that time; that is, how thou shouldest examine thy self; As

1 Thes. 5. 16. some prayer may be at all times; so some examination is at all times.

Job 9. 28. Thus *Job* examined himself every day, nay, every hour, because he scanned all that he did.

But there is a special examination before the Sacrament, because it

1 Cor. 11. 29. Mat. 22. 11. is the bread which is received to salvation or damnation; because it is the feast, to which whosoever cometh without his Wedding-garment, shall be cast into utter darkness, because it is a seal which sealeth a curse or a blessing.

Therefore having observed that Examination is the necessariest lesson in Christianity, and less known than other, I have studied since my Sermon, to lay down three Examinations which you should use at all times, and a special examination for the Communicants Catechism, which leadeth immediately to the Sacraments, as a guest is handed to the Table, In the first examination, I will shew thee a rule how thou shalt try others spirits, and how then thou shalt try thine own.

Three examinations.

The first Examination of the trial of spirits.

1. Of others spirits.

1 King. 22. 11. 1 Thou shalt try strange spirits by their manner of speaking, plainly, or doubtfully, boldly, or fearfully; therefore we read that the Oracles of the Heathen had a double meaning, and that the false Prophets never spake boldly, but where their patrons were ready to flesh them.

2. 2. By the proportion of faith; for every heresie is contrary to some article of our belief, as every sin is against some of the Ten Commandments.

3. 3. By the event of their speeches; for they take no effect, as it is said in the 18 Chap. of *Deut.* and therefore they are called false Prophets.

4 By

4. By their fruits: for none of the false Prophets were good men. 4. Mat. 7. 16.

5. By their success: for if they be not of God, they will come to nought. As the *Arrians*, and *Manichees*, and *Pelagians* are vanished, as if they had never been; so time shall wear out every doctrine that is not truth. This is thy rule to try others spirits. 5

Thou shalt try thine own spirit by the motions that it hath to good or evil. For as a good stomack turneth all that it eats into good nutriment; and a bad stomack turneth all that it eats into raw humours: so likewise a good mind converteth all that it heareth, and all that it seeth, and all that it feeleth, unto some profit: but a bad mind maketh a tentation of every thing; therefore it is said, *To the clean all things are clean*; and so, *to the unclean nothing is clean*: that is, they defile themselves with every thing. 1. The examination of our own spirits. Rom. 14. 14. Tit. 1. 15.

Secondly, By the first cause or preparation which thou hadst unto it; for whatsoever it be, thy thoughts will be where thou lovest to verifie that saying, *Where a mans treasure is, there will be his heart:* for likely the beginning is a picture of the end, and the act is like the thought which set it a work. 2.

Thirdly, By the manner of the consolation in it, whether it be of knowledg or ignorance, whether it be constant or mutable, calm or boisterous, simple or mixt: for as a clear fountain yeeldeth clear streams, so a pure heart hath pure joys. 3.

Fourthly, Whether it bring to Christ, or take any thing from him to thy self, like all the parts of Popery, which mangle his honour either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou maist say, It is from God; water the seed, O Lord, which thou hast sown. This is the fruit of thy first examination. In the second, by making thee discern whether another be a Christian, I will teach thee to know whether thy self be a Christian; which that thou maist reach to, observe this direction, and thou shalt see of what side thou art. 4.

The second examination upon the differences between the wicked and the godly. Num. 22. 19. Mat. 26. 36.

It must needs be, that they which walk to contrary ends, should go divers ways: therefore there be more differences between the Children of God and the Children of the World, than there be between men and beasts.

1. First, They are distinguished in *will:* for the wicked strive to bring Gods will to their will, like *Balaam*, which when he had an answer, staid for another: but the faithful labour to bring their will to Gods will; like Christ, which said, *Not as I will, but as thou wilt.*

2 Thes. 3. 2. Rom. 1. 17. Jam. 2. 19. 2. They are distinguished in *Faith: All men have not faith,* saith *Paul; but the just live by faith:* as if he should say, The just believe, and the unjust believe not. The just believe, and apply that they believe to themselves: the wicked may believe like the Devils, but their

faith is like the gadding Hen, which carrieth her Eggs to other, and never layeth at home: so they believe that other shall be saved, but not themselves.

3. They are distinguished in *Hope*; for because the wicked hope not for any mends of God, therefore they never defer their rewards; but if they do any good, they are trumpets of it themselves, for fear it should not be blazed enough: and therefore Christ said, that the Pharisees had their reward already, because they were boasters of their works: and if they do not good, but evil, yet they would be magnified as much for evil, as other are for good. But the faithful are likened to handmaids which wait their reward; *Their left hand seeth not when their right hand doth well*; and they are afraid to take honour of men, for losing their honour with God, like *John Baptist*, which made his virtues meaner than they were, and debased himself, when he might have got a name above his Lord.

Mat. 6. 2.
1 Tim. 3. 2.
Psal. 123. 2.
Mat. 6. 3.
John 1. 21.

4. They are distinguished in *Obedience*; therefore Christ teacheth us to judg men by their fruit, as an infallible rule: for the evil tree will bring forth evil fruit, and the good tree good fruit; and neither can change his property, although the evil fruit is sometimes beautiful, and the good fruit sometime blasted. All slip; but in the wicked, one sin teacheth another; and in the faithful, one sin preventeth another.

Mat. 7. 17.

5. They are distinguished in *Repentance*: for the wicked do but weep for their sins past, but the godly purpose to sin no more: so *Pharaoh*, *Saul*, and *Judas* said, *I have sinned*: but *Shadrach*, *Meshech*, and *Abednego*, said, *We will not sin*: therefore the heart of the godly is called *a contrite heart*; but the heart of the wicked is called *a heart that cannot repent*. Beside, as Christ cast out a Legion of Devils at once, so the godly would be purged of all their sins together; but the wicked never consent to leave all, but as *Naaman* said; *Let the Lord spare me in this*; so ever he excepteth one sin, which is his beloved sin; like *Herod*, which reformed many things, and yet would not leave his brothers wife.

Exod. 10. 16.
1 Sam. 15. 30.
Mark 17. 3.
Dan. 3. 18.
Psal. 51. 17.
Rom. 2. 5.
Luke 8. 30.
2 King. 5. 18.
Mat. 14. 3.

6. They are distinguished in *Charity*: for ye shall never see the wicked love their enemies: and therefore when the Pharisees could not love their enemies, they taught that men might hate their enemies: and Christ speaking of the Publicans and sinners, exhorteth his Disciples not to love like them, because they loved none but their friends.

Mat. 5. 43.
Luke 6. 32.

7. They are distinguished in *Prayer*: for the wicked cannot pray; therefore *David* saith, *they call not upon the Lord*; as if they had not the *Spirit of prayer*: and therefore Christ calleth their prayer *babling*: for they think not of God when they speak unto him.

Psal. 14. 4.
Zach. 12. 13.
Rom. 8. 16.
Mat. 6. 7.

8. They

8. They are distinguished in *Patience*: no hypocrite can bear the Cross, but faith, like *Cain*, *It is heavier than I can suffer*: but *Paul* and *Silas* sung in prison: for a faithful man would have something to humble him, and rejoyceth to bear his Masters marks, because the wounds of a Lover are sweet.

Gen. 4. 13.
Acts 16. 25.
Gal. 6. 17.

9. They are distinguished in the *use of adversity*: for this is a proper and peculiar mark of Gods Children, to profit by affliction: and therefore we read not in all the punishments of the wicked, that one of them said like *David*, *It is good for me that I have been afflicted.*

Psal. 119. 71.

10. They are distinguished in *Humility*: for the wicked are not humbled before the cross; like *Pharaoh*, that never sorrowed but when he suffered: but the Apostles learned Humility of their Master, before their persecution came.

Exod. 8. 8. 15
Mat. 11. 29.

11. They are distinguished in their *judgment of the word*: for to the wicked it seemeth the hardest, and simplest, and unpleasantest book that is: and therefore *Paul* saith, *that it is foolishness unto them*: but to the godly it seemeth the wisest, and eloquentest, and sweetest, and easiest book of all others; as though God did suddenly bring the understanding of it to them, as *Jacob* said of his Venison; according to that, *He that will do his will, shall know his doctrine.*

1 Cor. 1. 18.
Gen. 27. 20.
John 7. 17.

12. They are distinguished in their *judgment of God*: the wicked are perswaded now and then of Gods mercy, for the present time while they feel it, as the *Jews* praised him always when he did as they would have him; but they cannot perswade themselves, that God will be merciful to them still, like *Job*, which said, *Though the Lord kill me, yet will I trust in him*: therefore the hope of the rightcous is called *hope in death*. Beside, if the wicked love God, it is but for his benefits, as *Saul* loved him for his Kingdom. And this is always to be noted, that in the wicked the fear of Hell is greater than is their hope of Heaven: but in the faithful the hope of Heaven is greater than their fear of Hell.

Exod. 15. 20.
Job 15. 15.
Prov. 14. 32.
Prov. 23. 18.
1 Sam. 10. 6.

13. They are distinguished in their *Delights*: for the sport of the ungodly is folly, like *Belshazzar*'s: and therefore when they are sick or troubled, they never run to the word for comfort; as though Gods promise pertained not to them; but to feasts, or tables, or tales, or musick, as *Saul* did to the Harp. But all the delights of the godly are like *Davids* dance about the Ark; they are never merry but when they are doing well; nor at peace, but when their prayers have overcome God, like *Jacob*.

Dan. 5. 4.
1 Sam. 16. 23.
2 Sam. 6. 14.
Gen. 32. 28.

14. They are distinguished in their *opinions of death*: for the faithful long to be dissolved; and although they might live ever in continual prosperity, yet they would not stay so long out of Heaven. But the wicked would never be dissolved, because death comes always unto them like a Gaoler, to hale unto prison; as *Achab* said of *Micaiah*,

Phil. 1. 23.
Luke 2. 29.

1 King.22.8. *That he never prophesied good to him.* Hereby a man shall know whether he have faith; for if he do believe the Promises, he will be glad to receive them.

15. They are distinguished in their *sense of sin.* Wicked men feel the loathsomness of their Vices; but none but the faithful feel the defects of their righteousness. The natural man never complaineth of his good works, but vaunteth of them: but a godly man findeth
Isa. 64. 6. fault with his prayers, and his alms, and his watches; like *Isaiah*, that
Psal. 76. 2. said, his righteousness was like a menstruous cloth. As Christ met the
Mat. 4. 12. Tempter in the Wilderness, a place of prayer, and fasting, and meditation: so a godly man meeteth the Tempter in his prayer, and in his fasts, and in his meditations; that is, he finds some let, or spot, or want in all his devotions. Therefore unless thy righteousness mislike thee as well as thy prophaneſs, know that thou art yet no further than the wicked.

16. They are distinguished in their *Ends:* for the children of God propose the glory of God, and level all their thoughts, and speeches, and actions, as if they were messengers sent to carry him presents of honour.

Psal. 103. 1. Thus did *David*, when he said, *All that is within me praise the Lord:* As though himself had rather be without praise, than his Master: but the children of the world set up their own glory for their mark, like
Dan. 4. 27. *Nebuchadnezzar*, which said, *For the honour of my Majesty*, Dan. 4. 27. Therefore they speak, and look, and walk, as if they did say to their tongue, and eyes, and feet, and apparel, as *Saul* said to *Samuel*,
1 Sam. 15. 13. *Honour me before this people.*

17. Lastly, They are distinguished in *Perseverance*: for the zeal of
Exod. 2. 38. the wicked lasteth not; and therefore God saith, *They are soon turned*
Levit. 6. 12. *out of the way:* but the zeal of the faithful was represented by the fire of the Temple, which never went out. By these differences thou maist see how much thou dost differ from the wicked, or whether thou be of their band.

The third examination. Then come to the third examination: As the Devil tempteth thee to see what thou wilt do for him, so thou must tempt thy self, and get of thy soul what it would do for God, and what it would suffer for him, which hath suffered death for it. Therefore here we will set down certain Interrogatories, whereof thou shalt examine it.

Josh. 24. 15. 1 First, Whether thou have the heart of *Joshua*, to worship God as boldly as thou dost, though all the World did renounce him, and every one did mock thee as they did *Noah* while he built the Ark?

Mat. 26. 70. 2 Whether thou wouldst not deny Christ, as *Peter* did, if thou wert in *Peter*'s straits, and nothing to succour thee but policy?

Josh. 7. 8, 9. 3 Whether thou wouldst not steal, if thou didst see a booty as fit as *Achan*, which thou mightest catch up, and no man spy thee?

4 Whe-

4. Whether thou wouldst refuse a Bribe, like *Elisha*, if thou didst 2 King. 5. 15.
meet with one which were as willing and able to give it as *Naaman?*

5. Whether thou would not deceive, if thou were in such on office Luke 16. 6.
as the false Steward, whose Master referred all unto him, and knew Although this is a parable, yet it carrieth the significati-
not when he kept any thing back? on of a Histo-
ry.

6. Whether thou wouldst not fulfil thy lust, as *David* did, if thou
hadst his opportunity and allurement, and mightest do it without dan-
ger of the Law, like a King, as *David* might?

7. Whether thou wouldst not tell a Lye, as *Abraham* did, if it 2 Sam. 11. 15.
stood upon thy life, which made him twice dissemble that his wife was his sister, lest he should dye for her beauty?

8. Finally, if it should be said unto thee, as the Devil said to Gen. 12. 3.
Christ, *All these will I give thee, if thou wilt fall down and worship me:* Gen. 20. 2.
that is no more, but if thou wilt sin: whether thou wouldst yeeld or Mat. 4. 9.
no?

If thou have sinned thus and thus before, I will not say therefore, the Lord will not hear thee; but *David* saith, *If I regard wickedness in* Psal. 66. 18.
my heart, the Lord will not hear me: that is, if for any cause a man 1 King. 18. 26.
purpose and carry a mind to sin when he is tempted, the Lord is so far from helping him, that he will stand like *Baal*, as though he did not hear him: for he hath a Traytors mind as deep as any, which thinks for a Dukedom I would betray my Prince, though he never play the traytor in his life. Thus you have heard how to try spirits, and how to discern a Christian from an Hypocrite, and how to oppose your hearts, that ye may be sure to judg rightly what ye are.

Now we come to that examination, which is the Epitome or A- The fourth examination.
bridgment of all these; for memory is short, and all are not of one
strength; but some run, and some go, and some creep, and all do well, Heb. 6. 1.
so long as they strive to perfection. The matters whereof principally
the mind should be examined before the Sacrament, are these:

1 Firſt, Whether thou hast faith, not only to believe that Christ The receivers Articles.
died, but that he died for thee: for as the Scripture calleth him Re-
deemer, so *Job* calleth him his Redeemer.

2 The second Article is, Whether thou be in charity; not whe- Isa. 59. 20.
ther thou love them which love thee; but whether thou love them Job 19. 25.
that hate thee; for Christ commandeth us, *To love our enemies.* Mat. 5. 44.

3 The third Article is, Whether thou repent, not for thy open and gross sins, but for thy secret sins, and petty sins, because Christ saith, *that we must give account of every idle word.* Mat. 12. 36.

4 The fourth Article is, whether thou resolve not to sin again for any cause, but to amend thy evil life, not when age cometh, or for a spurt, but to begin now, and last till death: for Christ is *Alpha* and Rev. 22. 13.
Omega, both the beginning and the end, as well in our living, as in our being, which hath made no promise to them which begin, but to them Rev. 2. 10.
which persevere.

5 The

5. The last Article is, Whether thou canst find in thy heart to dye for Christ, as Christ died for thee; we are bid not only to follow him, but to bear his Cross; and therefore we are called Servants, to shew how we should obey; and we are called Soldiers, to shew how we should suffer.

Luke 12.38. 2 Tim.3.4.

These are the Receivers Articles, whereof his Conscience must be examined before he receive this Sacrament; happy is he which can say, *All these have I kept*: for the Dove was not so welcome to *Noah* as this man is to Christ. But if thou find not these affections within, but a nest of vices, leave thine offering at the Altar, and return to thine examination again, for thou art not a fit guest to sup with the Lord, until thou have on this *Wedding-garment*.

Mat.19.20. Gen.8.11: Mat. 5. 24. Mat.22.11.

How is it then, that some regard their other garments more than this? *Paul* saith, *Examine your selves*; and they examine their apparel: if they have new clothes in the Countrey, then they are ready to receive. I have known many kept from the Sacrament a whole year together by their Masters, for nothing but for want of a new Sute to set them forth with their fellows.

The preparation of the Country folk before they receive.

Others respect whether it be a fair day, that they may walk after service; making that day upon which they receive, like a Scholars Thursday, which he loves better than all the days in the week, only because it is his play-day. Thus like the Jews, *they sit down to eat, and rise up to play*: that as Christ calleth the Pharisees prayer *babbling*, Mat.6.7. so their receiving may be called dallying.

When they have the Sacrament in their belly, they think that all is well, as *Micah*, when he had a Levite in his house, thought that God loved him: but as the Levite did not profit him, because he received nothing but the Levite; so the bread and wine do them no good, because they receive nothing but bread and wine for want of faith. Marvel not then if you have not felt that comfort after the Sacrament, which you looked for; for it is comfortable to none but to them which prepare their hearts, and examine themselves before, because it is not the mouth, but the heart which receiveth comfort.

Judg.17.7.

Now it may be that the most which are here have brought a mouth and not a heart, these go away from the Sacrament to despight Christ, as *Judas* went from the Sacrament to betray him.

Joh. 13. 30.

The other go away like one which had received a cheerful countenance of the Prince, all his thoughts are joy, and the countenance of the Prince is still in his eye. As he which hath eaten sweet meat, hath a sweet breath: so they which have eaten Christ, all their sayings and doings are sweet, like a perfume to men, and incense to God: their peace of Conscience, and joy of heart, and desire to do good, will tell them whether they have received bare signs, or the thing signified.

Every

Every one which receiveth this Sacrament, shall feel himself better after it, like the Apostles; or else he shall find himself worse after it, like *Judas*. Hereby ye shall know whether ye have received like the Apostles, or like *Judas*. Thus we have ended the Doctrine of the Lords Supper. Now if you cannot remember all that I have said, yet remember the Text, that is, Examine your selves before you receive this Sacrament hereafter.

How a man shall know whether he have received well.

THE Examination OF USURY, IN II. SERMONS.

By HENRY SMITH.



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To the READER.

HEre thou haſt the Sermons which have been often deſired, becauſe of the matter fit for the City. One ſaith, that he would never ſpeak to Uſurers and Bribe-mongers, but when they be upon their Death-beds: for he which liveth by ſin, reſolveth to ſin that he may live: but when he goeth to hanging, Judas *himſelf will ſay,* I have ſinned. *If I ſpeak not to Uſurers upon their Death-bed, yet I ſpeak to Uſurers which ſhall lye on their Death-bed: Three things do give me hope; One is, that all hearts are in the hands of God, to call them at what hour he liſt; and therefore* Saul *may become an Apoſtle.* Mat. 27. 4.

The next is, That the third crow doth waken more than the former; and therefore after the crowing of other, this crow may happily be heard.

The laſt is, that there is no ſin but ſome men have been reclaimed from it, and ſo may Uſurers from their ſin. Acts 9. 11.

Therefore go my Book, like David *againſt* Goliah, *and fight the Lords battels againſt Uſurers: The Lord give that ſucceſs to his Doctrine in theſe leaves, that it may conſume Uſurers as* Joſhua *drove out the* Canaanites *before him: If I could take but this one weed out of the* Londoners *Garden, I were anſwered for my health and my ſtrength ſpent amongſt them: Read with thy beſt mind, and thou ſhalt profit more.* 1 Sam. 17. 51. Joſh. 5. 1.

Thine *H. S.*

THE EXAMINATION OF USURY.

The First SERMON.

Pſal. 15. verſ. 1, and 5.

1 *Lord, who ſhall dwell in thy Tabernacle? Who ſhall reſt in thine holy mountain?*

5 *He that giveth not his money to Uſury.*

Verſ. 1.

THeſe two verſes muſt now be conſidered together, becauſe one is the Queſtion, and the other is the Anſwer: *David* demands who ſhall come to Heaven: and God tells him that Uſurers ſhall not come thither; as if he ſhould ſay, they go to Hell. Therefore as *Paul* taught *Timothy* to warn them which are rich, as though they had more need to be warned than other: ſo this ſentence ſeemeth to be penned for the warning of the rich, becauſe it ſtrikes upon the rich mans vice. 1 Tim. 6. 17.

I have ſpoken of Bribery and Simony, and now I muſt ſpeak of their Siſter Uſury. Many times I have thought to ſpeak of this Theam, but the Arguments which are alledged for it, have made me doubtful what to ſay in it, becauſe it hath gone as it were under Protection.

Protection. At last you see it falleth into my Text, and therefore now I cannot bauk it any longer. Therefore if any here have favoured this occupation before, let him now submit his thoughts to Gods thoughts: for I will alledg nothing against it but that which is built upon the rock.

Usury is the sin which God will try now whether you love better than his word: that is, whether you will leave it if he forbid it. For if he flatly forbid it, and yet you will fully retain it, then you love Usury better than Gods word. Therefore one saith well, That our Usurers are Hereticks, because after many admonitions, yet they maintain their error, and persist in it obstinately, as Papists do in Popery. For this cause I am glad that I have an occasion to grapple with this sin, where it hath made so many spoils, and where it hath so many Patrons: for it is said that there be more of this profession in this City, than there be in all the Land beside. There be certain sins which are like an unreasonable Enemy, which will not be reconciled to death: and this is one of those everlasting sins which will live and dye with a man. For when he hath resigned his pride, and his envy, and his lust, yet Usury remaineth with him, and he saith as *Naaman* said, *Let the Lord be merciful unto me in this*; let me have a dispensation for this: as though this were a necessary sin, and he could not live without it. There are three sins which are accounted no sins, and yet they do more hart than all their fellows; and those are, Bribery, Non-residence, and Usury: These three (because they are gainful) are turned from Sins to Occupations.

Usurers Hereticks.

2 King. 5. 18.

Three sins counted no sins.

How many of this City for all they are Usurers, yet would be counted honest men, and would fain have Usury esteemed as a Trade? whereas if it were not so gainful, it would be counted as great a sin as any other, and so it is accounted of all but them which live by it. This is the nature of pleasure and profit, to make sins seem no sins, if we gain any thing by them: but the more gainful a sin is, the more dangerous it is; and the more gainful Usury is, the more dangerous it is. I will speak the more of it, because haply you shall not hear of this matter again.

The contents of this Treatise.

First, I will define what Usury is. Secondly, I will shew you what Usury doth signifie. Thirdly, I will shew the unlawfulness of it. Fourthly, I will shew the kinds of it. Fifthly, I will shew the arguments which are alledged for it. Sixthly, I will shew the punishment of it. Seventhly, I will shew you what opinion we should hold of them which do not lend upon Usury, but borrow upon Usury. Lastly, I will shew you what they should do which have got their riches by Usury.

The definition of Usury.

Touching the first, Usury is that gain which is gotten by lending, for the use of the thing which a man lendeth, covenanting before with the

the borrower, to receive more than was borrowed: and therefore one calls the Usurer a legal Thief, because before he steal, he tells the party how much he will steal, as though he stole by the Law. This word [*more*] comes in like a sixth finger, which makes a Monster, because it is more than should be. Another defining Usury, calleth it the contrary to Charity: for *Paul* saith, *Love seeketh not her own*, but Usury seeketh anothers that is not her own; therefore Usury is far from love; but *God is love*, saith *John*, therefore Usury is far from God too.

Usurers steal by Law.

1 Joh. 4. 8.

Now all the Commandments of God are fulfilled by love, which Christ noteth, when he draweth all the Commandments to one Commandment, which is, *Love God above all things, and thy neighbour as thy self:* as if he should say, he which loveth God, will keep all the commandments which respect God: and he which loveth his neighbour, will respect all the Commandments which respect his neighbour: therefore to maintain love, God forbiddeth all things which hinder this love; and amongst the rest, he forbiddeth Usury as one of her deadliest Enemies. For a man cannot love and be an Usurer, because Usury is a kind of cruelty, and a kind of extortion, and a kind of persecution; and therefore the want of love doth make Usurers: for if there were love, there would be no usury, no deceit, no extortion, no slandering, no revenging, no oppression: but we should live in peace, and joy, and contentment, like the Angels: whereby you see, that all our sins are against our selves: for if there were no deceit, we should not be deceived; if there were no slander, then we should not be slandered; if there were no envy, then we should not be envied; if there were no extortion, then we should not be injured; if there were no Usury, then we should not be oppressed. Therefore Gods Law had been better for us than our own Law: for if his Law did stand, then we should not be deceived, nor slandered, nor envied, nor injured, nor oppressed. God hath commanded every man to lend freely; and who would not borrow freely? Therefore they which brought in Usury, brought in a Law against themselves.

Mat. 22. 37.

Luke 6. 35.

The first Usurers which we read of, were the *Jews*, which were forbidden to be Usurers; yet for want of faith and love, *Ezekiel* and *Nehemiah* do shew, how the *Jews*, even the *Jews*, which received this Law from God himself, did swerve from it as they did from the rest. First, they did lend upon Usury to strangers, after they began to lend upon Usury to their Brethren: and now there be no such Usurers upon earth as the *Jews*, which were forbidden to be Usurers: whereby you may see how the malice of man hath turned malice into cruelty. For whereas lending was commanded for the benefit of men, Usury hath turned it to the undoing of men: for they take

Ezek. 18. 12.

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Ezek. 18. 12.

Nehem. 2. 5.

Deut. 15. 10.

take when they seem to give, they hurt when they seem to help, they damage when they seem to advantage: therefore it is well noted, that Usury hath her name of biting; and she may well signifie biting, for many have not only been bitten by it, but devoured by it; that is, consumed all that they have. Therefore as the Apostle saith, *If you bite one another, take heed ye be not devoured one of another:* so I may say, if you be Usurers one to another, take heed you be not devoured one of another, for Usurers are Biters.

Gal. 5. 15.

As the name of the Devil doth declare what an Enemy he is: so the name of Usury doth declare what an enemy she is. That you may know Usury for a biter, her name doth signifie biting. If there were one biting Usury, and another healing Usury, then Usury should have two names, one of biting, and another of healing: but all Usury signifieth biting, to shew that all Usury is unlawful.

Because it signifieth an adversary: *Nisibec.*

Now you have heard what Usury is, and of what it is derived; you shall hear the unlawfulness of it.

1. The unlawfulness of Usury.

First, It is against the Law of Charity, because Charity biddeth us to give every man his own, and to require no more than our own: but Usury requireth more than our own, and gives not to other their own. Charity rejoiceth to communicate her goods to other, and Usury rejoiceth to gather other mens goods to her self.

2.

Secondly, It is against the Law of Nations; for every Nation hath some Law against Usury, and some restraint against Usurers, as you shall hear when we speak of the punishment.

3. A Similitude.

Thirdly, As it is against the Law of Nations, so it is against the Law of Nature; that is, the natural compassion which should be amongst men. You see a River when it goeth by an empty place, it will not pass until it hath filled that empty place, and then it goeth forward to another empty place, and filleth it; and so to another empty place, and filleth it; always filling the places which are empty. So should we; the rich should fill the poor, the full should fill the hungry, they which abound should fill them which want; for the rich are but Gods Almoners, and their riches are committed to them of God, to distribute and do good, as God doth himself. As the water is charitable after a sort, so is the air; for it goeth into empty places too, and filleth them as the water doth. Nature cannot abide that any place should be empty; and therefore the air, though it be a light body, and so naturally ascendeth upward, yet rather than any place in the earth should be empty, the air will descend (as it were) from his Throne, and go into Caves, into Dens, and into Dungeons, to fill them. If the rich were so good to their empty Brethren, as the air and water are to other empty things; as there is no empty place in the World, so there should be no empty person in the World; that is, the rich in *Israel* would fill the poor in *Israel*. But the rich make the

the poor to fill them; for Usurers feed upon the poor, even as great fishes devour the small. Therefore he which said, *Let there not be a begger in Israel*; said too, Let there not be an Usurer in *Israel*: for if there be Usurers in *Israel*, there will be beggers in *Israel*, for Usurers make beggers, even as Lawyers make quarrellers.

Deut. 15. 4.

Fourthly, It is against the Law of God. First, It is forbidden in *Exod.* 22. where it is said, *If thou lend money unto my people*, that is, *to the poor with thee, thou shalt not oppress them with Usury.* Here is Usury called oppression; therefore if oppression be a sin, Usury is a sin too. Secondly, It is forbidden *Lev.* 25. 26, where it is said, *Thou shalt not give thy money to usury, nor lend thy victuals for encrease.* Here you may see, that men may be Usurers of Victuals, and other things, as well as of Money. Thirdly, It is forbidden in *Deut.* 23, where it is said, *Thou shalt not lend unto thy brother upon usury.* And lest you should say, that he meaneth but one kind of Usury, he sheweth that he meaneth all kinds of Usury: for after in the 19 verse he saith, *As usury of money, usury of victuals, usury of corn, or usury of any thing that is given to usury:* because some are no usurers of money, but some are usurers of victuals, some are usurers of cloth, some are usurers of corn, some are usurers of wine, some are usurers of oyl, and some of one thing, and some of another; and none would be counted usurers but they which lend money unto Usury: therefore God forbiddeth so precisely usury of any thing, shewing that all Usury is unlawful.

It is a miserable occupation to live by sin; and a great comfort to a man when he looketh upon his gold and silver, and his heart telleth him, All this is well gotten, and when he lieth upon his death-bed, and must leave all to his children, he can say unto them, I leave you mine own; but the Usurer cannot say, I leave you mine own, but I leave you other mens: therefore the Usurer can never dye in peace, because if he dye before he make restitution, he dieth in his sin.

When Christ raised *Lazarus* from death, after he had lain four days in the grave, he wept so over his Sepulchre, that the standers about said one to another, *See how he loved him!* As it may be said of Christ, See how he loveth us! so it should be said of us, See how they love one another! For Christ said to his Disciples, *Love one another as I have loved you*: but it may be said of the Usurer, See how he hateth others, and loveth himself! For when he saith that he lendeth for compassion, he meaneth for compassion of himself, that he may gain by his pity. The Usurer loveth the Borrower as the Ivy loveth the Oak; the Ivy loveth the Oak, to grow up by it; so the Usurer loveth the Borrower, to grow rich by him. The Ivy claspeth the Oak like a Lover, but it claspeth out all the juice and sap, that the Oak cannot thrive after it; so the Usurer lendeth like a friend, but

Joh. 11. 34.

Joh. 13. 24.

A Simile.

he covenanteth like an enemy: for he claspeth the borrower with such bonds, that ever after he diminisheth as fast as the Usurer encreaseth.

Understand that this Sermon upon the Mount, is an exposition of the Commandments, or else the text will not seem to imply this, Luke 19. 8. in some kind of theft. Exod. 22.

Christ expounding the Commandment which forbiddeth to steal, saith, *Lend freely*; shewing that Usury, because he lendeth not freely, is a kind of Theft, and the Usurers a kind of Thieves, or else this exposition were not right. Therefore *Zacheus*, as though he had stolen other mens goods, when he began to repent, he restored them again four-fold; even as Thieves are enjoined to restore four-fold for that which they have stolen; so *Zacheus* restored four-fold, as though he had stolen. It seemeth that *Zacheus* was no great Thief, because he restored four-fold for all that he had gotten wrongfully: for he got but the fourth part of his goods wrongfully at the most, or else he could not have restored four-fold again. But now, if some should restore four-fold for all that they have gotten wrongfully, they should restore more than they have, because all which Usurers get, they get wrongfully; for their occupation is a sin: and therefore one saith, Because they cannot restore four-fold here, they shall suffer an hundred-fold hereafter.

Amaziah is forbidden to strengthen himself with the Armies of *Israel*, only because *Israel* had offended God. If *Amaziah* might not join the Armies of *Israel* with his Armies to strengthen him, dareth thou join the goods of the poor with thy goods to enrich thee? When God set *Adam* his work, he said, *In the sweat of thy brows thou shalt live*; not in the sweat of his brows, but in the sweat of thy brows; but the Usurer liveth in the sweat of his brows, and her brows, that is, by the pains, and cares, and labours of another; for he taketh no pains himself, but only expecteth the time when his interest will come in, like the belly, which doth no work, and yet eateth all the meat.

2 Chron. 15.

Gen. 3. 19.

When God had finished his Creation, he said unto man, and unto beasts, and unto fishes, *Encrease and multiply*; but he never said unto Money, Encrease and multiply, because it is a dead thing which hath no seed, and therefore is not fit to engender. Therefore he which saith to his Money, Encrease and multiply, begetteth a monstrous birth like *Anab*, which devised a Creature which God had not created before. Christ saith to his Disciples, *If you love but them which love you, what are you better than the Publicans? for they love their brethren*; so may I say, If you will lend to none but to them which will pay you Usury for it, what are you better than the *Jews*? for the *Jews* would lend for Usury; and if you be no better than the *Jews*, then you shall speed no better than they. For as Christ said, *Except your righteousness exceed the righteousness of the Pharisees, your reward shall not exceed the reward of the Pharisees*: so except your charity do exceed the charity of the *Jews*, your reward shall not exceed the reward of the *Jews*. All this doth shew, that the Usurer is like

Gen. 1. 28.

Gen. 35. 42.

Mat. 5. 46.

Mat. 5. 20.

like *Esau*, of whom God said, *Esau have I hated*. Now in *Psal.* 112, you shall see who is like *Jacob*, of whom God saith, *Jacob have I loved*: for there *David* saith, *A good man is merciful and lendeth*: and straight upon it he setteth this crown, *He shall never be moved, but be had in perpetual remembrance*; as if he should say, This is the good man's usury; this is his encrease, even a good name, and everlasting joy. Again in *Exod.* 23. it is said, *Lend unto him which wanteth, without Usury, that the Lord may bless thee*: as if he should say, Let the Lord pay the encrease, fear not to be losers by doing good, for God hath given his word to requite it himself. As he saith to them which were afraid to pay Tythes and offer Sacrifice, *Try me if I will not pour down a blessing upon you*: So he seemeth to say to them which are afraid to lend, Try me if I will not pour down a blessing upon you. Whom will you trust, if you do not trust your Creator, your Father, your Redeemer, your Preserver, and your Saviour?

Mal. 1. 13.

Psal. 112. 5.

Mal. 3. 10.

Deut. 15. 10.

Now you have heard the unlawfulness of usury, you shall hear how many kinds there be of it. As other Crafts are called Mysteries, so I may fitly call it, The Mysterie of Usury; for they have devised more sorts of Usury, than there be tricks at Cards: I cannot reckon half; and I am afraid to shew you all, lest I should teach you to be Usurers, while I dissuade you from Usury. Yet I will bring forth some; and the same reasons which are alledged against these, shall condemn all the rest.

The kinds of Usury.

1 Some will not take Usury, but they will have the use of your Pasture, or your Land, or your Orchard, or your Team, or your Kine, until you pay the money again, which in that time will grow to a greater gain to the Usurer, and a greater loss to the Borrower, than if he had paid more money than other Usurers are wont to take.

2 Some will not take Usury, but they will take Plate, and Vessel, and Tapistry, and Bedding, and other Houshold-stuff, to use and wear until their money come home, which will lose more in wearing, than the Interest of the money would come to. This Usury is forbidden in the second of *Amos*, where God complaineth, saying, *They lye down upon the clothes which are laid to pledg*: shewing, that we should not lye down upon such clothes; that is, we should not use or wear the thing which is laid to pledg.

3 Some will take no Usury, but they will take a pawn, which is better than the money which they lend; and then they will covenant, that if he bring not the money again by such a day, he forfeiteth his Pawn; which day the Usurer knoweth that the poor man is not able to keep, and so he keepeth the Pawn for his money, which is worth twice his money. This Usury is forbidden in *Levit.* 25, where it is said, *Thou shalt not take usury or vantage*. As if he should say, Thou shalt not take the forfeiture; for then thou takest vantage, when thou takest more than thou lendest.

4 Some will not take Usury, but they will buy something at a small price, and then covenant with the Borrower that he buy the same again of the same price at such a day; which day the Usurer knoweth that the Borrower is not able to keep, and so he getteth for a little that which the other might have sold for much more. This Usury is condemned in the first Chapter to the *Thessalonians*, the fourth verse; where it is said, *Let no man defraud or circumvent his brethren in any thing.*

5 Some will not take Usury, but they will lend their money to Occupiers, upon condition to be partakers in their gains but not in their losses. So one takes all the pains, and abideth all the venture; and the other that takes no pains, reapeth half the profit. This Usury is forbidden in 2 *Thes.*2.10, where it is said, *He which will not work, let him not eat.*

6 Some will not take Usury; but if he be a Labourer, or a Mason, or a Carpenter which borroweth of him, he will covenant with him for so many days work, he shall labour with him so many days, or so many weeks, for no money, but the loan of money. This Usury is condemned in *Luk.* 10.7, where it is said, *The labourer is worthy of his hire.*

7 Some will not take Usury: but if you have not present money to pay for their Wares, they will set a high price on them for the forbearing of the time; and so they do not only sell their Wares, but they sell time too; that is, they do not only sell their own, but they sell Gods own. Therefore one saith of these, When he selleth the day, he selleth the light; and when he selleth the night, he selleth rest: therefore when he would have the light of Heaven, and the rest of Paradise, it shall be said unto him, That he hath sold both already. For he sold light when he sold the day; and he sold rest when he sold the night, and therefore now he can have neither light nor rest. Hereafter let not the *Londoners* say, that they give time; but, that they sell time.

8 There be other Usurers which will not lend themselves, but give leave to their Wives, and they play like Hucksters, that is, every month a penny for a shilling; which is one hundred for another in the year.

9 But that I was informed of them since this Sermon was preached, I had left out our Capital Usurers, which will not lend any money, because they dare not require so much gain as they would have; but if you would borrow an hundred pound, they will give you Wares worth threescore pound, and you shall answer them an hundred pound for it. These are the Usurers-General, which lurk about the City like Rats, and Weesels, and Fulmers; of whom may be said the same which is said of the Devils, *They seek whom they may devour.* 1 Pet.5.8,10.

There be other Cousins to Usurers which are not counted Usurers: such as take mony for that which they should give freely; such as take as much for a counterfeit, as for the best; such as take a Fee of a Client, and do him no pleasure; such as take money for Masses, and Dirges, and Trentals, and Pardons, and such like drugs, which do no more good than fire out of the chimney. This is a kind of Usury, and deceit besides, which one day they will cast away, as *Judas* did his thirty pence. Usurers Cousins.

Now you have heard of the kinds of Usury, you shall hear the Arguments which are devised for Usury. Objections made by Usurers.

Sin is never compleat until it be excused: this is the vantage which the Devil getteth by every sin, whensoever he can fasten any temptation upon us, we give him a sin for it, and an excuse to boot, as *Adam* our father did. First, he sinned, and then he excused: so first we sin, and then we excuse: first an Usurer, and then an Excuser: therefore every Usurer will defend Usury with his tongue, though he condemn it with his conscience. If the Image-makers of *Ephesus* had not lived by Images, they would have spoken for Images no more than the rest: for none stood for Images, but the Image-makers: so if the Usurers did not live by Usury, they should speak for Usury no more than the rest: for none stand for Usury, but Usurers. Gen. 3. Act. 19. 15.

It is an easie matter (if a man be disposed) to speak something for every vice: and some defend the Stews, some defend Non-residency, some defend swearing *By my faith*; some defend bowling upon the Sabbath; and some defend Usury: but, *Will you plead for Baal* (saith *Joash*)? that is, will you plead for sin, which will plead against you? A sin is sin when it is defended; nay, a sin is two sins when it is defended: for, *He that breaketh one of the least Commandments* (saith Christ) *and teacheth others to do so, is the least in the Kingdom of Heaven.* A Squire of low degree is a Squire of no degree: so the least in the Kingdom of Heaven, is none of the Kingdom of Heaven. Who then is the least in the Kingdom of Heaven? Not he which breaketh the least of the Commandments, but he which teacheth others to do so: that is, he which by defending, and excusing, and mincing, and extenuating his sin, encourageth others to sin too. Judg. 6. 13. Mat. 5.

To defend Usury, they distinguish upon it, as they distinguish of Lying. As they say, there is a pernicious lye, and an officious lye, and a merry lye, and a godly lye: so they say, there is the Merchants Usury, and the Strangers Usury, and the Widows Usury, and the Orphans Usury, and the poor mans Usury, and the biting Usury, and the Charitable Usury, and the Necessary Usury. As God said, *Ye shall dye*; and the Woman said, *Peradventure ye shall dye*; and the Serpent said, *Ye shall* Gen. 3.

Three opinions of Usury.

not dye: so there be three opinions of Usury; some say like God, *Thou shalt dye*; they think that Usury is utterly unlawful, because God hath utterly forbidden it: some say like to the woman, *Peradventure thou shalt dye*; they doubt whether Usury be utterly unlawful or no, because it is so much tolerated: some say like the Serpent, *Thou shalt not dye*; they think that Usury is lawful, because it is gainful, as *Saul* thought that the Idolaters beasts should not be killed, because they were fat. But as he was commanded to kill the fat beasts as well as the lean beasts; even so we are commanded to kill fat sins, as well as lean sins; gainful sins, as well as prodigal sins.

Gen. 3.
1 Sam. 15. 9.

1 Objections for Usury.

They which plead for Usury, object these Arguments: First, they say, God doth allow some kind of Usury: for in *Deut.* 23. it is said, *Of a stranger thou maist take Usury*: I perceive no Scriptures speaketh for Usurers: *Of a stranger* (saith God) *thou maist take Usury*; but thou takest Usury of thy Brother; therefore this condemneth thee, because thou usest thy brother like a stranger. Here *stranger* doth signifie the *Jews* enemies, whom they were commanded to destroy: therefore mark how much this maketh against Usury, which they object for Usury. God doth not license the *Jews* to take Usury of any but their enemies, whom they might kill. They might not be Usurers unto any, but to them of whom they might be destroyers, whom they might slay, of them only they might take Usury: shewing, that Usury is a kind of punishment, and such a kind of punishment, as if we are to kill a man, it were a very fit punishment for him: and therefore the *Jews* might take Usury of none but them whom they might kill. I hope Usurers will alledg this Scripture no more.

2 Secondly, They say they lend for compassion, and so make Usury a work of charity. This were charity, Not to be partakers in our gains, but to be partakers in our losses; but Usurers will be partakers in our gains, but not in our losses; nay, though we lose, yet they will gain. Is this charity? It is Usurers charity.

3 Thirdly, They say, If he gain, and I gain too, is not this well? may he not consider my friendship, and be thankful? Yes, he may thankful: but no man is bound to be thankful, but when he hath received a good turn, then he is tried whether he will be thankful or no; and if he requite thy courtesie, then he is thankful: but if thou bind him to requite it, then thou art covetous.

4 Fourthly, They say, Usury is necessary for Orphans, and Widows, and Strangers, which have no other way to get their living, and therefore some Usury must be tolerated. If Usury be necessary for us, how did the *Jews* without it? Did God think it good for the state of their Commonweal to be without Usurers; and is it good for the state of our Commonweal to have Usurers? This is wisdom against God.

Fifthly,

5 Fifthly, They say, If I may not gain by the money which I lend, I will lend no more, but keep my money to my self. Nay, that is as bad to keep thy money from them which need, as to lend thy money for Usury; for Christ saith, *From him which borroweth, turn not away thy face*: therefore thou art bound to lend. As he hath a curse in *Prov.* 11, which keepeth his Corn when he should sell it unto them which hunger; so he hath a curse in *Ezek.* 18, which keepeth his money when he should lend it unto them which want.

Mat. 5. 41.

6 Sixthly, They say, Because Usury comes of biting, the biting-Usury is only forbidden, and none but the biting-Usury. Why then all Usury is forbidden, for all Usury cometh of biting; so the wise God hath given it a name to condemn it.

7 Lastly, They alledg the Law of the Land for it, and say, The Queens statute doth allow us to take upon Usury ten in the hundred. These are like the Jews, which said, *We have a law, and by our law he shall dye*; when they could not say, By Gods Law he shall dye; then they say, *By our law he shall dye*: so when they cannot say by Gods Law we may take Usury, they say, by mans Law we may take Usury. This is the pooreſt defence of all the rest: for if Gods Law forbid thee, can any Law of man excuse thee? As it would not serve *Adam* to say, *The woman bade me*; so it will not serve the Usurer to say, The Law doth license me: for though peradventure our Law doth tolerate more than should be tolerated; yet I would have you know, that our Law doth not allow ten in the hundred, nor five in the hundred, nor one in the hundred, nor any Usury at all; but there is a restraint in our Law, that no Usurer take above ten in the hundred; it doth not allow ten in the hundred, but punisheth that tyrant which exacteth above ten in the hundred. It is much like that toleration which we read of Divorces, *for the hardness of mens hearts*, Christ saith, that *Moses* did suffer the Man and Wife to part asunder; so for the hardness of mens hearts, our *Moses*, our Prince is fain to suffer as it were a kind of Usury, because otherwise no man would lend.

Joh. 19. 7.
Gen. 3.
Mat. 19. 7.

These are the best excuses which our Usurers have to plead for themselves, against they come before the Tribunal Seat of God; and if their reasons will not stand before men, nor their own Conscience, how will they stand before the Lord? and yet he which speaketh to these, maketh himself a mock. Christ preached many Sermons, and never was scorned at any, but when he preached against Covetousness; then it is said, that he was mocked; shewing, that these kind of men are most incorrigible, and wedded to their sin, till death make them part. Yet (for their greater condemnation) we are commanded to speak to them which will not hear; of which number is every Reader of this Sermon, if he be an Usurer after.

Luk. 16. 14.
Ezek. 2. 5.

What the Usurer is like.

Now you long to hear what the Usurer is like. To what shall I liken

ken this generation? They are like a Butlers Box; for as all the Counters at last come to the Butler; so all the money at last cometh to the Usurer; ten after ten, and ten after ten, and ten to ten, till at last he receive not only ten for an hundred, but an hundred for ten; this is the only difference, that the Butler can receive no more than he delivered, but the Usurer receiveth more than he delivereth. They are even like a Moth that eateth a hole in Cloth; so Usury eateth a hole in Silver. If you have a piece of Silver which is as much as an hundred pounds, in one year Usury will eat a hole in it as big as ten pounds; in two years she will eat a hole as big as twenty pounds; in three years she will eat a hole as big as thirty pounds. Nay, now they say he is but a bad Husband which cannot eat a hole as big as fifty pounds in a year; that is, which cannot gain half in half: how many holes have their Moths eaten in poor mens Garments? they are like Non-residents, that is, such bad members that no man speaketh for but themselves. As no man standeth for Non-residency, but he which is a Non-resident, or he which will be a Non-resident; so no man standeth for Usury, but he which is an Usurer, or he which would be an Usurer.

4 King. 22. 7. Luke 16. 4. They are like *Jezabel*, which said, *Let me alone, I have a way.* If there be no way to live (saith the false Steward) I know what to do, I will deceive: So if there be no way to live (saith the Usurer) I know what to do, I will oppress. If I cannot live by buying, nor by selling, nor by flattering, nor by labouring, I will live by oppression. But as one in his Comment speaks to the false Steward, Thou saist, I know what to do; but dost thou know what thou shalt suffer? So I say to Usurers, You say you know what to do; but do you know what ye shall suffer? Indeed he knoweth not what to do, which knoweth not to do well: and therefore Christ said of his persecutors, *That they knew not what they did.* Here I will end the first days Examination. Now I may conclude with *Paul, I have not spoken, but the Lord:* and therefore as the Lord said unto *Saul*, that he persecuted him: so they which resist this Doctrine, do contemn him, and not me.

Luke 23. 34. 2 Cor. 7. 10. Acts 9. 22.

The end of the First Sermon.

THE

THE EXAMINATION OF USURY.

The Second SERMON.

IT remaineth that we speak of the Usurers punishment: Then, What may be thought of them which do not take Usury, but give Usury. Lastly, What they should do which have got their riches by Usury.

To begin with the punishment: Not only Gods Law, but even the Canon Law doth so condemn Usury, that first it doth excommunicate him from the Church, as though he had no communion with Saints. 1 The punishments of Usurers.

Secondly, It doth detain him from the Sacraments, as though he had no communion with Christ. 2

Thirdly, It doth deprive him of his Sepulcher, and will not suffer him to be buried, as though he were not worthy to lye in the earth, but to lye in Hell. 3

Lastly, It maketh his Will to be no Will, as though his goods were not his own: For nothing is ours but that which we have rightly got; and therefore we say, It is mine by right; as though it were not ours, unless it be ours by right. This is the judgment of mans Law. 4

Now you shall hear the judgment of Gods Law. An Usurer doth receive two Incomes, one of the borrower, and another of the revengers

ger; of the borrower he looks for gain, but of the revenger he looks for punishment. Therefore all the Scripture prophesieth evil unto him,

Prov. 28. 8. as *Micaiah* did to *Ahab*. *Solomon* saith, *He which encreaseth his riches by Usury, gathereth for them which will be merciful to the poor.* As if he should say, When he hath loaden himself like a Cart, he shall be unloaden like a Cart again, and they shall inherit his money for whom he did never garher it: For he which is unmerciful to the poor, meaneth not to gather for them which will be merciful to the poor. But *Solomon* saith, That they shall be his heirs which will be merciful as he was unmerciful.

Now mark whether this Prophesie of *Solomon* be true: I know not how many in this City do encrease by Usury; but this Prophesie seemeth to be verified of many: for it is noted, that the Riches and Lands of Aldermen, and Merchants, and others in *London*, do not last so long, nor endure so well, as the Riches and Lands of others in the Countrey; and that their Children do not prove so well as others, nor come to that place in the Commonweal, which for their Wealth their Parents looked that they should come to. I can give no reason for it but the reason of *Solomon*, *He which encreaseth by Usury, gathereth for them which will be merciful to the poor:* that is, their riches shall go from their heirs to Gods heirs, according to that, *The riches of the*

Prov. 31. 13. *sinner is laid up for the righteous:* that is, the righteous shall enjoy that which the wicked gathereth.

All riches are uncertain, but the riches which are evil gotten are most uncertain: they may be called movable goods, for they are very movable, like the Clouds, which never rest till they fall as they climed.

Ezek. 22. 13. God saith, that he will smite the Usurer with his fist; not with the palm of his hand, but with his fist, which giveth a greater blow. As his hands were shut against the poor, so Gods hands shall be shut against him, that his punishment may be like his sin. But if you will hear their final Sentence, *David* saith here, *That they shall not dwell in Gods Temple, nor rest in his holy mountain.* Then we will seek no more punishments, for this punishment is all punishments. If they shall not come to Heaven, whose then shall those riches be? Nay, whose then shall the honour be when that day cometh? If he shall not rest in Heaven, then he shall rest in Hell, where no rest is. Then saith one,

Note. the Usurer shall cry unto his Children, Cursed be you my Children, because you were the cause of these torments; for lest you should be poor, I was an Usurer, and robbed others to leave riches unto you. To whom the Children shall reply again: Nay, cursed be you Father, for you were the cause of our torments; for if you had not left us other mens goods, we had not kept other mens goods. Thus when they are cursed of God, they shall curse one another; curse the Lord for condemning them, curse their Sins for accusing them, curse their

Parents

Parents for begetting them, and curse themselves because they cannot help themselves. As they which are blessed do nothing but bless, so they which are accursed do nothing but curse.

This is the second Usury which the Usurer shall receive of God, after he hath received Usury of men; then the name of Usury shall be fulfilled; as it signifieth biting, so when it hath bitten others, it shall bite the Usurer too, and never rest biting; then they shall wish that they could restore again, as *Zacheus* did, and shall not restore because Luke 10. their money is gone. Therefore if Christ be come to your hearts, as he came to *Zacheus* house, restore now as *Zacheus* did, and escape this judgment. This is the end of the Usurer and his money; if they stay together til death, yet at last there shal be a division; the Devil shall take his soul, the earth shall take his body, the strangers shall take his goods, and the mourners shall rejoyce under their blacks, and say, Wicked- Note. ness is come to the grave. Therefore if thou wouldest not be counted an Usurer then, refrain to be an Usurer now; for they which are Usurers now, shall be counted Usurers then. Thus you have heard the Usurers payment.

Now if you would know whether it be unlawful to give Usury, as Whether it it is unlawful to take Usury, I wish that you could resolve your selves, be lawful to that I might not speak of it: for I have heard some Preachers say, give Usury. that there be some truths which they would be loth to preach; and so there be some truths which I would be loth to preach, because many hear by halves; and some for malice or ignorance will take things otherwise than they are spoken: yet because I have promised, I will speak something of it.

Well then, may we neither take Usury, nor give Usury? I know that *Jeremy* saith, *I have not lent upon Usury to others, neither have* Jer. 15. 10. *others lent upon Usury to me:* as though both were unlawful, not only 1. Object. to take Usury, but to give Usury. But thereby *Jeremy* doth signifie, Answer. that he was no medler in the world, whereby they should envy him like other men; and therefore he cleareth himself chiefly from Usury, because Usurers were most envied. And to shew that he was not an Usurer, he saith, that he was no borrower, which is more lawful than to be an Usurer: like a man which saith, I do neither hate him, nor know him: why, it was lawful to know him: but to prove that he did not hate him, he saith that he doth not know him.

So *Jeremy*, to prove that he had not lent upon Usury, doth say, that he never borrowed upon Usury, which many will do that will not lend. The best Expositors give this sense of it. I know besides, that 2. Object. Christ did cast forth the buyers out of the Temple, as well as the sel- Answer. lers. But that was not for buying, but for buying in the Temple where they should not buy, but pray: or else it was as lawful to buy any thing, as it is lawful to use it.

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Note. the Uſurer ſhall cry unto his Children, Curſed be you my Children, becauſe you were the cauſe of theſe torments; for leſt you ſhould be poor, I was an Uſurer, and robbed others to leave riches unto you. To whom the Children ſhall reply again: Nay, curſed be you Father, for you were the cauſe of our torments; for if you had not left us other mens goods, we had not kept other mens goods. Thus when they are curſed of God, they ſhall curſe one another; curſe the Lord for condemning them, curſe their Sins for accuſing them, curſe their Parents

Parents for begetting them, and curſe themſelves becauſe they cannot help themſelves. As they which are bleſſed do nothing but bleſs, ſo they which are accurſed do nothing but curſe.

This is the ſecond Uſury which the Uſurer ſhall receive of God, after he hath received Uſury of men; then the name of Uſury ſhall be fulfilled; as it ſignifieth biting, ſo when it hath bitten others, it ſhall bite the Uſurer too, and never reſt biting; then they ſhall wiſh that they could reſtore again, as *Zacheus* did, and ſhall not reſtore becauſe Luke 10. their money is gone. Therefore if Chriſt be come to your hearts, as he came to *Zacheus* houſe, reſtore now as *Zacheus* did, and eſcape this judgment. This is the end of the Uſurer and his money; if they ſtay together til death, yet at laſt there ſhal be a diviſion; the Devil ſhall take his ſoul, the earth ſhall take his body, the ſtrangers ſhall take his goods, and the mourners ſhall rejoyce under their blacks, and ſay, Wicked- Note. neſs is come to the grave. Therefore if thou wouldeſt not be counted an Uſurer then, refrain to be an Uſurer now; for they which are Uſurers now, ſhall be counted Uſurers then. Thus you have heard the Uſurers payment.

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Well then, may we neither take Uſury, nor give Uſury? I know Jer. 15. 10. that *Jeremy* ſaith, *I have not lent upon Uſury to others, neither have* 1. Object. *others lent upon Uſury to me*: as though both were unlawful, not only Anſwer. to take Uſury, but to give Uſury. But thereby *Jeremy* doth ſignifie, that he was no medler in the world, whereby they ſhould envy him like other men; and therefore he cleareth himſelf chiefly from Uſury, becauſe Uſurers were moſt envied. And to ſhew that he was not an Uſurer, he ſaith, that he was no borrower, which is more lawful than to be an Uſurer: like a man which ſaith, I do neither hate him, nor know him: why, it was lawful to know him: but to prove that he did not hate him, he ſaith that he doth not know him.

So *Jeremy*, to prove that he had not lent upon Uſury, doth ſay, that he never borrowed upon Uſury, which many will do that will not lend. The beſt Expoſitors give this ſenſe of it. I know beſides, that 2. Object. Chriſt did caſt forth the buyers out of the Temple, as well as the ſel- Anſwer. lers. But that was not for buying, but for buying in the Temple where they ſhould not buy, but pray: or elſe it was as lawful to buy any thing, as it is lawful to uſe it.

3 Object. I know besides, that it is a common saying, If there were no buyers, there would be no fellers; if there were no bribe-givers, there would be no bribe-takers.

Answer. But in this case it may be rather said, If there were no takers, there would be no givers: for the giver doth not make the receiver to take, but the receiver doth make the giver to give, because he will not lend unless the other will give him for the loan: therefore, as we say, the Receiver makes the Thief: so I may say, The Receiver of Usury makes the giver of Usury.

Therefore I would be loth to compare them which are constrained to borrow upon Usury, unto them which did buy in the Temple, and were not constrained more than they which sold in the Temple. Much less may I compare them which give Usury, unto them which take Usury: for there is as great odds between them, as there is between giving and taking, or between covetousness and necessity; for one is covetousness, and the other is necessity. He which lendeth for Usury, lendeth for covetousness; but he which borroweth upon Usury, borroweth for necessity.

Now, for necessity God hath allowed many things: as, for necessity it was lawful for *Adams* sons to marry with *Adams* daughters, because there were no other women: for necessity it was lawful for
1 Sam. 21.6. Luke 13. 10. *David* to eat the Shew-bread, because he had no other food: for necessity it was lawful to work, and heal, and fight upon the Sabbath, which was not lawful but for necessity: therefore, for necessity, why may not a man pay more than he borrowed? Seeing no Scripture doth forbid us to pay more than we borrowed, but to require more than we lend; some do think, that as God did use the ambition of *Absolom*, and the malice of *Pharaoh*, and the treachery of *Judas*, unto good; so men may use the covetousness of Usurers unto good; that is, to help at need, when a man is like to be undone, and his children cast away, and his Lease forfeited, and many inconveniences beside like to ensue (which you know better than I), unless he have present money at some time to prevent a mischief. For example hereof, I may
Gen. 31. 53. alledg how *Jacob* did use the sin of *Laban*. *Laban* did evil in swearing by Idols; but *Jacob* did not evil in receiving such an oath of him, though it was an unlawful oath: so though the Usurer doth
Gen. 21. 31. evil in taking Usury, yet a man doth not evil in giving Usury. Beside, I may alledg the example of *Abraham* and *Abimelech*: *Abraham* made a Covenant with *Abimelech*: to confirm this Covenant, *Abraham* sware, and *Abimelech* sware: *Abraham* sware by the true God, but *Abimelech* sware by his false gods, and yet *Abraham* did receive his oath, and sinned not. So, if her Majesty and the *Turk* should make a Covenant, the *Turk* would not swear as the Queen would swear, for the Queen would swear by the Lord, but the *Turk* would swear by *Mahomet*: If it be lawful then to receive such an oath, though it be an

an unlawful oath, why may it not be lawful for me to give more than I borrowed, though it be unlawful for the Usurer to take more than he lent? Beside, a Prince may not lawfully pardon a Murtherer, yet I think that no man will say in haste, That he which hath committed Murther may not take a pardon. As this unlawful giving doth not make the taking unlawful; so the other unlawful taking doth not make the giving unlawful. Besides, it is lawful to suffer injury, though it be unlawful to offer injury; it is lawful to suffer injury, as Christ paid tribute, which was injury: but it is not lawful to offer injury, because there are six Commandments against it.

Now, to take Usury, is (as it were) to offer injury; but to give Usury, is (as it were) to suffer injury; therefore, though I may not Mat. 17. 27. take more than I lent, yet may I give more than I borrowed.

Moreover, I may compare giving of Usury to swearing: if a man swear without a cause, he sinneth; but if he swear as the word teacheth him to swear, he sinneth not: so, if a man borrow upon Usury, and borrow without cause, he sinneth, because he feedeth the Usurer: but else, as a man may swear in some case, so in some case a man may borrow upon Usury, that is, in case of necessity, when a man must needs borrow, and can borrow of none but Usurers.

Lastly, I may alledg, That Usury and Usurers are never read in the Scripture, but they signifie him that takes Usury, not him which gives Usury; and therefore the Scripture seemeth to forbid taking, but not giving.

Many reasons more are alledged, which I cannot refute: and therefore I will not contradict them. Yet I mean not to decide the question, because I will not be mistaken. But if some should come unto me in that necessity and extremity which I can imagine, and ask, May I borrow money of these Usurers to save my life, or my credit, or my living, seeing no man will lend me freely? I would answer him as the Prophet answered *Naaman*, Neither do, nor do not, but *go in peace*. I will not forbid thee, nor I will not condemn thee; but if thy Conscience condemn thee not, I think thy sin one of the least sins; and as *Naaman* prayed, *Lord be merciful unto me in this*; so I 2 King. 5. 12. think the Lord will be merciful unto thee in this. But if thy Conscience go against it, then do it not; for it is sin to thee, though it be free for another, because whatsoever is not done of faith, is sin. I charge you in the fear of God, that you do not mistake that which is Rom. 14. 23. said; for I know no learned Preacher, nor learned Writer, of other mind: Yet lest I should mistake the matter, as I distinguished of Lenders, so I will distinguish of Borrowers.

If some may borrow upon Usury, it doth not follow that all may borrow upon Usury, because all have not the like cause; therefore do Divers kinds of Borrowers. not say that I teach you to borrow upon Usury, for I think that the

most

most in this City which borrow upon Usury, should not borrow as they do, because they rather maintain Usury, than supply their necessity. Some I know borrow for meer necessity; if any may be allowed, these are they: but there is a kind of borrowers in this City, which feed Usurers as the bellows kindle the fire; so they have no need to borrow, but because they would be rich, and richer, and richest of all, therefore they will employ all the money which they can borrow, thinking to get more by the use of it, than the Usury of it doth come to. This maketh them sell their wares so deer, because they must not only gain the price, but the Interest beside, and more than the Interest too, or else they gain nothing. These borrowers are in another predicament than those which borrow for necessity: and therefore if they be not old enough to answer for themselves, I am too young to answer for them. There are other borrowers (as I have heard) which for some secret cause would seem barer and needier than they are, either because they would not be charged deeply with Subsidies, or else because they would compound with their Creditors for a little: therefore they will have always something for Usury, that their Creditors may think them bare of money, or that others may pity them in their charges. These are like those Foxes which have wealth enough to pay their debts, and yet lye in prison because they would defraud their Creditors. I doubt not but there be more sorts than I know, I cannot hunt every corner, because I want experience. But this is my conclusion, I would have no man pay Interest unto Usurers, but for necessity; even as a Traveller giveth his Purse unto a Thief, because he cannot chuse. Thus you have heard what I can say of them which take Usury, and them which give Usury.

Note.

What Usurers should do with their gains. 1 Sam. 12. 3. Luke 19.

Now you would understand the last Question; If you have been Usurers already, what you should do with that money which you have gained by Usury? surely even as *Zacheus* did, restore it again. If you cannot say as *Samuel* said, *Whose goods have I taken?* then you must say as *Zacheus* said, *Whose goods have I kept?* The best thing is, to do no man wrong; but the next to that is to make him amends.

Josh. 6. 18.

This God signifieth when he saith, *Put away the execrable thing from you:* that is, Let no unlawful thing stay in your hands, like the wedg of *Achan* which he had got by sin. The same Law serveth for all which is got wrongfully, which was instituted against Thieves, *Restore it again*;

Exod. 12.

the reason of this Law is, because the sin is not remitted, until the debt be restored.

For as Humility is the repentance of Pride, and Abstinence is the repentance of Surfeit, and Alms is the repentance of Covetousness, and Forgiveness is the Repentance of Malice: so Restitution is the repentance of Usury. As he which is not humble, doth not repent his pride; he which doth not abstain, doth not repent his gluttony; he

he which doth not forgive, doth not repent his malice: so he which doth not restore, doth not repent his usury: for how can he be said to repent for his Usury, which liveth by Usury still? therefore *Daniel* Dan. 4. 24. saith to *Nebuchadnezzar*, *Break of thy sins by righteousness*; shewing, that nothing but righteousness can break unrighteousness. As Diseases are healed by the contrary, so pride is healed by humility, gluttony by abstinence, malice by forgiveness, covetousness by alms, and usury by restoring. This *Paul* calleth, *the revenge of a Christian*, when he 2 Cor. 7. 3. takes revenge upon his sins, and punisheth his lusts, so that he maketh them do contrary to that which they would do. Therefore you must restore that which you have gotten by Usury, or else you do not repent of your Usury.

As a Camel when he comes home, casteth of his burden at the door, that he may enter into his stable: so they which are laden with other mens goods, when they go to Heaven, must leave their burden where they had it, lest they be too gross to get in at the narrow gate. But as the Disciples of Christ said, *This is a hard speech:* so to them Joh. 6. 60. which have got most that they have by unlawful means, this is a hard speech to bid them restore it again: There be two great rubs in the way.

Two Objections.

First, The loss which they shall sustain, if they restore again all which they have got unjustly: Then the difficulty to restore it again to the right parties. If you ask me as *Amaziah* asked the Prophet, *How shall we do for those hundred talents?* How shall I live when all is 2 Cor. 25. 9. gone that I have gotten wrongfully? I can say no more than the Prophet said to him, *The Lord is able to give thee more than this.* *Zacheus* Luke 16. did not fear how he should live, but *Zacheus* did fear to offend: so thou shouldst not fear to restore other mens goods, but thou shouldst fear to keep other mens goods: and as *Zacheus* lived when he had restored; so shalt thou live when thou hast restored. He which saith, *Try* Mal. 3. 10. *me if I will not pour down a blessing*; try him whether he will not pour Deut. 15. 10. down a blessing; for he hath promised to bless the Lender as well as as the Sacrificer. He which is the Lord of all, can give thee more wealth than thou needest: but if you cannot restore to the Owner, nor to his Heirs, then give it to the poor, for they are the next heirs, and repent that thou hast kept it so long: but in no wise thou maist keep it unto thy self, because it is none of thine.

When *Hezekiah* was like to dye, *Isaiah* said unto him, *Set thy things* Isa. 38. 1. *in order before thou dye.* That which he advised him, he adviseth all, Set your things in order before you dye. What is this to set things in order, but to restore unto every one his own? When thou bequeatheth thy body to the earth, then thy body is set in order: When thou bequeatheth thy soul to God, then thy soul is set in order: When thou bequeatheth thy goods to the owners, then thy goods are set in

order:

order: Therefore if thou dye with other mens goods in thy hand, then thou dyest before thou hast set things in order, and then thou dyest in thy sins, and then no promise in all the Scripture appertaineth unto thee, because nothing is promised unto sinners, but unto penitent sinners.

Therefore that you may not dye in your sins, it is necessary to make restitution before you dye, or else you dye in your sin, and are crossed out of all the joys of Heaven. Wherefore as *Abner* said to *Joab*,
2 Sam. 2. 26. *Knowest thou not that it will be bitterness in the later end?* So remember whether this course will be sweet or bitter in the end. If they be condemned which give not their own goods to them which need, like the rich Glutton; how can they be saved which draw other mens goods from them, that have more need of theirs?

Thus you have heard the definition of Usury, and the derivation of it, and the unlawfulness of it, and the kinds of it, and the punishment of it, and the arguments which are alledged for it, and what may be thought of them which do not take Usury, but give Usury; and what they should do which have got their living by Usury.

Now seeing you may not be Usurers to men, let every man hereafter be an Usurer to God, which promiseth, *If thou leave father or mo-*
Matt. 19. 26. *ther, or wife or children, or house or land, for him*; not ten in the hundred, but an hundred for ten, nay an hundred for one, and in the world to come life everlasting, that is a thousand for one. That we receive this Usury, let us pray that the words which we have heard out of this *Psalm*, may dwell with us till we dwell in Heaven.

The

THE CHRISTIANS SACRIFICE.

To my late Auditors, the Congregation of *Clement Danes*, all the good-will which I can wish.

Beloved in Christ Jesus, my first fruits, I have nothing but this mite to leave with you, which is the sum of all my Sermons: ye have heard it already; and as the Apostle calls the Corinthians *his E-* 1 Cor. 2. 2.
pistle, so ye should be my Sermon, that is, my Sermon should be printed in your hearts, as this is printed in paper. If you have not given your hearts to him that sent for them, now think that God hath sent for them again: and hear me writing, whom ye cannot hear speaking. Take not Custom for Religion; shun occasion as well as sin: seek the use of every thing; desire not to have your kingdom here. And so I leave you all with Christ (whom I have preached) to bring forth the fruit of that seed which is sown: beseeching you for all the love that you have of Heaven, that ye would not count any thing in this world worthy to keep your hearts from God, but think of the day when ye shall give account for every Sermon which ye have heard; and he which hath called you in this prison, will glorifie you in his palace; where ye shall see him to whom ye have given your hearts, and enjoy that blessing

of blessings which makes all the world to worship him. The Father of our Lord Jesus Christ, which hath begun to draw you to his Kingdom, never leave you until you come unto it. Amen.

Your late unworthy Servant
for the Lord,

H. S.

Prov. 23. 26.

My son, give me thy heart.

Job 22. 22. Luke 2. 19. Psal. 37. 22. Dan. 7. 28.

TO bind all the Lessons together which ye have learned since I came, this sentence came unto my mind, *My son, give me thy heart:* which is the sum of all that ye have heard, and shews in what Chest you should lay up these treasures, in your heart, and then give that heart to God, and he will keep all safe.

A supplication is come (as it were) from God to man, that man would send God his heart; penned by *Solomon* under the name of *Wisdom*, and directed to her sons; Wisdom entreateth her sons that they would give her their hearts; this Wisdom is God, we by adoption are his sons, and our heart is that which Christ calls spirit and truth, without hypocrisie; *Give me that heart*, saith God. He which gives any thing to another, considers before what he loves, and gives that which he thinks will be accepted, that he may be loved for the gift: therefore *David*, as though he were at a stand, and sorrowed that he could not do enough for God, breaks forth to himself, *What shall I give unto the Lord for all that he hath given me?* The Lord hearing (as it were) these sighs of his servants which care and study what they may do to please him, comes in their suspense, and like a friend which desires nothing but good will, answers from heaven, *My son, give me thy heart.* Under which suit he taxeth them beside which are suiters always to him, and look still to receive like the Publicans, but never cast in their mind what they should give; therefore their tribute is set down by equal measure under the Kings seal, Every man must *homage his heart.*

Prov. 9. 1. Rom. 8. 15. Gal. 4. 24. John 4. 14.

Psal. 116. 12.

He which always gave, now craves; and he which craved always, now gives: Christ stands at the door like a poor man, and asks not bread, nor clothes, nor lodging, which we should give to his members, but our heart; that is, even the continent of all, and governour of mans

mans house, which sits on the bench like a Judg to give the charge, and teacheth the tongue to speak, the hand to work, the foot to walk, the ear to attend, the eye to observe, the mind to chuse, and the flesh to obey. That we must present to God, like a burnt-Sacrifice, wherein all is offered together, a wise tongue, a diligent hand, a wary foot, a watchful eye, an attentive ear, an humble mind, an obedient flesh, put all together, and it is but the heart; *My son* (saith God) *give me thy heart*: Here thou art a Giver, God the Petitioner; thy heart the gift, which he claimeth by the name of a Son: should God be a suppliant unto thee and me? but that our unthankfulness condemns us, that for all the things which he hath given unto us, we never considered yet what we should give unto him before he asketh. He is fain to put in his Petition like a Suitor, and say, *Give me thy heart.*

Levit. 1. 9. & 13.

Mark what God hath chosen for himself, not that which any other should lose by, like the demands of them which care for none but themselves; but that, which being given to God, moves us to give unto every man his due, as *Zacheus*, when he gave heart to Christ, parted his goods to the poor, and restored to all that which he had gotten by wrong.

Luke 19. 1.

Once God required Offerings and Sacrifices, which men were unwilling to give, because it was a dear service of God: but now he saith, that the heart is more than all burnt-offerings and sacrifices. *Jacob* loved *Joseph* more than all his brethren: so God loveth the heart more than all her fellows; this mite God will have for all his benefits, which we may best afford him. Thy alms to the poor, thy counsel to the simple, thy inheritance to thy children, thy tribute to *Cæsar*, but thy heart to God: he which is a Spirit, requires the spirit, and delights to dwell in the hearts of men. Here God plants himself as in a Castle, which is always besieged with the world, the flesh, and the devil. If the enemy get a thought, or a word, or a work, yet he hath but raced the walls; but if it take the heart, then the fortress is lost. For that time, all our thoughts, words, and works, are captive unto him; he bids them go, and they go; do, and they do it.

Mal. 1. 13. & 3. 13. Mark 12. 23. Gen. 27.

John 4. 24.

That man is like *Esau*, which had an inheritance, which had a heart; but now he hath not possession of his own: therefore give God thy heart, that he may keep it; not a piece of thy heart, not a room in thy heart, but thy heart. The heart divided, dyeth. God is not like the Mother which would have the child divided; but like the natural Mother, which said, *Rather than it should be divided, let her take all.* Let the Devil have all, if he which gave it be not worthy of it. God hath no Cope-mate, therefore he will have no parting of stakes, but all or none; and therefore he which asks here thy heart, in the sixth of *Deuteronomy* and the fifth verse, asketh *all thy heart, all thy soul, and all thy strength*; thrice he requireth *all*, lest we should keep a

Gen. 25. 14.

Isa. 47. 17. thought behind: yet it is thy heart, that is, *a vain heart, a barren heart,*
Eccles. 11. 9. *a sinful heart,* until thou give it unto God, and then it is the *Spouse of*
1 Cor. 2. 15. *Christ, the temple of the Holy Ghost,* and the *Image of God*; so changed,
1 Cor. 6. 19. and formed, and refined, that God calls it *a new heart.*

Psal. 12. 2. Some have a *double heart*, as it is in the twelfth Psalm: but God acknowledgeth but one heart, saying, *Give me thy heart*; not, give thy hearts; declaring that a single heart is pleasing unto him; and that they which have a double heart, *a heart and a heart*, have never a good heart.

God doth not require the heart, as though he required no more but the heart, like the Pope, which saith, Give me thy heart, it sufficeth. To maintain his Papists pendant and crouchant, which live amongst Christians, he requireth nothing of such but their heart, that they may worship God with their lips, but dissemble their Religion, and forswear their opinion, and come to Sermons, and subscribe to our Laws, and seem Protestants, as the Devil licenseth Witches to seem Christians, so they give him their heart; he dispenseth with them to dissemble, and give the rest as they list: but God requireth the heart, because we should not dissemble; for in the twelfth to the
Rom. 12. 1. *Romans*, he commandeth the body too, *offer up your bodies*; which we cannot do, unless we give the heart, and hand, and tongue, and eyes, and ears, and all; for the body is all, but the heart is chief in request, because if there be any goodness, it lies in the heart, and because he which gives the heart, gives all; for out of the abundance
Luke 6. 45. of the heart the mouth speaketh, the hand worketh, the eye looketh, the ear listneth, the foot walketh to do good or evil.

Therefore there is such strife for the heart, as there was for *Moses* body; Give it me, saith the Lord; give it me, saith the Tempter; give it me, saith the Pope; give it me, saith Riches; give it me, saith Pleasure; as though thou must needs give it: Now here is the choice, whether thou wilt give it to God, or to the Devil; Gods heart, or the Devils heart, whose wilt thou be?

Thus doth man hang in a balance, like a young Virgin which hath many Suiters, some she fancieth for Parentage, some for Personage, some for Friends, some for Wealth, some for Wit, some for Vertue, and after all, chuseth the worst of all: so the heart hath so many Suters beside God, that sometimes she marrieth with one, sometimes with another; the World keeps her, the Flesh keeps her, the Devil
Matt. 14. 14. keeps her; which have no more intereſt in her, than *Herod* to his Sister, but seek her spoil; like them that marry for riches, are glad when one dyes, that another may come. These Suiters are like *Absa-*
2 Sam. 5. 6. *lom*, which did not seek the hearts of the people, like *David*; but stole them with flattery and lyes: but God would have thee *give thy heart.*

As

As a man considers what he doth when he gives: so God licenseth us to consider of that which we do for him, whether he deserves it, whether we owe it, whether he can require it, lest it should come against our will; therefore *give me*, saith God: as though he would not strain upon us, or take from us; but if thou wilt give him thy heart, then he accepts it; it must come freely like a gift, as his blessings come to us, and then his demand is granted. Here is no respect of time, how long thou maist stay it, or how long he will keep it; but give it, is the present time; as though he would have it out of hand while he asketh, before ye go out of the Church: for what can we ask of him, while we deny him but one thing when he asks of us? therefore consider who is a Suiter to you. Now I am a Collector for God, to gather hearts; either you must grant him, or deny him; think who shall lose by it, if thou wilt not pay thy Landlord his rent. How many Subjects would rejoyce if they had any thing to give to their Prince, and pray her to accept it, and be glad if she would take it, that they might but say, I have given a Present to the Queen? So *Mary* rejoyced that she had a little Oyl to sprinkle upon Christ; but she would take no money for it. Yea, the Widow of *Zareptah* was so joyful that she had a little food for the Prophet, that she spared it from her child, and her self, to serve him first. So they which
Luke 5. 11. love the Lord, like his Disciples, which left all to follow him, had rather that he should have their riches, their honours, their hearts, and their lives, than they themselves.

Why is *David* called *a man after Gods own heart*, but because when
1 Sam. 13. 14. God said, *Give me thy heart*, his spirit answered like an eccho, I give thee my heart? Is God so desirous of my heart? What good can my heart do to God? It is not worthy to come under his roof. I would I had a better gift to send unto my Lord; go my heart to thy Maker: the Bridegroom hath sent for thee, put on thy Wedding-garment, for the King himself will marry thee. Who is not sorry now that he did not give his heart before? Is he not worthy to dye which will take his heart from him that made it, from him that redeemed it, from him which preserves it, from him that will glorifie it; to give it unto him which will infect it, torment it, condemn it? Will a servant reach the Cup to a stranger, when his Master calls for it? Or will a man sell his Coat if he have no more? What dost thou reserve for God when thou hast given Satan thy heart? Christ
Rev. 3. 20. hath promised to come and dwell with thee: where shall he stay, where shall he dine, if the Chamber be taken up, and the heart let forth to another? Thou art but a Tenant, and yet thou takest his house over his head, and placest in it whom thou wilt, as if thou wert Landlord.

Canst

Canst thou possess another mans goods, but he will molest thee, and trouble thee, until he have his own? And dost thou think to keep that which is God's, and hold it in peace? No, he will never suffer
2 Sam. 3. 8. Exod. 8. 13. & 9. 28. Acts 16. 14. Exod. 8. & 9. & 10. thee to rest, but cry upon thee day and night: as *Moses* vexed *Pharaoh* until he let the people go; so thou shalt be distracted with fears and thoughts, as one plague followed another, until thou let thy heart go, that it may serve God: for as if a man should pull out thy heart, and take it from thee; so grievous is it to God to keep thy heart from him.

Therefore let all Suiters have their answer, that thy heart is married already. As *Isaac* answered *Esau*, *Jacob have I blessed, and he shall be blessed.* So thou maist say, God hath my heart, and he shall have it; Gen. 27. and them that crave it hereafter, send them to Christ for it, for it is not thine to give, if thou hast given it to God already. But take heed thy heart do not lye to thy self, and say it is Gods when it is
2 King. 24. 8. the Worlds; like *Jeroboams* Wife, which would not seem to be *Jeroboams* Wife. By this thou shalt know whether thou hast given it to him or no; if the heart be gone, all will follow. As the Sun riseth first, and then the Beasts arise from their Dens, the Fowls from their Nests, and Men from their Beds; so when the heart sets forward to God, all the members will follow after it, the tongue will praise him, the foot will follow him, the ear will attend him, the eye will watch him, the hand will serve him, nothing will stay after the heart, but every one goes like handmaids after their mistris; this Christ veri-
Psal. 123. 2. Mat. 13. 26. fied, saying, Make clean within, and all will be clean: therefore the Publican did beat upon his heart, as though he were angry with it, because it did not waken all the rest: shewing, that as the Father
Rom. 8. 32. gave us all, when he gave his Son: so we give him all when we give our hearts. This is the melody which *Paul* speaketh of, *Ephes.* 5. 19. *Make melody to the Lord in your hearts:* shewing, that there is a consort of all the members, when the heart is in tune, and that it sounds like a melody in the ears of God, and makes us rejoyce while we serve him. We have example hereof in Christ, which said it was meat and
John 4. 34. drink unto him to do his Fathers will: and in *David*, which danced
2 Sam. 6. 14. 1 Chron. 29. 9. to see the Ark: and in the *Israelites*, of whom it is said, that they rejoyced when they offered from their heart unto the Lord.

Therefore *Solomon* picking out the heart for God, spake as though he would set out the pleasantest, and fairest, and easiest way to serve him, without any grudging, or toyl, or weariness. Touch but the first link, all the rest will follow: so set the heart a going, and it is like the poize of a Clock, which turns all the Wheels one way; such an oyl is upon the heart, which makes all nimble and currant about it: therefore it is almost as easie to speak well, and do well, as to think
Psal. 45. 1. well. If the heart indite a good matter, no marvel though the tongue be

be the pen of a ready writer: but if the heart be dull, all is like a left hand, so unapt, and untoward, that it cannot turn it self to any good.

Therefore Gods Suiters have so hard passage in mens Councils, Judgments, and Parliaments, because they do not give him their hearts, which should be the first offering of all; if they would give him their hearts before they sit down to hear his cause, they could not deny him any thing that is for his honour, though it were against their profit: but as Christ saith, *Not my will, but thy will*; so they would Mat. 26. 39. say, It is not our kingdom, but thy kingdom; it is not our Church, but thy Church; therefore not our will, but thy will; not our law, but thy law; not our discipline, but thy discipline reign in it; and all that give their hearts, subscribe to this: the rest say, Not thy will, but our will; not thy law, but our law; not thy discipline, but our discipline; because as the Apostle saith, *They seek their own glory, but not* Mat. 2. 3. *Christs*, Phil. 2. 21. This hath been the rub ever since Antichrist was first resisted. *Herod* could not see how he should be King, if Christ Acts 19. 25. should reign: therefore as the Image-makers cryed and stormed when Images should go down, alledging that they lived by that Craft; so if you mark what kind of men they were which did preach, and write, and labour so hotly against Religion, it is they that were like to lose some of their dignities or their commodities by it.

The Scribes and Pharisees resisted Christ more than the people, be- John 11. 43. cause he denounced wo to them, and misliked that they should be cal- Mat. 23. 7. led *Rabbi*: how hard is it to follow Christ when he saith, *Leave all*? Mark 10. 27. nay, if he bid us leave any thing for him, though we should leave our selves, *Mat.* 16. 24? The tongue will not praise, because the heart doth not love; the ear doth not hear, because the heart doth not mind; the hand doth not give, because the heart doth not pity; the foot doth not go, because the heart will not stir: all stay upon the heart, like the Captain that should give the onset. Thus to shew that he deserveth all, the Lord requireth that which bringeth all.

Secondly, God requireth the heart, shewing that all the things of this world are not worthy of it, nor a piece of it, nor a thought, unless it be to contemn them, as *Solomon* thought of vanity: for if the Eccl. 1. 13, 14. heart be the temple of God, he which giveth it to any thing else, committeth Sacriledg, and breaketh that commandment, *Give unto God that which is Gods*, Mat. 22. 21.

Thirdly, That all should consent so with the heart, that we should Psal. 4. 4. speak as if our heart did speak, pray as if our heart did pray, hear as Job 22. 2. if our heart did hear, give as if our heart did give, remit as if our heart did remit, and counsel as if our heart did counsel, as the Apostle saith, *Do all things heartily*, Col. 3. 23. which if we could keep, nothing that we do should any way trouble us, because nothing is trouble-

troublesome, but that which goeth against the heart.

Fourthly, That we should serve God for himself, and not for our selves, as he which gives his heart doth all for love: this Christ requires, when he cast off that Disciple that offered to follow him for advantage; *The birds have nests, and the foxes have holes* (saith Christ), *but the Son of man hath not a place to hide his head:* shewing his Disciple, if he will follow him, he must not look for a place to hide his head: we must leave all to follow Christ, as *Peter* did, and not seek all by following him, as they that went after him for bread.

Mat. 8. 19.

Mat. 4. 20. John 9.26

Fifthly, That we should not serve God by fits, as we use to pray when the night comes, to hear when the Sabbath comes, to fast when Lent comes, to repent when death comes: but the service of the heart is a continual service, like that in 1 *Thes.* 5. 16. *Rejoyce evermore, pray continually, in all things give thanks.* Who is this which rejoyceth, and prayeth, and thanketh continually? The tongue prayeth but sometime, the ear attendeth but sometime, the hand giveth but sometime; but the heart prayeth, and praiseth, and worshippeth always: a man may serve God alway with his heart, and never be weary, because the heart cannot serve him, unless it rejoyce in his service: and therefore the *Israelites* praised God with Musick, which did not delight God, but shewed that they delighted in his service, as they did in Musick. But if the tongue, or the hand, or the ear, think to serve God without the heart, it is the irksomest occupation in the world, the hour of tediousness, like a long sickness, he is tired before he begin, and thinketh himself in the Stocks until the Sermon be ended, and until his prayer be done, that he may be at liberty, and return to his old bias again.

1 Thes. 5. 16

2 Chron. 15. 16

Lastly, This shews how God mislikes our coldness in hearing, or praying, if we cannot say with the Virgin in *Luke*, the first chapter, and six and fortieth verse, *My soul doth magnifie the Lord.* All that comes short of this is hypocrisie, and pleaseth God like the offering of *Cain*. As *Joseph* charged his brethren that they should not come to him for Corn unless they brought *Benjamin* unto him, whom they left at home: so God will not have us to speak to him, nor come to him for any thing, unless we bring our hearts unto him, which we leave behind. The tongue without the heart is a flattering tongue; the eye without the heart is a wicked eye; the ear without the heart is a vain ear; the hand without the heart is a false hand. Dost thou think that God will accept a flattering tongue, a wicked eye, a vain ear, a false hand, which rejecteth a Sacrifice if it be but lean or bruised? No, saith *Paul*, in his first Epistle to the *Corinthians*, chap. 13. ver. 1. *If I give all that I have, and not love*, that is, give not my heart, *it availes me nothing:* he saith not, that they which give not their heart, give nothing, but that they shall have nothing for such offerings: he which

Luke 1. 46

Gen. 4. 5 Gen. 42. 15 Mark 15. 8

Luke 22. 22, 23, 24

1 Cor. 13. 1

which brings but a mite, and brings his heart, brings more than he which offers a talent; and he shall go away more justified than he which said, *All these have I kept from my youth upward:* for God is not mocked, but knows how much is behind, though *Ananias* seem to bring all. He marks how I speak, and how you hear, and how we pray in this place; and if it come not from the heart, he repels it as fast as it goes up, like the smoak which climbs towards Heaven, but never comes there. Man thinks when he hath the gift, he hath the heart too; but God when he hath the gift, calls for the heart still: the Pharisees Prayer, the Harlots Vow, the Traytors Kiss, the Sacrifice of *Cain*, the Feast of *Jezzabel*, the Oblations of *Ananias*, the Tears of *Esau*, are nothing to him, but still he cries, Bring thy heart, or bring nothing; like a jealous Husband, when he hath a Wife, yet he is jealous whether he hath her heart or no; so whatsoever thou do, yet God is jealous still, and respects not what thou dost, but whether thou do it from thy heart; that is, of meer love toward him. If *Pilate* had washed his heart when he washed his hands, he had been cleaner than *Naaman* when he came out of *Jordan*; if the *Sichemites* had circumcised their hearts, when they circumcised their flesh, they had saved their souls when they lost their lives: if *Cain* had offered his heart when he offered the fruits, his Offering had been as acceptable as *Abels*'s. But as Swines flesh was like Sheeps flesh, yet was not accepted, because it came from an unclean beast; so *Cain*'s Offering, *Pilate*'s washing, the *Sichemites* Circumcision, the *Pharisees* Prayer, and Fasts, and Alms, were as fair as the Apostles; yet they had no reward, but *Wo to you hypocrites*, because they wanted the heart; which is like the fire that kindleth the Sacrifice. But will he require our prayers, and fasts, and alms, as he did theirs? yea, saith Christ, *Except your righteousness exceed the Pharisees*; that is, except we give our heart beside our lips, and our ears, and our alms, which they gave, *we shall not enter into the Kingdom of Heaven*; because our righteousness doth not exceed the righteousness of the Pharisees, but their righteonsness very far exceedeth ours.

Mark 12. 42.

Mat. 19. 20: Gal. 6. 7. Acts 5. 3.

Pfal. 73. 1.

Mat. 27. 42. 2 Kings 5. 13.

Gen. 34. 22.

Gen. 4. 3. Luke 10. 7. Mat. 23.

1 King. 18. 25.

Mat. 5. 20.

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Micha 7. 18. 1 Cor. 9. 7.

Mat. 26. 9.

troublesome, but that which goeth against the heart.

Fourthly, That we should serve God for himself, and not for our selves, as he which gives his heart doth all for love: this Christ requires, when he cast off that Disciple that offered to follow him for advantage; *The birds have nests, and the foxes have holes* (saith Christ), *but the Son of man hath not a place to hide his head:* shewing his Disciple, if he will follow him, he must not look for a place to hide his head: we must leave all to follow Christ, as *Peter* did, and not seek all by following him, as they that went after him for bread.

Mat. 8. 19.

Mat. 4. 20. John 9. 26

Fifthly, That we should not serve God by fits, as we use to pray when the night comes, to hear when the Sabbath comes, to fast when Lent comes, to repent when death comes: but the service of the heart is a continual service, like that in *1 Thes.* 5. 16. *Rejoyce evermore, pray continually, in all things give thanks.* Who is this which rejoyceth, and prayeth, and thanketh continually? The tongue prayeth but sometime, the ear attendeth but sometime, the hand giveth but sometime; but the heart prayeth, and praiseth, and worshippeth always: a man may serve God alway with his heart, and never be weary, because the heart cannot serve him, unless it rejoyce in his service: and therefore the *Israelites* praised God with Musick, which did not delight God, but shewed that they delighted in his service, as they did in Musick. But if the tongue, or the hand, or the ear, think to serve God without the heart, it is the irksomest occupation in the world, the hour of tediousness, like a long sickness, he is tired before he begin, and thinketh himself in the Stocks until the Sermon be ended, and until his prayer be done, that he may be at liberty, and return to his old bias again.

1 Thes. 5. 16

2 Chron. 15. 16

Lastly, This shews how God mislikes our coldness in hearing, or praying, if we cannot say with the Virgin in *Luke*, the first chapter, and six and fortieth verse, *My soul doth magnifie the Lord.* All that comes short of this is hypocrisie, and pleaseth God like the offering of *Cain.* As *Joseph* charged his brethren that they should not come to him for Corn unless they brought *Benjamin* unto him, whom they left at home: so God will not have us to speak to him, nor come to him for any thing, unless we bring our hearts unto him, which we leave behind. The tongue without the heart is a flattering tongue; the eye without the heart is a wicked eye; the ear without the heart is a vain ear; the hand without the heart is a false hand. Dost thou think that God will accept a flattering tongue, a wicked eye, a vain ear, a false hand, which rejecteth a Sacrifice if it be but lean or bruised? No, saith *Paul*, in his first Epistle to the *Corinthians*, chap. 13. ver. 1. *If I give all that I have, and not love*, that is, give not my heart, *it availes me nothing:* he saith not, that they which give not their heart, give nothing, but that they shall have nothing for such offerings: he which

Luke 1. 46

Gen. 4. 5 Gen. 42. 15 Mark 15. 8

Luke 22. 22, 23, 24

1 Cor. 13. 1

which brings but a mite, and brings his heart, brings more than he which offers a talent; and he shall go away more justified than he which said, *All these have I kept from my youth upward:* for God is not mocked, but knows how much is behind, though *Ananias* seem to bring all. He marks how I speak, and how you hear, and how we pray in this place; and if it come not from the heart, he repels it as fast as it goes up, like the smoak which climbs towards Heaven, but never comes there. Man thinks when he hath the gift, he hath the heart too; but God when he hath the gift, calls for the heart still: the Pharisees Prayer, the Harlots Vow, the Traytors Kiss, the Sacrifice of *Cain*, the Feast of *Jezzabel*, the Oblations of *Ananias*, the Tears of *Esau*, are nothing to him, but still he cries, Bring thy heart, or bring nothing; like a jealous Husband, when he hath a Wife, yet he is jealous whether he hath her heart or no; so whatsoever thou do, yet God is jealous still, and respects not what thou dost, but whether thou do it from thy heart; that is, of meer love toward him. If *Pilate* had washed his heart when he washed his hands, he had been cleaner than *Naaman* when he came out of *Jordan*; if the *Sichemites* had circumcised their hearts, when they circumcised their flesh, they had saved their souls when they lost their lives: if *Cain* had offered his heart when he offered the fruits, his Offering had been as acceptable as *Abel*'s. But as Swines flesh was like Sheeps flesh, yet was not accepted, because it came from an unclean beast; so *Cain*'s Offering, *Pilate*'s washing, the *Sichemites* Circumcision, the *Pharisees* Prayer, and Fasts, and Alms, were as fair as the Apostles; yet they had no reward, but *Wo to you hypocrites*, because they wanted the heart; which is like the fire that kindleth the Sacrifice. But will he require our prayers, and fasts, and alms, as he did theirs? yea, saith Christ, *Except your righteousness exceed the Pharisees*; that is, except we give our heart beside our lips, and our ears, and our alms, which they gave, *we shall not enter into the Kingdom of Heaven*; because our righteousness doth not exceed the righteousness of the Pharisees, but their righteousness very far exceedeth ours.

Mark 12. 42.

Mat. 19. 20. Gal. 6. 7. Acts 5. 3.

Psal. 73. 1.

Mat. 27. 42. 2 Kings 5. 13.

Gen. 34. 22.

Gen. 4. 3. Luke 10. 7. Mat. 23. 1 King. 18. 25.

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Mat. 26. 9.

too much which they do, and they think God more beholding to them for bluring out a *Pater-noster*, or staying a Sermon, or fasting a Friday, than they to him for all his benefits: and when they have done, what is their reward? *Wo be unto you*, like the Scribes and
Mat. 23. 1. Pharisees, because you give not your hearts, but your mouths: therefore we do but vex our selves, and lose our labour, thinking to make God believe that we pray, when indeed our lips do but pray: whereby it comes to pass, as we serve him, so he serveth us; our peace
Mat. 15. 8. is not in deed, but in word; our joy is not in heart, but in countenance; a false comfort, like our false worship: for he which giveth God his lips instead of his heart, teacheth God to give him stones instead of bread, that is, a shadow of comfort for comfort it self.

Now when we have given God fair words and long prayers, and solemn fasts, and mourning countenances, he puts us in but a word more to fill up the sacrifice, *Give me thy heart*, and it sufficeth. It is like the last suit of *Abraham*, when he said to God, *I will speak but this once*: so if thou wilt hear him in this, he will ask no more: therefore now conclude, whether God shall have thy heart or nothing: if thou consider what right he hath to ask it, and what cause thou hast to give it, thou canst not keep it till I end my Sermon.

Of all the Suiters which come unto you, it seems there is none which hath any title to claim the heart, but God, which challengeth it by the name of a Son; as if he should say, Thou shalt give it to
Mal. 1. 8. thy Father which gave it to thee: Art thou my Son? My Sons give me their hearts, and by this they know that I am their Father, if I dwell in their hearts; for the heart is the Temple of God: therefore if thou be his Son, thou wilt give him thy heart, because thy Father
1 Cor. 4. 16. desires it, thy Maker desires it, thy Redeemer desires it, thy Saviour desires it, thy Lord, and thy King, and thy Master desires it, which hath given his Son for a Ransom, his Spirit for a Pledg, his Word for a Guide, the World for a Walk, and reserves a Kingdom for thine
Rom. 8. 32. inheritance. Canst thou deny him any thing, which hath given the Heir for the Servant, his beloved for his enemy, the best for the worst? Canst thou deny him any thing, whose goodness created us, whose favour elected us, whose mercy redeemed us, whose wisdom converteth us, whose grace preserved us, whose glory shall glo-
John 4. 10. rifie us! O! if thou kneweſt (as Christ said to the woman of *Samaria* when she huckt to give him water) if thou kneweſt who it is that
John 13. 9. saith unto me, *Give me thy heart*, thou wouldst say unto him as *Peter* did when Christ would wash his feet, *Lord, not my feet only, but my hands and my head*; not my heart only, but all my body, and my thoughts, and my words, and my works, and my goods, and my life, take all that thou hast given. For why should we not give him our hearts as well as our lips, unless we mean to deceive him with words
Gen. 13. 8, 9. for deeds? If *Abraham* gave *Lot* leave to chuse what part he did like, shall

shall we not give God leave to chuse that which he liketh? If he did not love thee, he would not require thy heart; for they which love, require the heart. The Master requires labour, the Landlord requires service, the Captain requires fight; but he that requires the heart, requires it for love, for the heart is love. We will give him little, if we will not give him that which he asks for love toward our selves: though he say, give it, yet indeed he hath bought it, and that deerly. Psal. 31. 5.
with the deerest blood that ever was shed. He gave thee his heart be- 1 Pet. 1. 18, 19.
fore he desired thy heart; but a heart for a heart, a living heart for a heart which dyed: thou dost not lose thy life, as he did for thee; but thou bestoweſt thy life to glorifie him: thou dost not part from thy heart when thou giveſt it, but he doth keep it for thee, lest the Serpent
should steal it from thee, as he stole Paradise from *Adam*, when it was Gen. 3. 1.
in his own custody. He can keep it better than we, and he will keep Psal. 31. 5, 7.
it if we commit it to him, and lay it in bed of peace, and lap it with John 10. 26.
joy, and none shall take it out of its hands. Therefore, if ye ask me, why you should give your hearts to God? I do not answer like the Disciples which went for the Ass and Colt, *The Lord hath need*; but Mat. 21. 3.
we have need: for unless we give our souls, how can he have them? and unless we have them, how can he save them? Therefore we have need. If ever the saying were true (*It is more blessed to give than* Acts 20. 35.
to take), more blessed are they which do give their hearts to God, than they which take possession of the world. *Abigail* did not gain 1 Sam. 25. 43.
so much by her gift to *David*, as we for our gift to God: for she was married unto *David*, but we are married unto Christ; of whom the Church doth sing in *Cant.* 5. that *no well beloved is like her beloved*: what heart could not be loved of him, though it do not love him? Who can assoil this riddle? We would have Christ our Bridegroom, and yet we will not be his Spouse. I would have him take my heart, and yet I will not give it. How should he keep it, or save it, or glorifie it, if I had it away, like the servant that buried his talent in the Mat. 26. 24.
earth? So much as I keep from God, so much I keep from Heaven, and will not suffer him to glorifie it; as if I did with one part to be saved, and another damned. He which would have his heart sanctified, and comforted, and enlightened, and will not give it to God which should do it, is like a woman which would have her dough leavened, and layeth her dough in one place, and the leaven in another, where one cannot touch the other: then cometh the tempter, and takes them asunder, and seizeth upon the heart, because he finds her alone. This is his seed-time, now he enters into it, and fills it with his poyson, till the Temple of God be the sink of sin; and the heart which should be the seat of holiness, grace, and wisdom, a heart of pride, a heart of envy, a heart of lust, more like a belly than a heart. How many things lodg in the heart, when God is not there?

It is a world to think how the divine ſoul, which deſcended from heaven to bring forth fruit, is become a fit ſoil for every weed: whereby we may ſee what hearts we have before we give them to God.

Therefore now ask your hearts, whoſe they are, and how they are moved with theſe words? how many here will give to this collection? whoſe heart is gone up unto him ſince I began to ſpeak? Here one, and there one runs up the ladder, like the Angels that *Jacob* ſaw in his dream, and ſing with *David*, *My heart is prepared, my heart is prepared*; and why not thou as well as he? Doth he not ſend for all alike? Wilt thou be the thorn, or the ſtone, or the high-way where the ſeed doth loſe his fruit? Why, hadſt thou rather be compelled than invited, ſince thou art called to a Banquet? How many hearts more might we draw to God, if all that be here would go to him this day? But thus it ſtands, God hath ſent unto us for our hearts, and we anſwer him as the Husbandman of the Vinyard when he ſent for fruits; or as *Nabal* anſwered *David* when he ſent for food, *Who is David?* or who is the Lord, that I ſhould take my heart from pleaſure and ſin, and give it unto him? Thus we demur upon the cauſe when we ſhould give, whether we ſhould give or no; and ask the fleſh, and our luſts, and our pleaſures: and if the Devil will not give his aſſent, then we return an excuſe, It is not mine to give: or if thou canſt get the Devils good will, I will not ſtand; or let ſin and pleaſure have it for a while, and when they have done with it, then God ſhall have it. Thus every thing which ſhould be thrown out, hath a place in our hearts, and he which ſhould be received in, can have no room there, though he would open the doors of Heaven, if we would open the doors of our hearts, that the King of Glory might come in.

Gen. 28. 13. Pſal. 108. 1. Mat. 13. Mat. 22. Mat. 21. 23. 1 Sam. 25. 10. Pſal. 24. 4.

What ſhall become of thoſe hearts, when he which craves them now, ſhall judg them hereafter? Then ſhall they ſtand like *Eſau*, and ſee them bleſſed like *Jacob*, which gave their hearts; and cry themſelves, as he did to his Father *Iſaac*, Haſt thou not reſerved a bleſſing for us? What a heavy heart will it be then, when it may not joy any longer here, and the joys of Heaven are ſhut againſt it? and he which deſired it, will not have it, becauſe it comes like the fooliſh Virgins, when the doors of mercy are ſhut.

Gen. 27. 36. Mat. 25. 11.

Thus ye have heard what God requires for all that he hath given you, and how all your ſervices are loſt until you bring it. What ſhall I wiſh you now before my departure? I wiſh you would give all your hearts to God while I ſpeak, that ye might have a Kingdom for them. Send for your hearts where they are wandering, one from the Bank, another from the Tavern, another from the Shop, another from the Theaters; call them home, and give them all to God, and ſee how he will welcom them, as the Father embraceth the Son. If your hearts were with God, durſt the Devil fetch them? Durſt thoſe ſins come at them? Even as *Dina* was defloured when ſhe ſtrayed from home, ſo is the heart when it ſtrayeth from God. Therefore call thy members together, and let them faſt like a Queſt of twelve men, until they conſent upon the Law, before any more terms paſs, to give God his right; and let him take the heart which he wooeth, which he would marry, which he would endow with all his goods, and make it the heir of the Crown. When you pray, let your heart pray; when you hear, let your heart hear; when you give, let your heart give; whatſoever you do, ſet the heart to do it: and if it be not ſo perfect as it ſhould or ought to be, yet it ſhall be accepted for the friend that gives it.

Luke 15. 22. Gen. 34. 2. Prov. 3. 1. Dan. 10. 22.

Now if you cannot command your hearts to turn unto God, becauſe the Devil pleads cuſtom, and the fleſh will not agree to leave her poſſeſſions, then remember what Chriſt ſaith, *When you give alms, let not your left hand know what the right hand doth:* ſo the fleſh muſt not know what the ſpirit doth. Thou muſt not make thy luſt of counſel: but as *Abraham* when he was bid to offer his ſon, roſe up be-time, and left his wife at home, and never made *Sarah* privy, leſt ſhe ſhould ſtop him, being more tender over her child (like women) than the Father is: ſo thou muſt give thy heart to God, before the fleſh hear of it: for if *Abigail* had conſulted with *Nabal*, whether ſhe ſhould have ſupplied *David* with victuals or no, when he ſent; the Miſer would never have conſented, which ſcolded ſo ſoon as he heard of it: therefore ſhe went alone, and gave that which he asked, and never told her Husband what ſhe would do, leſt he ſhould hinder her, which ſought her welfare and his too: ſo we ſhould ſteal our hearts from the world, as the world ſtole them from us, and tranſport them to God when the fleſh is aſleep.

Mat. 6. 2. Gen. 22. 6. 1 Sam. 25. 18.

I have but one day more to teach you all that you muſt learn of me: therefore I would hold you here until you aſſent to give all your hearts to God. If ye give them not now, where have I caſt the ſeed? and how have you heard all this year? If ye will give them now, ye ſhall be adopted this day the ſons of God, and I ſhall leave you in the boſom of Chriſt, which will give you heaven for your hearts. The Lord Jeſus grant that my words be not the ſavour of death unto any ſoul here, but that you may go in ſtrength thereof through proſperity and adverſity, till you hear that comfort from Heaven, *Come ye bleſſed, and receive the inheritance prepared for you.*

1 Cor. 2. 16.

THE



THE True Trial OF THE SPIRITS.

1 Theſſ. 5. 19, &c.

19 *Quench not the ſpirit.*
20 *Deſpiſe not prophecying.*
21 *Try all things, and keep that which is good.*
22 *Abſtain from all appearance of evil.*

AT the laſt time when I ſpake of theſe words, *In all things give thanks*, and *Quench not the ſpirit:* Touching the firſt, I ſhewed you, That it is an eaſier thing to obtain of God, than to be thankful to him: for more have gone away ſpeeders, than have gone away thankers. Then, how the wicked are beholden to God, as well as the juſt: and therefore it is ſaid, that the Sun doth ſhine upon the juſt and the unjuſt. Then, how *Jacob* came not ſo barely to *Laban*, when he brought nothing with him but his ſtaff in his hand, as man cometh into this world without ſtrength or ſtaff to ſuſtain him: which made the Apoſtle to ask, *What have you which you have not received?* Therefore, to teach man to be thankful unto his Maker, he was not made in Paradiſe, the place of joy and hap-

Luke 17. 17.
Mat. 5. 55.
Gen. 19. 13.
1 Cor. 4. 4.
Gen. 2. 8.

happineſs: but being made out of Paradiſe, he was brought into Paradiſe, to ſhew how all his joy and happineſs came from God, and not from Nature, that he might know where to beſtow his thanks. There-
Pſal. 147. 1. fore *David* to perſwade all men to thankfulneſs, ſaith, *It is a good and pleaſant thing to be thankful.* If he had ſaid no more but *good*, all which love goodneſs are bound to be thankful: but when he ſaith not only *good*, but *pleaſant* too, all which love pleaſure are bound to be thankful: and therefore as *Peter*'s mother-in-law ſo ſoon as Chriſt healed her of a Fever, roſe up immediately to miniſter unto him; ſo
Mat. 8. we, ſo ſoon as Chriſt hath done any thing for us, ſhould riſe up im-
1 Sam. 1. mediately to ſerve him. And as *Annah*, when ſhe had received a ſon from God, did conſecrate him to God again: ſo whatſoever we receive of God, we muſt give it to God again, that is, uſe it to his glory, and make it one of our means to ſerve him: for all things which we receive in this life, are given unto us, leſt we ſhould want any means to ſerve God. Then becauſe the Apoſtle requireth *thanks* for all things, I ſhewed you, that he is not thankful before God, which thanks him only for his benefits; but he is thankful indeed, which thanks him for his chaſtiſement. It may be, while the Lord giveth, many will ſay,
Job 1. *Bleſſed be the name of the Lord.* But when the Lord taketh, who will ſay, *Bleſſed be the name of the Lord?* When the Lord did take, *Job* ſaid, *Bleſſed be the name of the Lord.* There is one example then of *Pauls* Doctrine, which *in all things gave thanks.* The Prophet *Da-*
Pſal. 23. 4. *vid* ſaith, *Thy ſtaff and thy rod have comforted me:* there is another example of *Pauls* Doctrine, which gave thanks unto God for his rod; for an obedient child doth not only kiſs the hand which giveth, but the rod which beateth.

After ſpeaking of thoſe words, *Quench not the ſpirit*, I ſhewed you,
Mat. 3. that the ſpirit doth ſignifie the gifts and motions of the Spirit. The Spirit in the third of *Matthew*, is likened to fire; and therefore *Paul* ſaith well, *Quench not the ſpirit*, becauſe fire may be quenched.

Of Zeal. Here I took occaſion to ſpeak of zeal, which is the fire of the Spi-
Mat. 5. 11. rit; ſhewing you, that God is pleaſed with zeal, as men are pleaſed with love: but as Chriſt did baptize with fire, ſo *John* did baptize
Acts 2. with water; and as the Holy Ghoſt deſcended with fire, ſo he did
Iſa. 6. 8. deſcend with wind, that cooleth fire; ſhewing, that our zeal ſhould be a temperate zeal, as our Maſter's was. *Iſaiah* was commanded to
Exod. 16. 18. cry, but not to roar: the Jews might not gather too much Manna, no more than they might gather too little. As there is a meaſure in knowledg, ſo there is a meaſure in zeal; that is, be zealous according
Rom. 12. 3. Mark 10. 28. Luke 9. 55. to diſcretion, as *Paul* ſaith, *Be wiſe according to ſobriety.* The Diſciples were commended for their zeal, when they left all to follow Chriſt; but Chriſt reproved them for their zeal, when they would pray for fire from Heaven to conſume the *Samaritans.* Therefore

zeal

zeal and diſcretion united together, are like the two Lions which ſupported the Throne of *Solomon*: and he which hath them both, is
1 King. 10. like *Moſes* for his mildneſs, and like *Phineas* for his fervency: therefore as wine is tempered with water, ſo let diſcretion temper zeal. But I need not bring water to quench that fire that is out already. I would rather I could ſay of you, You are too zealous, as *Paul* told the *Athe-*
Act. 17. 22. *nians*, they were too ſuperſtitious. But our ſickneſs is not a hot ſickneſs, but a cold ſickneſs: the hot body is diſtempered, but the cold body is dead. Zeal was never infamous before our days; the Papiſts are commended if they be zealous; but the Proteſtant, if he be zealous, is held in deriſion.

Then I ſhewed you how the ſpirit is quenched, as a man doth quench his Reaſon with over-much Wine; and therefore we ſay, When the Wine is in, the Wit is out; becauſe before, he ſeems to have reaſon, and now he ſeems to have none: ſo our zeal, and our faith, and our love, are quenched with ſin. Every vain thought, and every idle word, and every wicked deed, is like ſo many drops to quench the Spirit of God. Some quench it with the buſineſs of this world; ſome quench it with the luſts of the fleſh; ſome quench it with the cares of the mind; ſome quench it with long delays, that is, not plying the motion when it cometh, but croſſing the good thoughts with bad thoughts, and doing a thing when the Spirit ſaith, Do it not; as *Ahab* went to battel after he was forbidden. Sometime a man ſhall feel himſelf ſtirred to a good work, as though he were led to it by the hand; and again, he ſhall be frighted from ſome evil thing, as though he were reproved in his ear; then, if he reſiſt, he ſhall ſtraight feel the Spirit going out of him, and hear a voice pronouncing him guilty, and he ſhall hardly recover his peace again. Therefore *Paul* ſaith, *Grieve not the Spirit*; ſhewing, that the ſpirit
How the Spirit is quenched.
Eph. 4. 30. is often grieved, before it be quenched; and that when a man begins to grieve, and check, and perſecute the ſpirit, lightly he never ceaſeth until he have quenched it; that is, until he ſeem to have no ſpirit at all, but walketh like a lump of fleſh.

After *Quench not the Spirit*, followeth, *Deſpiſe not prophecying.* In the end of this Epiſtle, *Paul* ſpeaketh like a Father which is come to the end of his life; who, becauſe he hath but a while to ſpeak, heapeth his leſſons together, which he would have his ſons remember when he is gone: ſo *Paul*, as though he were ſet to give good counſel, and had not leiſure to ſpeak that he would, ſendeth the *Theſſalonians* a brief of his mind, which their meditation ſhould after amplifie and expound unto them.

His firſt advice is, *Quench not the ſpirit*: that is, when a good motion cometh, welcome it like a friend, and croſs it not with thy luſts. The ſecond admonition teacheth how the firſt ſhould be kept, *Deſpiſe*

Prophecying. *not prophecying*; and the Spirit will not quench, becauſe prophecying doth kindle it. The third admonition teacheth how to make fruit of the ſecond; Try the doctrines of them which propheſie, and thou ſhalt not believe error for truth, but hold the beſt. The fourth admonition is the ſum of all, and it cometh laſt, becauſe it is longeſt in learning; that is, *Abſtain from all appearance of evil.* This is the ſum of all; for he which can abſtain not only from evil, but from the appearance of evil, is ſo perfect as a man can be in this ſinful life. Put all theſe together, and it is as if *Paul* ſhould ſay, Quench not the ſpirit by deſpiſing of prophecying; neither deſpiſe prophecying, becauſe all do not propheſie alike; but rather, when you hear ſome preach one way, and ſome another, when you ſee ſome follow him, and others follow him, do you try the doctrines by the Scripture, as the men of *Berea* Acts 17. 11. did, and chuſe that which is beſt, and ſoundeſt, and trueſt, having alway ſuch an eye to the truth, that you abſtain from all appearance of error: ſo jealous the Holy Ghoſt would have us of our faith, that we ſet no article upon our Religion, but that which is an undoubted truth; as *Moſes* did nothing in the Tabernacle, but that which was ſhewed in his pattern. It ſeems that there were ſome among the *Theſſalonians*, as there be amongſt us, which did forſake all Religion, becauſe the Preachers did not agree, or becauſe the lives of Profeſſors gave ſome offence: therefore *Paul* ſheweth, that there is no cauſe why they ſhould miſlike the Word for the Preacher, or why they ſhould deſpiſe Religion for the Profeſſor, becauſe the Word and the Religion are not theirs which teach it, and profeſs it, but Gods, and therefore cannot be polluted by them, no more than God. Then he concludeth, that ſeeing it is neceſſary that there ſhall be always errors and hereſies to try us, we ſhould alſo try them, and thereby be provoked ſo much the more from Error, or Hereſie, or Superſtition; that we abſtain even from the appearance thereof, leſt we fall into the ſin, that is the ſcope of theſe words. *Deſpiſe not propheſying.* This admonition is as it were the keeper of the former; for by propheſying the Spirit is kindled; & without propheſying the Spirit is quenched: and therfore after *quench not the ſpirit*, *Paul* ſaith, *deſpiſe not propheſying*, ſhewing, that as our ſin doth quench the ſpirit, ſo propheſying doth kin-
Luke 24. 32. dle it. This you may ſee in the Diſciples that went to *Emaus*, of whom it is ſaid, when Chriſt preached unto them out of the Law and he Prophets, the ſpirit was ſo kindled with his propheſying, that their
1 Sam. 19. 20. hearts waxed hot within them. This you ſee again in *Sauls* meſſengers which were ſent for *David*, when they came among the Prophets, and heard them propheſie, their ſpirit was ſo kindled, that they could not chuſe but propheſie alſo; inſomuch that *Saul* came after himſelf, and hearing the Prophets (as they did), the Spirit came upon him likewiſe, and he propheſied too: whereupon it was ſaid, *Is Saul alſo among*

among the Prophets? This is no marvel, that the ſpirit of man ſhould 1 Sam. 9. 25.
be ſo kindled, and revived, and refreſhed with the word; for the word is called the food of the ſoul; take away the word from the ſoul, and it hath no food to eat; as if you ſhould take food from the body, the body would pine. And therefore *Solomon* ſaith, *Without* Heb. 5.
viſions the people periſh: that is, without propheſying the people Prov. 26. 18.
famiſh. Therefore he which loveth his ſoul, had not need to deſpiſe propheſying, for then he famiſheth his own ſoul, and is guilty of her death: therefore that Paſtor, or that Patron, which is the cauſe why any place doth want preaching, is guilty of their deſtruction, becauſe he which taketh or keepeth away the food, doth famiſh the body. The Apoſtle might have ſaid, Love propheſying, or honor propheſying; but he ſaith, *Deſpiſe not propheſying.* And why doth he forbid to deſpiſe propheſying? why did Chriſt ſay, *The poor receive the Goſpel?* but Mat. 11. 5.
to ſhew, that the rich did contemn it. Why doth *Paul* ſay, *I am not* Rom. 1. 16.
aſhamed of the Goſpel? but to ſhew, that many are aſhamed of it. Even ſo he ſaith, *Deſpiſe not propheſying:* ſhewing, that the greateſt honour which we give to Prophets, is, not to deſpiſe them: and the greateſt love which we carry to the Word is, not to loath it. If we do not deſpiſe the Preachers, then we think that we honour them enough; and if we do not loath the word, then we think that we love it enough: therefore the Apoſtle ſaith, *Deſpiſe not propheſying*, but honour propheſying. *Propheſying* here doth ſignifie preaching, as it doth in *Rom.* 12. 6. Will you know why preaching is called *pro-* Rom. 12. 6.
pheſying? To add more honour and renown to the Preachers of the word, to make you receive them like Prophets, and then Chriſt ſaith, *You ſhall have a Prophets reward:* that is, not ſuch a reward as you Mat. 10. 41.
give, but ſuch a reward as God giveth.

Laſtly (if you mark), *Paul* ſaith not, Deſpiſe not Prophets, but *propheſying*; ſignifying, that from the contempt of the Prophets, at laſt we come to deſpiſe propheſying too; like the Jews, who when Jer. 11. 27.
they were offended with the Prophet, charged him to propheſie no more. Therefore as Chriſt warned his Diſciples to hear the Scribes Mat. 23. 3.
and Phariſees, although they did not as they taught; ſo *Paul* warneth the *Theſſalonians*, that if any Prophets among them do not as they teach, and therefore ſeem worthy to be deſpiſed like the Scribes and Phariſees; yet that they take heed that they do not deſpiſe propheſying for the Prophets. Becauſe the Preachers are deſpiſed before the Word be deſpiſed, therefore we will ſpeak firſt of their contempt.

Chriſt asked his Diſciples, what they thought of him? So I would Mat. 16. 13.
ask you, What you think of Preachers? Is he a contemptible perſon which bringeth the meſſage of God, which hath the name of an 2 Cor. 5. 20.
Angel, and all his words are meſſengers of life? Prophets are of Rev. 1. 20.
ſuch account with God, that it is ſaid, *God will do nothing before he re-* Amos 3. 7.

veals it unto his Prophets: ſo Prophets are (as it were) Gods Counſellors. Again, Kings, and Prieſts, and Prophets, were figures of Chriſt; all theſe three were anointed with oyl, to ſhew that they had greater graces than the reſt; but eſpecially the Prophets are called *men of God*, to ſhew, that all which are of God, will make much of Prophets for Gods ſake. Therefore women are forbidden to take upon them to propheſie, leſt that noble calling ſhould become vile and deſpiſed by ſuch unskilful handlers of it. Therefore when the Prophet *Eliſha* would ſend for *Naaman* the Leper to come unto him, theſe were his words, *Naaman ſhall know that there is a Prophet in Iſrael*; as though all the glory of *Iſrael* were chiefly in this, that they had Prophets, and others had none; as if one Pariſh ſhould triumph over another, becauſe they have a Preacher, and the other have none. Therefore when this Prophet was dead, *Joaſh* the King came unto his Corps, and wept over his face, and cryed, *O my father, my father, the Chariots of Iſrael, and the Horſe-men of the ſame!* Shewing, that the Chariots, and Horſes, and Soldiers, do not ſo ſafe-guard a City, as the Prophets which teach it, and pray for it. Therefore when God would mark the *Iſraelites* with a name of greateſt reproach, he calleth them a people which rebuke their Prieſts: as if he ſhould ſay, Uſurpers of the Prieſts office; for they rebuke their Prieſts, which are appointed to rebuke them.

Amos 3. 7.
1 King. 13. 1.
1 Cor. 14. 34.
2 King. 5. 8.
2 King. 13. 14.

How joyful and glad was *Lydia*, when ſhe could draw *Paul* and *Silas* to her houſe? *If you think me to be faithful* (ſaith ſhe), *come to my houſe*: ſhewing, that never any gueſts were ſo welcome to her houſe before. How tender was the *Shunamite* over *Eliſha*, that ſhe built an houſe to welcome him, and to keep him with her? thinking all the places in her houſe too bad for him, ſhe built him a new room to make him ſtay with her. How much did the *Galatians* make of *Paul*, that he ſaith, they would pull out their own eyes to do him good? ſo once a Prophet was eſteemed like a Prophet. And hath he bid you deſpiſe them now, which bade you honour them before? No, *Paul* chargeth us to receive our Teachers, as he was received himſelf, ſaying, *He which laboureth in the word, is worthy of double honour*: that is, the Preacher (after a ſort) is more to be honoured than the Ruler: for *Aaron* was the elder brother, but *Moſes* was the younger brother: and therefore if there be any appendix, the Magiſtrate is the appendix: for if *Aarons* Urim and Thummim would have ſerved, *Moſes* Rod and Staff ſhould not have needed: but when the tongue could not perſwade, the rod did compel; and ſo came in the Magiſtrate. As *Paul* ſheweth the *Theſſalonians*, how the Preachers of the Word ſhould be honoured; ſo he teacheth the *Philipians* how to honour their Teachers, ſaying, *Receive him in the Lord with great gladneſs, and make much of ſuch*; that is, ſhew your ſelves ſo glad of him, that he may

2 King. 4. 10.
Gal. 4. 15.
1 Tim. 5. 14.
Exod. 28. 30.
Phil. 2. 29.

may be glad of you. Have you need to be taught? Why, *Paul* would have you make much of ſuch; becauſe they are like Lamps, which conſume themſelves to give light to others; ſo they conſume themſelves to give light to you: becauſe they are like a Hen, which clocketh her Chickens together from the Kite; ſo they clock you together from the Serpent: becauſe they are like the ſhout, which did beat down the walls of *Jericho*; ſo they beat down the walls of ſin: becauſe they are like the fiery pillar, which went before the *Iſraelites* to the Land of Promiſe; ſo they go before you to the Land of Promiſe: becauſe they are like good *Andrew*, which called his Brother to ſee the Meſſias; ſo they call upon you to ſee the Meſſias, and therefore make much of ſuch.

Joſh. 6. 20.
John 1. 4.

If we ſhould make much of Prophets, how much ſhould we make of Propheſying? If we ſhould love our Inſtructors, how much ſhould we love Inſtruction? *Simeon* keeping in the Temple, met with Chriſt: ſo, many hearing the word, have met with knowledg, have met with comfort, have met with peace, have met with ſalvation; but without the word never any was converted to God. Therefore whenſoever the word is preached, every one may ſay to himſelf, as the Diſciples ſaid to the blind man, *Be of good comfort, he calleth thee*; be of good comfort, the Lord calleth thee: but when the word is not preached, then every man may ſay to himſelf, Beware, the Devil calleth thee. When the Prophets went from *Jeruſalem*, the Sword, and Famine, and Peſtilence, and all the Plagues of God rained upon them; even as fire came upon *Sodom* ſo ſoon as *Lot* was gone out: therefore what may thoſe Lands fear which uſe their Prophets as the Jews uſed thoſe which were ſent to them? *Amos* calleth it an evil time wherein the prudent keep ſilence, *chap. 5. ver. 13.* therefore this is an evil time, wherein the prudent are ſilent.

Luke 2. 28.
Mark 10. 49.
Gen. 19. 24.

There be two Trades in this Land, without the which the Realm cannot ſtand; the one is the Kings Soldiers, and the other is the Lords Soldiers; and the Lords Soldiers are handled like the Kings Soldiers: For from the Merchant to the Porter, no Calling is ſo deſpiſed, ſo contemned, ſo derided, that they may beg for their ſervice; for their Living is turned into an Alms. One ſaith, that *Moſes* is *Quis*, that is, the Magiſtrate is ſome body; but *Aaron* is, *Quaſi quis*, that is, the Miniſter is no body, becauſe no body is deſpiſed like him. Receive a Prophet in the name of a Prophet; nay, receive a Prophet in the name of an Enemy, as *Ahab* received *Elias*, *Art thou here, mine enemy?* If *Paul* had lived in our days, he would not have ſaid, *Deſpiſe not the Prophets*, but, perſecute not the Prophets; for he ſhould have ſeen not only deſpiſers of the Prophets, but mockers of them; not only mockers of, but ſlanderers of them; not only ſlanderers, but hunters, and biters, and ſmiters of them. *Joſeph* was troubled ſo ſoon

1 King. 21. 20.
Gen. 37. 4.

as

as he began to feed his fathers sheep; so the Pastors are troubled so soon as they begin to feed their Fathers sheep: every man thinks to find friends against them; and though there be no law to hurt them, yet no man fears to accuse them, because authority doth dis-favour them, they cannot tell how to preach, nor what to say, because there
1 King. 22.13. be so many *Ahabs* which would have them say that which pleaseth them, though it be not true. Charm the Charmer never so sweetly, let his song be never so pleasant, yet many Adders are ready to stop their ears, and stop his mouth, like a Bird which is smitten in her song, of
1 Sam. 19.20. the Archer whom she singeth unto: Even as *Saul* let his Spear flye at *David* while he played upon the Harp to solace, and comfort, and drive the evil spirit from him: so while we play upon *Davids* Harp to solace, and comfort, and drive the evil spirit from you, many let the darts of reproach, and the arrows of slander flye at us; saying, as
1 King. 17.18. the woman said to *Elijah*, *If thou hadst not been, my child had not dyed:* if we had not been, their peace had not dyed; if we had not been, their sports had not dyed; if we had not been, their customs, and their titles, and their honours had not dyed. And why should
Mat. 2. 15. not *Herod* and *Archelaus* dye which sought the death of the Child? Why should not any Custom, or Honour, or Pleasure dye, which seeketh the death of Religion? *Alas* (saith *Jeremiah*) *what have I done*
Jer. 15. 20. *that all men should curse me?* If we do preach but the truth, you
1 King. 18. 3. 4. should not hate us for the truth. Now *Obadiah* had need to hide the
Josh. 2. 1. Prophets again to save them out of prison: where is *Rahab*, that she
1 King. 10. 18. might convey away the servants of God? Once *Baals* Prophets were
1 Sam. 9. 9. punished, but now Christs Prophets are punished: once they did ask, *Where is the Seer that he may teach us?* but now they ask, Where is the Seer, that we may take him? Once they did build houses for the
2 King. 4. 10. Prophets, like the *Shunamite*; but now they take their houses from them, and think they do God service, when they make them, and their wives, and their children, and their servants beggars. Once *Paul*
1 Tim. 4. 12. said to *Timothy*, *Let no man despise thy youth*; shewing, that Preachers should not be despised for their youth: but now they despise the young Prophets and the old too. How is the double honour turned to single honour? Nay, how is our honour turned to dishonour? *If*
Mal. 1. 3. *I be a Master* (saith God) *where is my fear?* so, if we be Prophets, where is our reverence? Doth not the contempt of the Prophets cry
Gen. 4. 10. unto God, as well as the blood of *Abel?* When the Messengers which
Mark 21. 43. were sent unto the Vineyard for fruit, were beaten of them which should have laden them, then it is said, that the Lord of the Vineyard waxed wroth, and said, that he would let out the Vineyard to others, which should yield him the fruits thereof. The meaning hereof is this, that when the Preachers and Teachers which Christ sendeth to his Church for fruits, are abused and persecuted of them whom they call

call to the Banquet, then he will remove their light and his Gospel to others, which will yield him the fruits thereof. Therefore what may this Land fear, which hath used Christs Ambassadors as *Ammon* used *Davids* Ambassadors? *Jerusalem* is left without one Prophet, because
2 Chron. 10. 4. she despised them. *Sodom* was burned, because she despised *Lot*; and the whole world was drowned, because it despised *Noah*; and are not these examples written for our warning? The time came that *Saul*
1 Sam. 28. 6. sought for a Prophet, and God would not answer him by Prophets, because he had despised his Prophets before; so the time cometh when you shall ask, Where is the Seer? and they shall say, he is wrapt away like *Elijah*: a Prophet was amongst us, but when he was de-
2 King. 2. 11. spised in *Jerusalem*, he was sent to *Nineveh*. Is not Judgment begun already? Doth not the Gospel stand at the door, as if she were ready to take her leave? Are we not come from despising of prophets, almost to the despising of prophesying too? Do not many run unto the Rulers, as young *Joshua* ran to *Moses*, and cry, Masters, forbid them to prophesie? Do not many walk in the streets, while we preach
in the Temple? The beasts came to the Ark to save themselves; and
Gen. 7. 9. will not men come to the Church to save themselves? but we may cry unto them as the children did unto their fellows in the Market, *We have piped unto you, and ye would not dance: we have lamented for*
Mat. 11. 17. *you, and ye would not mourn.* Some come to hear us, as *Naaman* came
2 King. 5. 11. to *Elisha*, when the prophet had told him what he should do, he mocked him for it, he thought that he knew a better way than that himself. So they come to hear us, but they think they can teach us: but they must remember that *Paul* saith, *God hath chosen the foolish to*
1 Cor. 1. 27. *confound the wise:* therefore if they think themselves wise, let them think us those fools whom God hath chosen to confound them. For although at all other times we are plain and simple as *Jacob*, yet at this time we have a promise, and it is given to us for your sake, to speak sometime that which we conceive not our selves, because the hour is come wherein God hath appointed to call some of you, as
he hath done some of you before: therefore as the princely spirit
1 Sam. 11. 6. came upon *Saul*, when he should reign, to teach him how he should rule; so the prophetical spirit cometh upon Preachers, when they should teach, to teach them how they should speak: therefore as Christ was contented to be baptized of *John*, so be you contented to
Mat. 3. 18. be instructed of us; that if we be more simple than you, the glory of God may appear more in converting you by us.

Hath not this despising of the Preachers almost made the Preachers despise preaching? The peoples neglect of the Prophets, hath made the Prophets neglect prophesying. The Non-resident keeps himself away, because he thinks the people like him better because he doth not trouble them. And the Drone never studieth to preach, for he saith

Of Non-residency.

that

that an Homily is better liked of than a Sermon: and they which would ſtudy Divinity above all, when they look upon our contempt, and beggary, and vexation, turn to Law, to Phyſick, to Trades, or any thing, rather than they will enter this contemptible Calling. And is not the Ark then ready to depart from *Iſrael*?

Now if you will know what makes Prophets and Propheſying ſo
1 King. 15.26. 1 King. 13.33. deſpiſed, you may ſee firſt in *Jeroboams* Prieſts. It is ſaid, that *Jeroboam made Iſrael to ſin:* that is, *Jeroboam* made *Iſrael* to contemn Religion, becauſe he made Prieſts of the baſeſt of the people; therefore they which make prieſts like *Jeroboams* prieſts, make the people contemn the prieſts and Religion too. Why might none carry the Ark
Deut. 10. 18. but the *Levites*? Was it not leſt the Ark (which was a ſign of God) ſhould be deſpiſed? Therefore none ſhould meddle with the word (which is the Law of God) but they which are fit, leſt they make it
1 Sam. 1. 22. deſpiſed. *Anna* ſaid, *I will not offer the child to God before he be weaned:* that is, before he be taken from the dug: but now they offer their children to God, before they be weaned, before they can go, before they can ſpeak; and ſend them to fight the Lords battels, before they have one ſtone in their hand to ſling at *Goliah*; that is, one
Mat. 4. Gen. 27. 11. Scripture to reſiſt the Tempter. This is either becauſe the Patrons, or the Biſhops, have lime upon their fingers, which makes them like blind *Iſaac*, that they take no heed whom they bleſs.

The ſecond thing which makes Prophets and Propheſying deſpiſed, is the lewdneſs and negligence of them that are able to do well in their Miniſtry, and yet do contrary. It is ſaid of *Hophni* and *Phi-*
1 Sam. 2. 17. *neas*, that by their corrupt ſacrificing they made the people abhor the ſacrifice: ſo many by their ſlubbering of the word (for want of ſtudy and meditation) do make men think, that there is no more wiſdom in the word of God, than they ſhew out of it; and therefore they ſtay at home, and ſay, they know as much as the Preacher can teach them.

Of Preaching, and unworthy Preachers. There is a kind of Preachers riſen up but of late, which ſhroud and cover every ruſtical, and unſavoury, and childiſh, and abſurd Sermon, under the name of the ſimple kind of teaching, like the Popiſh Prieſts, which make ignorance the mother of devotion: but indeed, to preach ſimply, is not to preach rudely, nor unlearnedly, nor confuſedly, but to preach plainly, and perſpicuouſly, that the ſimpleſt man may underſtand what is taught, as if he did hear his name. Therefore if you will know what makes many Preachers preach ſo barely, and looſely, and ſimply, it is your own ſimplicity, which makes them think, that if they go on and ſay ſomething, all is one, and no fault will be found, becauſe you are not able to judg in or out: and ſo becauſe they give no attendance to doctrine, as *Paul* teacheth them, it is almoſt come to paſs, that in a whole Sermon the hearer cannot pick

pick out one note more than he could gather himſelf. Wheat is good, 1 Tim. 4. 16.
but they which ſell the refuſe of wheat are reproved, *Amos* 8. 6. ſo preaching is good, but this refuſe of preaching is but like ſwearing: for one takes the name of God in vain, and the other takes the word of God in vain. As every ſound is not muſick, ſo every Sermon is not preaching, but worſe than if he ſhould read an homily. In *Jer.* 48. there is a curſe upon them which do the buſineſs of the Lord negli- Note.
gently. If this curſe do not touch them which do the chiefeſt buſineſs of the Lord negligently, truly I cannot tell whom the Prophet meaneth. Theſe would not have propheſying deſpiſed, and yet they make it deſpiſed themſelves.

The laſt thing which makes *Prophets* and *Propheſying* deſpiſed is the diverſity of minds: while one holdeth one way, and another another way, ſome leave all, and will be of no Religion, until both parties agree: as if a Patient ſhould pine himſelf, and eat no meat at all, becauſe one Phyſitian ſaith, that this meat will hurt him; and another ſaith, that meat will hurt him. Theſe are the three enemies which make us and our labours deſpiſed.

Now what ſhall we anſwer to our deſpiſers? *Rejoyce not againſt* Mich. 7.
me, O mine enemy (ſaith the Church) *for I ſhall be raiſed*: ſo, Deſpiſe not the Prophets, O ye Iſraelites, for they ſhall be honoured. *Peter* ſaith to *Ananias* and *Sapphira*, *you have not lyed unto men, but unto God;* Acts 5. 3.
ſo you have not deſpiſed man but God; for Chriſt ſaith, *He which de-* Luke 10. 16.
ſpiſeth you, deſpiſeth me. When Satan ſlew *Jobs* ſervants, his malice Job 1. 16.
was againſt *Job*: ſo when you deſpiſe Gods ſervants, your preſumption is againſt God: for *that which you do unto them* (ſaith Chriſt) Mat. 10.
you do unto mee. Why then, if they deſpiſe Chriſt, Chriſt will deſpiſe them: for he told *Saul* that he ſpurned againſt the prick, that is, he ſpurned againſt that which would ſpurn againſt him. Therefore if you give unto Chriſt, when you give unto the poor; and if you honour Chriſt, when you honour his Prophets: then, as you give to the poor for Chriſts ſake, ſo deſpiſe not the Prophets for Chriſts ſake. If for all this, we muſt be deſpiſed ſtill, then this is our remedy, *Paul* ſaith, *Whatſoever we are to you, yet we are a ſweet ſavour to God, both in* 2 Cor. 2. 15.
them which are ſaved, and them which periſh; that is, though we bring him word that you will not come to the Banquet, yet we ſhall be welcome without you. And ſo much of that.

After *Deſpiſe not Propheſying*, followeth, *try all things*, as if he ſhould ſay, Deſpiſe not Prophecying, but for all that try Prophecying, leſt thou believe error for truth: for as among Rulers there be bad Rulers, ſo among Prophets there be falſe Prophets. This made Chriſt Mark 8. 25.
warn his Diſciples to beware of the leaven of the Phariſees, that is, 1 Joh. 4. 1.
of their falſe doctrine. This made *John* ſay, *Try the Spirits.* And therefore we read in *Acts* 17. 11. how the men of *Berœa* would not re-

ceive *Pauls* Doctrine before they had tried it: and how did they try it? It is said, that they searched the Scripture. This is the way which *Paul* would teach you to try others, whereby He was tried himself: whereby we may see that if you use to read the Scriptures, you
Gen. 1. 2. shall be able to try all Doctrines: for the Word of God is the touchstone of every thing, like the Light which God made to behold all his Creatures; so is the Scripture to decide all questions: every doubt must come to the Word, and all Controversies must be ended at this Tribunal: the Scripture must speak which is right, and which is wrong; which is truth, and which is error, and all tongues must keep silence to hear it: so God hath appointed that the Judge of our Controversies, which He saith in *John* 12. 48. *shall judge us in the last day*. Here a man may ask: If it be so that God would have us to try all our Religion by the Scripture, and not by Fathers, nor by Doctors, nor by Councils, nor by Angel, nor by Pope; How then do the Papists say, we must believe as the Church believeth? and never look in the Scripture, whether our Teachers say as God saith, but take it upon their credit, as a blind man eateth his meat.

A man trieth his Horse which must bear him: and shall he not try his faith which must save him? *Paul* saith, *Let every one be able to give a reason of his faith*. Is this a reason of our faith to say, I believe so, because *Rome* believeth so? or rather because that the Word doth teach me so. It will not answer for them which dye in Heresie, to say, the Priests taught us so; no more than it would excuse *Eve*, to say,
Gen. 3. 13. the Serpent taught her so: for God saith, *Be not deceived*, neither by Serpent, nor by Prophet, nor by Angel. Therefore I conclude with *Paul*, *Despise not Prophesying*, lest the Gospel be taken from you: and yet, *try Prophesying*, lest you receive errour for truth.

As we are to try Doctrines, so *Paul* would have us to try our thoughts, and our speeches, and our actions: therefore he saith, *Try all things*. He doth not bid us take a taste of all sins and vanities as *Solomon* did to try them; for they are tried already: but that we should set the Word of God alway before us like a rule, and believe nothing, but that which it teacheth, love nothing, but that which it prescribeth; hate nothing, but that which it forbiddeth; do nothing, but that which it commandeth; and then we try all things by the
Act. 8. 31. Word. As the Eunuch said, *How should I understand without an Interpreter?* so thou mayest say: How should I try without the Word, which is the touchstone of good and evil?

Now when we have tried by the Word which is truth, and which is error: what should we do then? *Keep that which is best*: that is, stay at the truth, as the Wise men stayed when they came to Christ. We must keep and hold the truth, as a man gripeth a thing with both
Mat. 22. his hands: that is, defend it with thy tongue, maintain it with thy purse,

purse, further it with thy labour, in danger and trouble, and loss and displeasure, come life, come death; think, as Christ did seal the truth with his blood, so thou must seal it with thy blood, or else thou dost not keep it, but let it go. Well doth *Paul* put *try* before *chuse*: for he which trieth may chuse the best: but he which chuseth before he try, takes the worse sooner than the best: and therefore the Popes Priests, because the people should take superstition before religion, will never let them have the touch-stone, but keep them from the Scripture, and lock it up in an unknown tongue, which they cannot skill of, lest they should try their doctrines, like the men of *Berœa*, making Religion a Acts 17.
craft, as men call their trades. Therefore, as *Josiah* rejoyced that the Book of God was found again: so we may rejoyce that the Book of God is found again: for when the people might not read it, it was all one as if they had lost it.

After *Try all things*, and *keep the best*, followeth, *Abstain from all appearance of evil*. As if he should say, that is like to be best, which is so far from evil, that it hath not the appearance of evil: and that is like to be the truth, which is so far from error, that it hath not the shew of error: whereby he sheweth, that nothing should be brought into the Church, or added to our Religion, but that which is undoubted truth, without suspicion of error. It is not enough to be perswaded of our faith, but we must be assured of it: for Religion is not built upon doubts, but upon knowledge. Here we may marvel why *Paul* biddeth us, *Abstain from all appearance of evil*: because Sin, and Heresie, and Superstition are Hypocrites; that is, Sin hath the appearance of Virtue, and Heresie hath the appearance of Truth, and Superstition hath the appearance of Religion: but by this the Apostle doth note, that there is no Sin, nor Heresie, nor Superstition, but if the visor be taken away from it, it will appear to be a Sin, and Heresie, and Superstition, though at the first sight the visor do make it seem none, because it covereth the evil, like a painted Sepulchre upon worms and rotten bones.

Hereby we are taught to judge of all things as they are, and not as they seem to be. As we draw aside the curtain before we behold the Picture: so we must remove our Prudence and all surmises, and then behold the thing naked as it is, if we will know it indeed.

Here I might admonish them which separate themselves from our Church: As *Paul* saith, *Examine whether you be in the faith*: so examine whether you have the shew of error. Hath it not the shew of error, to broach a Religion which was never heard of before? Hath it not the shew of error, to retain an opinion, which the Author himself hath recanted? as though ye would suck up that which the Dog hath vomited? Hath it not the shew of error, to affirm that those Preachers may not be heard, which (by their own confessions) have converted them to the knowledge of God, and daily convert others? Hath

it not the ſhew of error, to affirm that the Lords Prayer may not be uſed for a Prayer, which for any thing that we or they can read, was ſo uſed from the beginning?

Hath it not the ſhew of error, to ſay that no man may uſe any ſet Prayer? ſeeing there be many ſet Prayers, and Pſalms, and bleſſings in the holy Scripture, which were uſed in the ſame form? Hath it not the ſhew of error, to affirm that we have no Church, and yet to grant that our Martyrs which died in Popery, were true members of the Church? Hath it not the ſhew of error to affirm, that two or three may excommunicate all the reſt without a Miniſter, ſeeing the Paſtor is the mouth of the Church? Hath it not the ſhew of error to affirm, that the Church of Chriſt was ever inviſible before this age, and that it is ſuch a ſmall flock as their number is? and that it hath ſet foot no where but in *England*? Hath it not the ſhew of error, to hold that for good and ſound Religion, which is altered every day, adding and detracting, as though a man ſhould make a Religion of his own invention, ſo faſt as new conceits come into his brain? Let them think what *Paul* ſaith unto them, *Be wiſe unto ſobriety*, and ſuſpect that conſtruction which your ſelves deviſed: for *Solomon* ſaith, *There is an error upon the right hand, as well as upon the left*, that is (as I may call it) the zealous error: and if this be not, I know none within this Land.

Rom 12. 3. Prov. 4. 27.

Yet, ſhall I ſay that we have not the ſhew of error? Nay, I would we were but in the ſhew of error. I may not call evil good, no more than than I may call good evil: and therefore let us pull out the beam out of our own eyes, as we would pull the moat out of their eyes. If *Paul* would have us abſtain from every appearance of evil, ſure he would have us abſtain from Hereſie, and Idolatry: for theſe are the greateſt evils. But if we be not Idolaters, yet we have the ſhew of Idolatry: if we be not of Antichriſts Religion, yet we are of Antichriſts fathion, ſo long as we have the ſame veſtures, and the ſame orders, and the ſame titles that Antichriſt knoweth his Miniſters by. It is ſaid that the Serpents ſting is in her tail, and ſo it ſeems: for this tail of Antichriſt (which the Pope hath left behind him, like an evil ſavour) is unto us as the remnant of the Canaanites were unto the Jews: they ſhould have deſtroyed all the Canaanites, but becauſe they ſpared ſome, therefore they whom they left were goads in their ſides, and pricks in their eyes, that they could never be in quiet for them: ſo we ſhould have expelled the head and the tail too of Antichriſt: but becauſe we did not therefore the remnants of Popery are goads in our ſides, and pricks in our eyes, that we cannot yet be in quiet for them. Therefore let us pray that he which hath taken away the evil, will take away the ſhew of evil too.

Of Ceremonies.

Num. 33. 55.

THE

THE WEDDING GARMENT.

Rom. 13. 14.

Put ye on the Lord Jeſus Chriſt.

I Have choſen a Text which is the ſum of the Bible. For all Scripture runneth upon Chriſt like the title of a Book, becauſe he is *Alpha* and *Omega*, the beginning and the end of mans ſalvation: therefore he is figured in the Law, foretold in the Prophets, and fulfilled in the Goſpel. Some places point to his Divinity, ſome to his Humanity, ſome to his Kingdom, ſome to his Prieſthood, ſome to his Prophecy, ſome to his Conception, ſome to his Birth, ſome to his Life, ſome to his Miracles, ſome to his Paſſion, ſome to his Reſurrection, ſome to his Aſcenſion, ſome to his Glorification; all point to the Saviour, like *John Baptiſt*, when he ſaid, *This is the Lamb of God which taketh away the ſins of the world.* Therefore learn Chriſt and learn all. Now to teach us how we ſhould hear, and how we ſhould love, and how we ſhould fear, and how we ſhould believe, and how we ſhould follow Chriſt, that we may know when we have learned him; the Apoſtle ſaith, *Put ye on the Lord Jeſus Chriſt*: as though this word did contain all our duties unto Chriſt, *to put him on*: which ſeems to be the level of this phraſe, if you mark how it

Revel. 1. 8.

Joh. 1. 29.

Vers. 12. Vers. 13. Vers. 14. Psal. 109. 18. 1 Cor. 1. 30. Mat. 11. 29. Mark 10. 21. Joh. 3. 4. Gal. 3. 27. Rom. 4. 7.

cometh in. For before, *Paul* saith, *Cast away the works of darkness, and put on the armour of light*: then he nameth the works of darkness which we should cast off: that is, Gluttony, Drunkenness, Strife, Envie, Chambering, Wantonness: after he nameth the Armour of Light, which we should put on, and calleth it by the name of the giver, *The Lord Jesus Christ*. In stead of Gluttony, and Drunkenness, and Strife, and Chambering, and Wantonness, and other patches of the Devil, wherewith man clotheth himself as with a garment; the Apostle giveth him another garment, which he calleth Jesus Christ. He doth not oppose vertue to vice, as one would think when he had said, Cast off Gluttony, he should have said, Put on sobriety: when he had said, Cast off wantonness, he should have said, Put on continency: when he said, cast of Envy, he should have said, put on Love: But instead of all vertues he commendeth the example of Christ for every vertue, and opposeth it to every vice: as if he should say, He which thinketh only to follow Christ, needeth not to be led by the hand from vertue to vertue, but his example will teach him what he shall follow, and what he shall fly, better than all the precepts in the world. Therefore this is the best thought in every action, for a man to think, what Christ would do, which was made not only Redemption and Salvation to save us, but Wisdom and Example to guide us. Therefore he saith, *Learn of me, and follow me*: as though we should think before we speak, whether he would speak so, and consider before we do, whether he would do so; and do all by his example, as the Scholar writeth by his Copy: or else we do not learn of him, but of our selves; and then we go away, like a child which scribbleth without a rule. If thou resolvest to speak and do no otherwise than Christ would speak and do himself, thou shalt be sure to do all things well, because thou followest a straight pattern: therefore study what this meaneth, *to put on Christ*. It is a strange speech, and a strange garment. They which cannot tell (like *Nicodemus*) what Christ meaneth when he saith, that we must be born again, cannot tell what *Paul* meaneth, when he saith, *Put on Christ*, as if one should put on another. I think many here may go to the Apostle, as the Apostles went to Christ, and ask of him, Master, expound to us what is this Parable?

This phrase is read in none but *Paul*, which hath written most of Justification by Christ: and therefore he useth all fit phrases, to express how we should apply Christ unto us, and in no terms he hath shewed it more lively than in this phrase, *Put on Christ*: for it signifieth that Christ doth cover us like a Garment, and defend us also safely like an armour. He hideth our unrighteousness with his Righteousness, he covereth our disobedience with his Obedience, he shadoweth our death with his Death, that the Wrath of God cannot find us, Judge-

Judgment cannot spy us, the Curse cannot see us, for the Garment which covereth and hideth us. But as *Jacob* got a blessing in the name and apparel of *Esau* his elder brother: so in the name and apparel of Christ our elder Brother, we receive the blessing, and are received into favour like Christ himself. For God saith not, This is my beloved Son which pleaseth me; *In whom I am pleased*: meaning, that not only Christ pleaseth God, but we please God in Christ: for Christ is our head. Gen. 27. 2. Mat. 3. 17. 1 Cor. 11. 3. Ephes. 5. 23.

Therefore as one looking in the face of a man, doth like him straight if he like his face: so God, beholding us in the face of Christ, doth love us straight, because his face doth please him. But Christ is not our head unless we be his members, Christ is not our Garment, unless we put him on: as Christ did put on our Garment when he clothed himself with our flesh, and took our infirmities, and bore our curse; so we must put on his Garment, that is, his Righteousness, his Merits, and his Death, which is as strange a vesture to us, as our flesh was to him, and much ado we have to put it on; and when it is on, there is great cunning to wear it cleanly and comely from soyling and renting, that such a precious garment be not taken from us again. Revel. 3. 4. Mat. 22. 11. Mat. 7. 23.

Therefore many seem to wear this Garment which shall be thrust from the Banquet; because they wear it not: as those which will say, when the Lord shall come to judgment, We have seen thee in our streets, we have heard thee in our Synagogues, we have Prophesied, we have cast out Devils, we have wrought Miracles by thy name: as though if any had put him on, or born his marks, they were the men which were marked like his Servants: therefore who but they shall enter into Heaven? Yet Christ saith, *I know you not*: there is their reward, I know you not: as if he should answer, You wear not my Livery, you bear not my Cognisance for all your shews; therefore depart from me: so he put them off, because they had not put him on: for though they had seen his Person, and heard of his Vertues, yet they had no faith to apply his Mercies, his Merits, his Death, and his Righteousness unto them, without which no man can put on Christ, nor wear him. Faith is the hand which putteth him on. Faith taketh first his righteousness, and covereth her unrighteousness; then she taketh his Obedience, and covereth her disobedience; then she taketh his Patience, and covereth her impatience; then she taketh his Temperance, and covereth her intemperance; then she taketh his Continency, and covereth her incontinency; then she taketh his Constancy, and covereth her inconstancy; then she taketh his Faith, and covereth her diffidence; then she taketh his Humility, and covereth her Pride; then she taketh his Love, and covereth her rancour: and so taketh Luke 13. 26. Luke 13. 27.

one

one robe after another, and tricketh her self, until she have put on Jesus Christ; that is, until she appear in the sight of God like Jesus Christ, clothed with his Merits and Graces, that God hath no power to be angry with her, because she cometh so like his Son. This is to put on Jesus Christ, as you shall see more lively, when you have taken a view of the Garment, for we are to speak of Christ the Garment, and of our putting it on. There be many fashions of apparel, but they are too light, or too heavy, or too course, or too itale, and all wear out. At last the Apostle found a fashion that surpasseth them all: it is never out of fashion, meet for all seasons, fit for all persons, and such a profitable weed, that the more it is worn, the fresher it is. What fashion have you seen comparable to
2 Sam. 10. 4. this? It is not like the cloathes of *Davids* Ambassadours, which
1 Sam. 17. 39. covered their upper parts; nor like *Sauls* armour, which tired *Da-*
1 King. 14. 2. *vid* when he should fight with it: nor like the counterfeit *Jeroboams*
Josh. 9. 4, 5. Wife, which disguised her self to go unknown: nor like the old rags
Judg. 17. 10. of the *Gibeonites*, which deceived *Joshua*: nor like the paultry suit
Mat. 11. 8. of *Micah*, which he gave once a year to his Levite: nor like the Gluttons flaunt, which jetted in purple every day: nor like the light cloathes which Christ said are in Kings Courts, and make them
Exod. 28. 21. lighter that wear them: But it is like the garment of the High Priest, which had all the names of the Tribes of *Israel* written upon his brest;
Mal. 3. 16. so all the names of the faithful are written in the brest
2 King. 2. 8. of Christ, and registred in the Book of his Merits. It is like *Elias* mantle, which divided the waters: so he divided our sins and punishments, that they which are cloathed with Christ, are armed
Deut. 26. 5. both against Sin and Death. It is like the garments of the *Israelites* in the Wilderness, which did not wear; forty years together they wandred in the Desart, and yet (saith *Moses*) their shooes were not worn, but their apparrel was as when they came out of *Ægypt*: so the Righteousness of Christ doth last for ever, and his Merits are
Hest. 6. 11. never worn out. As *Mordecai*, shined in the Kings robes before the people: so and more glorious are the faithful in the robes of Christ before God. When Christ was transfigured upon the Mount,
Mat. 17. 2. *Matthew* saith, that his face shined like the Sun, and his clothes were as white as the light: so when we are transfigured into the
Psal. 136. 1. Image of Christ, we shall shine before other men, like lights: and therefore Christs Disciples are called Lights, because they were
Mat. 5. 14. clothed with light, and shined to the world. *Solomon* was not so
Mat. 6. 29. glorious in all his royalty, nor the Lillies which are braver than *Salomon*, as he which is clothed with Christ, because the apparrel
2 Sam. 1. 24. upon him is better than all the world about him. Therefore if *David* said, *Weep ye daughters of Israel, for* Saul *which cloathed you in purple*; I may say, rejoyce ye daughters of *Israel*, for Christ which hath

hath clothed you with righteousness as it were with a vesture, before you come to the banquet.

This is the Wedding Garment, without which no man can feast Mat. 22. 12.
with the Lord. This Garment is called an *Armour*, because it de- Ephes. 6. 11.
fendeth us from all the assaults of the Devil, the Flesh, the World, the heat of Persecution, and the cold of Defection. This Garment is called Light, because it is the beauty and glory of them which wear it. This Garment is called a Kingdom, because none but Rom. 13. 2.
Kings do wear it: that is, they are inthroned in the Kingdom of Christ, and made Kings over the World, the Flesh, and Satan, which wear this Garment; like the hair of *Sampson*, which while Mat. 6. 3.
he wore he was like a King, and all his enemies had no power to Judg. 16. 6.
hurt him.

This garment *Paul* hath sent unto you, to go before the King of Heaven and Earth, a holy garment, a royal garment, an immaculate garment, an everlasting garment: a garment whereof every hem is peace of Conscience, every plait is joy in the holy Ghost, every stitch is the remission of some sin, and saveth him which weareth it. If she which touched the hem of Christs Garment was healed; he which wears this garment, nay, he which wears Christ himself, shall not he be healed of all his sores, though he were wounded from head to foot? You need not clothe him now which saith, *When I was naked you did not clothe me*; nor cast your garments in the Mar. 13. 34.
way, as they did when he came to *Jerusalem*, but take his garment Mat. 2. 18.
and suffer your selves to be clothed, as *Noah* did, to cover your Gen. 9. 23.
nakedness. As the good *Samaritan* put him upon his own Beast, Luk. 10. 34.
which was spoiled with Thieves, and bound up his sores when he This Samaritane doth not
was wounded: so Christ Jesus mounteth the faithful upon his Right- signifie Christ,
teousness, and healeth their Sins; as though he should cover them but yet may
with his garments, whom the World, the Flesh, and the Devil be resembled
have robbed of their Garments, that is, the Righteousness which to Christ.
they had in Paradise before the Serpent came: so if we put on Gen. 3. 1.
Christ, we are clothed with his obedience, whereby our wickedness is covered: we are clothed with his Merits, whereby our sins are forgiven; we are clothed with his Spirit, whereby our hearts are mollified, and sanctified, and renewed, till we resemble Christ himself. This is the Apostles meaning, to put on Christ, as it is unfolded in *Col.* 3. 12. Where he brings forth all the robes of Christ, and sorts of them, and saith, Put on mercy, put on meekness, put on humility, put on patience, put on love: all which before he called the new man. So that to put on Christ, is to put on the new man with all his vertues, until we be renewed to the Image of Christ, which is like a new man amongst men. They which labour to be righteous, and yet believe that Christs Righteousness shall save

them, have put on Christ as *Paul* would have them. We are not taught to put on Angels, nor Saints, nor the Virgin *Mary*, nor *Paul* himself, to cover our sins with their righteousnes, as the Papists do: but we are commanded to put on Christ, and cover our sins with his righteousnes. The Body hath many Garments, but the Soul hath one garment. Every clout will cover our sores, but the finest silk will not cover our sins. Therefore when we see m brave to others, we seem foul to God, because his eye is upon our sins, which lye naked when all the rest is covered, until we put on Christ, and then we hear the voyce, *Thy sins are forgiven*: and then we have that blessing, *Blessed is the man whose sin is covered*: so we are clothed and blessed together. Yet this Garment is out of request, too rough for some, too grave for others, too base for others. And therefore instead of putting on Christ, they put him off; instead of welcoming him, they discharge him; like the *Gaderens*, that they may keep their Swine, that is, their beastly pleasures, which he would cast into the Sea. These are like the foolish Souldiers which should have made Christ their garment, and they cast lots upon his garments, and divided them, and so spoiled them: so do the Papists deal with this garment, they say it is not fit for them, and therefore they break it, and mangle it, and piece it with rags of their own inventions: they say it is too light, and not able to bear off the storms of Death, and heat of Hell, and therefore chuse rather to make themselves garments of their Merits, and their Masses, and their Penance, and their Pardons, and their Pilgrimages: like *Adam* and *Eve*, which made themselves Coats of Fig-leaves, which God destroyed again, to shew that when men have patched all their leaves of Masses, of Pardons, of Pilgrimages, and Satisfactions together, yet they will not cover their nakednes, nor keep off the heat of Gods wrath; but are like the curtaild skirts of *Davids* Ambassadors, which hid not their shame. Therefore when we may go in our Masters attire, shall we scrub like beggers patched in our rags? *Mine own garments defile me*, saith *Job*. Our own garments, our own righteousnes defileth us: for what garment, what righteousnes have we of our own, but that which is like a menstruous cloth? which had more need to be washed it self, than to wipe that which is foul. Therefore Christ must make us garments, or else when our backs flaunt it like Courtiers, our souls shall strip like beggers; and the Devils will sport themselves like *Cham*, to see our nakedness. First, the Father made us garments in Paradise; now the Son makes us garments in the Wilderness; nay, the Son is made our garment, as *Paul* saith, *Christ is made unto us righteousnes*: that is, Christ's righteousnes must be our garment, or else we shall be ashamed when our righteousnes doth not reach to cover our nakednes,

Vers. 10.
Mat. 9. 2.
Psal. 32. 1.
Gen. 3. 7, 21.
2 Sam. 10. 4.
Job 9. 31.
Esai. 46. 6.
Gen. 9. 22.
Gen. 3. 21.
1 Cor. 1. 30.

nes; but still some part will peep bare until he cast his righteousnes upon it, and then all is covered. As *David* needed no other armour against the Giant than a Sling: so we need no other garment against sin than Christ. There wants nothing but this to put it on. Now let us see how to put this garment on. Many fumble about it, like children which had need of one to put on their clothes. Some put on Christ like a precious head-tire, which all day is worn, beautified with jewels, and beset with gems, to make the face seem more amiable: but at night that riches is laid aside, and the head muffled with some regardless tire. Thus do our curious women put on Christ, who when they hear the Messengers of Grace offering this garment, and preparing to make the body fit to be garnisht with so glorious a vesture, as *Paul* did the *Romans*, first washing away drunkenness, and gluttony, then chambering and wantonness, then strife and envie, and so sin after sin, they seem like the stony ground to receive it with joy, and think to beautifie their heads with this precious ornament: but when he tells them there is no communion between Christ and Belial, that if this garment be put on, all other vanities must be put off; they then turn their day into darkness, and reject Christ, that would be an eternal Crown of beauty to their heads, and wrap their Temples in the uncomely rags and refuse of every Nations pride: and in these toys they cause their servants to spend many hours on every day in the week, but especially on the Sabbath Day, to deck their bodies as if they were but little children, which had need of one to put on their clothes. Some put on Christ as a Cloak, which hangeth upon their shoulders, and covereth them: when they go abroad to be seen of men, they can cast on the cloak of holiness, and seem for a while as holy as the best; but so soon as they come home the cloak goeth off, and the man is as he was, whose vizard was better than his face. Thus hypocrites put on Christ, as many retain unto Noblemen, not to do them any service, but to have their countenance. Many put on Christ like a Hat, which goeth off to every one which meets them: so every temptation which meets them, makes them forget what they heard, what they promised, what they resolved, and change their way, as though they had not repented at all. So the common people (like your selves) put on Christ: they are zealous so long as they are in the Church, and beat their breasts, and cast up their eyes like the Publican, when they hear a sentence which moves them; as though they would do no more against that saying whiles they live: but the next business putteth all out of mind, till they come to the Church again. Some put on Christ as a Glove, which covereth but the hand; so they put on the face of Christ, or the tongue of Christ; but their hands work, and their feet walk, as they did before: So many professors of Religion

1 Sam. 17. 42.
Luke 18. 11.

ligion put on Christ, which call but for Discipline and Reformation, that they might get a name of zeal, and sincerity to cover some fault, which they would not be suspected of. Thus every man would cover himself with Christ, but they have not the skill, or they have not the will to put him on. What will you do then? Though the garment be never so good, yet it is not good to them that do not wear it: for what profit have we of the garments which we do not wear? they neither keep us from heat, nor cold. Therefore *Paul* doth not bring you a garment to lay by you for the moths, but he bids you put it on. Here is the cunning now, in putting it on. If *Paul* had taught us this, then you would hearken unto him. Well, you shall hear what *Paul* saith to the putting of it on.

Verse 12. First, (saith *Paul*) you must cast away the works of darkness, and then put on the armour of light: first you must put off, and then put on. As the Eagles feathers will not lye with any other feathers, but consume them which lye with them: so, the Wedding garment will not be worn with filthy garments, but scorns,

1 Sam. 5. 8. like the Ark, that *Dagon* should stand by it. If any man may not wear womens apparel for lightness; may he wear the devils apparel, and cloth himself with pride, with covetousness, with envy, with hypocrisy, with uncleanness, and when he is like the devil, sit at Gods table? no man (saith Christ) patched a new piece to an old gar-

Mat. 9. 16. ment; and wilt thou patch an old piece to a new Garment? God forbade the people to wear linsey wolsey, because it was a sign of in-

Lev. 19. 19. constancy: but this is inconstancy it self.

He doth not put on Christ, but putteth off Christ, and putteth

Joh. 15. 23. on *Belial*, which fashions himself to God and the world too. As

Rev. 3. 15. Christs coat was without seam, so they must be without stain that wear it. For when a man putteth on fair cloaths, he maketh himself fair too, and avoideth every foul thing, lest it should foul his cloths; so must he which putteth on Christ: for the finest garment is soonest stained. Therefore when thou hast put on this garment, thou must wash thy self, and pick thy way, and chuse thy works, and handle nothing that is foul, for marring thy cloths: that is, thou must not think as thou didst, nor speak as thou didst, nor live as thou didst, but remember that thou hast changed thy master, and serve him with whom thou art bound. For if God

Jude 3. and the devil could not agree upon *Moses* body, for one to have one part, and the other another part, but God would have all: much less will God agree that the Devil should have part of the soul, which would not yield him part of the body. Thus have you heard what you must put off? now here how Christ must be put on. As

Revel. 10. 6. the Angel taught *John* to read the book, when he bade him eat it: so we must put on Christ, as if we did eat him, not as the Papists do in

in their Masse; but as the meat is turned into the substance of the body, and goeth through every part of man: so Christ and his Word should go from part to part, from ear to heart, from heart to mouth, from mouth to hand, till we be of one nature with them, that they be the very substance of our thoughts, and speeches, and Eph. 3. 30. actions, as the meat is of our body. This is to eat Christ and his Word, or else we do not eat them but chew them, and when our taste is satisfied, spue them out again. Thus we must put on Christ: for the word signifieth to put him on, as thou wouldest put him in, that he may be one with thee, and thou with him, as it were in a body together. As he hath put on all our infirmities, so we must put on all his graces, not half on, but all on, and clasp him to us, and gird him about us, and wear him, even as we wear our skin, which is alway about us. Then there shall be no need of wires, nor curles, nor periwigs: the Husbands shall not be forced to rack their rents, nor inhaunce their fines, nor sell their lands to deck their Wives: but as the poor mantle of *Elijah* seemed better to *Elisha*, 2 King. 2. 13. than all the robes of *Solomon*; so the Wedding Garment shall seem better, than all the flaunts of vanity, and put every fashion out of fashion, which is not modest, and comely like it self. If you will know further how to put on Christ, you shall see how your Text will catechise you in his three names, Lord, Jesus, Christ. The Apostle seemeth to spell out the way unto us, how we should wear this Garment: First, we must put him on as Lord: then we must put him on as Jesus: Lastly, we must put him on as Christ. Thou must put him on as Lord, that is, thy Ruler to command thee, thy Tutor to govern thee, and thy Master to direct thee: thou must be no mans servant but his, take no mans part against him, but say with the Apostles, *Whether is it meet to obey God or thee?* Thou must put Acts 4. 19. him on as Jesus, that is, thy Saviour in whom thou trustest, thy protector on whom thou dependest, thy Redeemer on whom thou believest: thou must not look for thy salvation from Angel, nor Saint, nor any thing beside him. For the name of Jesus signifieth a Saviour, and is given to none but him, and he is not only called the Saviour, but the Salvation, in the Song of *Simeon*; to shew that he Joshua hath is the only Saviour: for there be many Saviours, but there can be the like name, but one Salvation: as there may be many tortures, and yet but one but not from death. Therefore, when he is called the Salvation, it implieth that God, nor to there is no Saviour beside him. Thou must put him on as Christ, that end. that is, a King to rule, a Prophet to teach, a Priest to pray and sa- Luke 1. 69. crifice, and pacifie the wrath of God for thee. For this name Christ Judg. 3. 6. doth signifie that he was anointed a King, a Priest, and a Prophet Luke 3. 3. for man: a King to rule him, a Priest to offer Sacrifice for him, a Acts 3. 22. Prophet to teach him. So that he putteth on Christ as Lord, which Heb. 8. 3. Mat. 1. 16. Heb. 1. 8.

wor-

worshippeth none but him: he putteth on Christ as Jesus, which be-
Gal. 3. 17. lieveth in none but him; and he putteth on Christ as Christ, which worshippeth none but him, believeth in none but him, and heareth none but him.

You put on Christ first, when you are baptized; then you were sealed and consecrated to his service: so soon as you came into the World, you vowed to renounce the World, and follow God. How many have put on Christ thus, and since have put him off again?
Rom. 6. 3. which have broken the first promise that ever they made, and were
Ephes. 4. 22. never faithful to God since? You put on Christ again when you are called and sanctified, that is, when you cast off the old man, which is corrupt with the lusts of the flesh, the pride of life, and the cares of this world; and put on the new man, which is regenerate in righteousness and holiness to the Image of Christ, or likeness of
Rom. 12. 2. *Adam* in his innocency: for to put on the new man, is to become a new man, as if thou were born again and conceived of the Holy
Job 19. 14. Ghost. Of this *Job* speaketh, when he saith, *I put on justice and it*
1 Cor. 10. 16. *covereth me.* You put on Christ again, when you receive his holy Sacrament, and are partakers of his body and blood, that is, the merits of his obedience and passion by faith, which heareth him as if she did see him, and seeth him as if she did feel him, and feeleth him as if she did taste him, and tasteth him as if she did digest him; then Christ is become yours, and dwelleth in you, and feedeth you
Phil. 3. 21. with his grace to eternal life, as the bread and wine sustaineth the
1 Cor. 15. 49 life present. Lastly, when you have put on Christ in these three sorts, which is your garment for this world, after you shall put on Christ in Heaven, and be clothed with his glory, and that shall be your last vesture which shall never wear out.

Thus have you heard what is meant by putting on Christ; first to cloth our selves with righteousness and holiness like Christ: and then because our own righteousness is too short to cover our arms, and legs, and thighs of sin, but still some bare place will peere out,
Gen. 27. 15. and shame us in the sight of God, therefore we must borrow Christs Garments, as *Jacob* did his brothers; and cover our selves with his righteousness, that is, believe that his righteousness shall supply our unrighteousness, and his Sufferings shall stand for our sufferings, be-
Joh. 3. 16. cause he came to fulfil the Law, and bear the Curse, and satisfie his Father for us, that all which believe in him might not dye, but have life everlasting.

Now I have shewed you this goodly garment, you must go to another to help you to put it on; and none can put this garment upon you, but he which is the garment, the Lord Jesus Christ. Therefore to him let us pray.

FINIS.

THE
Way to walk in.

Rom. 13. 13.

Let us walk honestly as in the day, not in gluttony and drunkennes, neither in chambering and wantonness, nor in strife and envying, &c.

HAving already shewed you a Kingdom, now I will shew you wherein this Kingdom consisteth, and in what it doth not consist; as in *Rom.* 14, he sheweth that it consisteth not in meats, and drinks, *&c.* but in righteousness, and peace, and joy in the Holy Ghost. But because I am to speak of some vices which this Text calleth me unto, I will proceed in them; beseeching you, as you shall hear them to be condemned, so speedily to proceed in execution to put them to death, and so to go forward with the rest of your sins.

Let us walk honestly as in the day; not in gluttony and drunkennes, &c. As if he should say, Know you, that I bid you put away from you the works of darkness: He nameth not all the works of darkness, but chiefly those that do reign and are cause of more wickedness, that is, Gluttony, Drunkenness, Strife, and Envying, *&c.* three Monsters come out of Hell, and troubling the whole world; therefore cast off these, and you have cast off all.

Now to speak of them, I will begin where the Vices begin; and as I point them out unto you, so I pray you to slay them, as if you had Marshal-law in your hands to put them to death. By this Narration the Apostle sheweth the chain of sin, how one sin will draw on another after it: for no sin is so base, that it will go alone; wherefore resist all sins or none: for if you entertain one sin, it will presently draw another after it, and so the whole house will be full of thieves: as *Gehezi* his pride made him to lye, and *Adam*'s fall made him to excuse

excuſe himſelf, and *Peter*'s denial made him ſwear, and after his ſwearing, made him curſe himſelf, *&c.* for the ſinner cannot ſtay after he hath committed one ſin to commit another, nor till he hath come to the bottom of hell. If I ſhould ſtand to anatomize and paint out all vices in their kind, I ſhould crave a longer time than is allotted to me; therefore I will briefly touch them.

As huge as the ſea is, yet one may taſte the ſaltneſs of it in a drop; ſo in one ſin you may ſee how ill-favoured all the reſt be; for there is no ſin but weakneth the body, ſhorteth the life, corrupteth and conſumeth the goods, perverteth grace, and maketh us odious to God and Angels. You are given to hate your enemies; theſe are they, therefore hate them: they keep you from repentance, leſt you ſhould be ſaved: wherefore I will ſhew you what is in this box, leſt the ſame go into your eyes, and ſo blind you.

Walk not in gluttony, drunkenneſs, and ſtrife, &c. Theſe come like fair Ladies, with preſents in their hands, to woo the unſtable ſoul of man, gluttony cometh with the pleaſure of the fleſh, drunkenneſs with the ſatisfying of the thirſt, ſtrife with the revenge of the Enemy.

And firſt what gluttony and drunkenneſs offereth, and how many have been deceived with their ſweet meats and ſtrong drinks, till all have been turned into a belly, and ſo turned the body into ſin, daily experience teacheth us.

Now by the way, the Apoſtle (we muſt note) doth approve ſobriety and vertue; that as a man may drink, and not be drunken; ſo he may eat that he loveth, and not glut himſelf: for he forbiddeth not to eat meat, but not to eat too much, leſt thou ſurfeit: for the golden mean is good for all things. *Solomon* doth not forbid to eat honey, but eat not too much, leſt thou ſurfeit. As the body may not offend the ſoul, ſo the ſoul may not injure the body, leſt it be unfit to ſerve the ſoul.

Many there be that think they have not ſinned in gluttony till they ſurfeit: but this is gluttony in exceſs, and puniſheth it ſelf with many diſeaſes, and dulneſs of wit, want of memory, and ſhortneſs of life. Now that you may ſin in gluttony, and not ſurfeit, appeareth by the rich man in the 16 of *Luke*, who fared deliciouſly every day, and never ſurfeited; yet for all that, he is called Glutton, to teach us, that there be Gluttons which do not ſurfeit. This kind of ſin much diſpleaſeth God, when men eat and drink, and riſe up to play, and remember not the afflictions of *Joſeph*, and *Lazarus* lying at the door; many be ſuch banquets, where none do come with a wedding-garment, and where Chriſt is never invited. Many things may perſwade us to temperance, and we may learn it of the beaſts, who deſire no change, nor hoord not, and are content. God provided meat for all creatures,

creatures, as herbs, roots, and graſs, before he provided any for man, to teach and inſtruct us what little care we ſhould have for our belly: for we live not by bread only, but by every word that proceedeth out of the mouth of God. Chriſt hath taught us to faſt, when he prepared himſelf thereunto in the Wilderneſs; but he never by any example taught us to feaſt. Some there be, which think he did never eat fleſh, but in the Paſchal Lamb. Which although it doth not teach, or debar us from eating fleſh, which *Peter* was willed to eat in the viſion; yet it teacheth us to tame the fleſh, leſt *Hagar* ſhould get the upper-hand of her Miſtreſs. When the belly is full, the fleſh luſteth, the tongue prateth, the wit ſleepeth, and Satan carrieth away the mind when the underſtanding is away. As the moiſt and wateriſh grounds bring forth nothing but frogs and toads; ſo the belly and watriſh ſtomack that is ſtuffed like a Tun, bringeth forth nothing but a drowſie mind, foggy thoughts, filthy ſpeeches, and corrupt affections: therefore the Phyſician ſaith, Nothing better for the body than abſtinence: the Divine ſaith, Nothing better for the ſoul than abſtinence: the Lawyer ſaith, Nothing better for the Wits than abſtinence: but becauſe there is no Law for this vice, therefore it breaketh out ſo mightily. Whoredom hath a Law, Theft hath a Law, Murther hath a Law; but this ſin is without a Law.

Now to the ſecond ſin, which is Drunkenneſs: Theſe are two Siſters, betwixt whom there is little difference. In this ſin ſome are mad, ſome are merry, ſome do vomit, ſome do ſleep, and ſome do reel; and then there is no difference between a man and a beaſt, ſaving that the one can ſtand, and the other cannot. As every Scripture that maketh againſt Theft, maketh againſt Non-reſidency: ſo every reaſon which maketh againſt Gluttony, maketh againſt drunkenneſs.

Now after theſe cometh chambering and wantonneſs: and no marvel, ſaith one, though the Imps do follow, when the Devil goeth before: for fulneſs of bread went before the ſin of the *Sodomites*. So when *David* had dined, and was full, walking upon his Palace, his eyes glanced, his fleſh luſted, his heart conſented, the fire burned, and there was no water to quench it. And therefore in that ſo great a Champion as *David* did fall, let him that ſtandeth take heed leſt he fall. And ſeeing that thou in thy ſelf art no ſtronger, or mightier, imitate and follow the example of thoſe that are cunning Wreſtlers, who to caſt down others, will firſt fall down themſelves: ſo we, to overthrow our enemies, muſt ſubject our ſelves, and humble our ſelves firſt by faſting and prayer.

Sodom was burned, but the ſins have eſcaped. Sweet words, ſoft attire, wanton behaviour, and ſuch like, have conſpired and agreed all together, and ſet honeſty to ſale. And we uſe daily to pray, that we be not led into temptation; and yet we do lead our ſelves into

temptation. For our fair words, wanton geſtures, and dainty fare, with many other pleaſures, do becken unto ſin; and if there be no wine, why hangs the buſh? and if there be no wantons, why is there any wanton, or unſeemly, or ungodly attire?

Let us not walk in gluttony and drunkenneſs, neither in chambering and wantonneſs, nor in ſtrife and envying. It is hard to ſay which of theſe ſins is moſt in the world; haply ſome will ſay, I have been no Glutton, no Drunkard, no Whoremonger, no Murtherer, no falſe Image-worſhipper, &c. But who can come forth, and ſay he is free from ſtrife? For ſtrife hath compaſſed the whole world, ſtrife in Countrey, ſtrife in City, ſtrife in Court, ſtrife in Common-weal, ſtrife in the Church; who can ſay that he is free from ſtrife, or that he hath not injured his brother? Surely that man ſhall ſtand alone, for it will light upon none but Chriſt.

I can but exhort you with the Apoſtle, That you would not walk in ſtrife and envying; therefore put away theſe amongſt the reſt; for he that hath not put off theſe, hath not put on Chriſt; and if he have not put on Chriſt, he is no Chriſtian. Envy is ſin, and it puniſheth it ſelf like Gluttony; for it fretteth the heart, ſhortneth the life, and eateth the fleſh, as the fire conſumeth the wood: it is the mother of ſtrife, and a great worker in the Court. This is it which brought labour, and ſickneſs, and death into the world, even the envy of the Serpent, and the Devil; and it will condemn thee in thy conſcience, if thou be an envious man. Nothing reſembleth God more than love, for *God is love*; ſo if thou haſt love, thou reſembleſt God. But if thou haſt envy, and art an adverſary, thou reſembleſt the devil: for thou canſt not come nearer the devil any way, than to be envious. As the duſt cometh by the wind, ſo the devil cometh with envy, and he that is poſſeſſed with envy, is poſſeſſed with the devil. Why doth the Apoſtle ſay, in the third chapter of his Epiſtle to the Coloſſians, *Above all things put on love?* Becauſe love is beſt of all. Why doth he call love *the band of perfection?* becauſe it bindeth all vertues together: if love be the band of perfection to bind all vertues together, then envy is the band of impiety, to bind all ſins together: therefore if we muſt caſt off all but love, we muſt caſt off envy. Thou canſt not come to the kingdome of peace, without love. The kingdome of Satan is at peace, and ſhall not Gods kingdome be at peace? Shall we be at peace with the fleſh, the world, and the devil, and be at variance with God, and at ſtrife one with another? *Fire is cruel, wrath is raging, but who can ſtand before envy?* Pro. 27. And if there be none can ſtand before envy, how then can envy ſtand before God?

If thou canſt not forgive him that doth offend thee, thou prayeſt againſt thy ſelf, and askeſt vengeance upon thee: therefore the Apoſtle exhorteth thee not to let the Sun go down upon thy wrath,

Eph.

Eph. 4. 26. Charity envieth not (ſaith S. *Paul*) therefore ſee thou have charity, leſt thou be counted an envious perſon. The beaſts of the field are armed with horns, with hooſes, with tusks and ſuch like, to take revenge: but nature hath left nothing for man to put him in mind of revenge, and yet man above all other creatures is moſt deſirous of revengement, for he hateth his own life; therefore it is againſt nature to envy. *John* ſaith, He that hateth his brother is a manſlayer, and loveth not God, neither knoweth God: If an envious man (ſaith he) ſay he loveth God, he is a lyar, becauſe he hateth his image: if he ſay he knoweth God, he is a lyar. How canſt thou love God, and hate good men? And how canſt thou love learning, when thou hateſt the learned? So doth the envious man all, both good and bad: Therefore this is the worſt ſin, becauſe it cometh neareſt the ſin againſt the Holy Ghoſt.

Conſider therefore whom thou hateſt, even thine Image. The Devil was appointed to hate man, and not man to hate man: and if thou hateſt a good man, thou hateſt God; if thou hateſt an evil man, thou hateſt one like thy ſelf; and if thou hateſt one like thy ſelf, thou hateſt thine own ſoul: therefore as St. *Paul* ſaith, *Have peace with all men.* Canſt thou not hate the ſin, and love the perſon, as the Phyſician hateth the Diſeaſe, and yet loveth the diſeaſed?

As a great many of Bees can lodg together in a Hive, ſo a Legion of Devils can neſtle together in one man: but many, although they cannot live aſunder, yet they cannot live together.

Wherefore now conſider the pedigree of Peace; God is the God of Peace, the Holy Ghoſt is the Spirit of Peace, the Angels are the Meſſengers of Peace, the Miniſters are the Preachers of Peace, and the Magiſtrate is the Defender of Peace. Shall we then, that have the God of Peace, the Spirit of Peace, the Meſſengers of Peace, the Preachers of Peace, the Magiſtrates of Peace, and (as I may ſay) the Queen of Peace, be at envy and war one with another? Marvel not though I am ſo long upon this ſin; for there is none of you that hear me this day, but you can give me ſufficient matter to ſpeak hereof. Then can I want words, when ye bring matter? Shall I not wreſtle, and ſeek to overthrow this Giant, which challengeth every man?

As no man finding a Serpent, leaveth him before he be dead; ſo let us ſlaughter this Monſter while he is under the Ax, that he never riſe any more. Conſider of the wrong thou doeſt to thy ſelf, when thou envieſt another; for the ſtroke of envy redounds unto thee. It were better thou didſt gratulate them with good things, as good men have done, and do daily: but inſtead of imitating their vertues, or commending their gifts, we envy them, and malign them, and ſo their joy is our ſorrow. But the envious man doth pay for his ſpight, for it recoils upon himſelf; and envy is puniſhed with envy, and hatred alſo

with hatred: for he which hateth all, shall be hated of all. Thus he is tormented for another, as *Herod* tormented himself for Christ: and the Jews troubled themselves for *Paul*: for envy is as gall to the heart, as pricks to the stomach, and as a canker in the mouth, and ever vexeth thee, as the evil spirit of *Saul* vexed him.

Love is so contrary to Envy, as that it hath more joy of others welfare, than Envy hath of his own. Therefore an envious man may be compared to *Cain*, who when he had killed his brother *Abel*, was so troubled, that he said, *Whosoever findeth me, shall kill me.* The covetous man, although he will not communicate his own goods, yet he would have others to communicate their goods: The proud man, although he be proud himself, yet he would have others to be humble: but the envious man careth not who doth any good.

As the Eagle doth account them bastards that cannot abide to look upon the Sun; so Christ doth account them bastards which will not take him to be an example of lowliness.

Every creature doth impart his good unto man, but the envious man; he hath separated himself from doing good to any, even as an Apostate.

Every Vice is the contrary of some Vertue, as Intemperance, to Moderation; Incontinency, to Chastity; Pride, to Humility: but Envy is contrary to all. This is the cognizance of the Devil; for God saith, *By this shall all men know that ye are my disciples, if you love one another.* So the Devil he saith, By this shall men know that you are my Disciples, if you envy and hate one another. The proud, the prodigal, the covetous, the lascivious, they are loved of some, but the envious man is hated of all. And this sin is so loathsome unto him, that he cannot abide it in any but in himself.

Therefore if we love our selves, let us love our neighbours: for nothing doth more please God than love: so that if the Black-moor could be clean, here is water enough to wash him. But the flesh of man is more strong than all these reasons.

God hath put enmity between us and the Serpent, and the Serpent he hath put enmity between man and man.

When *Joseph* had laden his Brethren full of Corn, and sent them away, he bade them not to fall out by the way; so I would this lesson, when we have plenty of all things, and are full, had deep impression in our hearts, that we forget it not; *Fall not out by the way.*

THE

THE PRIDE OF Nebuchadnezzar.

To the Reader.

WHereas these Sermons of Nebuchadnezzar, *have heretofore been printed by an unperfect copy, and by means thereof have passed through the hands of divers, having in some places the mind of the Author obscured, in other some the sentences unskilfully patched together; whereby the Authors discredit might be further bred, and the sale of the Sermons have been hindred: Now as I have caused them to be examined by the best copies, and to be corrected accordingly, so I thought good to certify thee of the same, that the wants which were in the first impression might not cause thee to suspect this impression also, and so discourage thee from acquainting thy self with the excellent instructions offered in these Treatises.*

Dan. 4. 29.

29. *At the end of the twelve months he walked in the royal Palace of Babel?*

30. *And the King spake and said; Is not this great Babel, that I have built for the house of my Kingdome, by the might of my power, and for the honour of my majesty?*

I Have chosen this story of *Nebuchadnezzar*, wherein is laid down his pride, his fall, and his restitution. This *Nebuchadnezzar* was a wicked King, and therefore God warned him by a dream, and by *Daniel*, to amend his life; but all would not serve; he made many shews, but he revolted again: therefore at the last God gave

with hatred: for he which hateth all, ſhall be hated of all. Thus he is tormented for another, as *Herod* tormented himſelf for Chriſt: and the Jews troubled themſelves for *Paul:* for envy is as gall to the heart, as pricks to the ſtomach, and as a canker in the mouth, and ever vexeth thee, as the evil ſpirit of *Saul* vexed him.

Love is ſo contrary to Envy, as that it hath more joy of others welfare, than Envy hath of his own. Therefore an envious man may be compared to *Cain*, who when he had killed his brother *Abel*, was ſo troubled, that he ſaid, *Whoſoever findeth me, ſhall kill me.* The covetous man, although he will not communicate his own goods, yet he would have others to communicate their goods: The proud man, although he be proud himſelf, yet he would have others to be humble: but the envious man careth not who doth any good.

As the Eagle doth account them baſtards that cannot abide to look upon the Sun; ſo Chriſt doth account them baſtards which will not take him to be an example of lowlineſs.

Every creature doth impart his good unto man, but the envious man; he hath ſeparated himſelf from doing good to any, even as an Apoſtate.

Every Vice is the contrary of ſome Vertue, as Intemperance, to Moderation; Incontinency, to Chaſtity; Pride, to Humility: but Envy is contrary to all. This is the cognizance of the Devil; for God ſaith, *By this ſhall all men know that ye are my diſciples, if you love one another.* So the Devil he ſaith, By this ſhall men know that you are my Diſciples, if you envy and hate one another. The proud, the prodigal, the covetous, the laſcivious, they are loved of ſome, but the envious man is hated of all. And this ſin is ſo loathſome unto him, that he cannot abide it in any but in himſelf.

Therefore if we love our ſelves, let us love our neighbours: for nothing doth more pleaſe God than love: ſo that if the Black-moor could be clean, here is water enough to waſh him. But the fleſh of man is more ſtrong than all theſe reaſons.

God hath put enmity between us and the Serpent, and the Serpent he hath put enmity between man and man.

When *Joſeph* had laden his Brethren full of Corn, and ſent them away, he bade them not to fall out by the way; ſo I would this leſſon, when we have plenty of all things, and are full, had deep impreſſion in our hearts, that we forget it not; *Fall not out by the way.*

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gave him over for a time, and he became like a beast, until he acknowledged his power to come from God. A warning to all Rulers, to put them in remembrance, that one Ruler is above, which must be served of them all, or else all their buildings, and treasures and guard, will not shield them from judgment when the stroke cometh, no more than they could save *Nebuchadnezzar*. *At the end of twelve moneths* (saith *Daniel*) *this King walked in his royal Palace.* The Prophet shewed that he had deserved this punishment before, and that his dream which he had, did tell him that his Kingdom should depart from him for his pride; yet this respite of twelve months was granted him, like the fourty days which were granted to the Ninevites, to try what he would do upon his warning, and whether he would repent as the Ninevites did. Therefore the Holy Ghost sheweth how the time ran, and how he lived after: as if he would say, if he will return yet, and be warned by the dreams, or by the Prophets which I sent him, I will stay my hand, and his Kingdom shall not depart from him. But here he sheweth, that he forgot his dream like a dream, and was more desirous to know what it meant, than to be warned by it. The twelve months ran, month after month, yet *Nebuchadnezzar* is all one: now his dreams are gone, he thinketh that all is ended; therefore he gets him up into his Palace amidst his delights, to beak himself as it were, in the sun of all his pleasures, where indeed he hastned God to take away all his pleasures, and delights from him. When he should have repented, as the Prophet *Daniel* willed him, and ripped up his sins, and bewailed his wicked life, and poured forth tears, and prevented his judgment with his prayer upon his knees, then was he stalking in his galleries, and thinking what sin should be next, to fill up the number of his rebellions, that God might not spare him when he judged: so the wicked will not suffer the prophecies of God against them to be vain, but they will put God in mind of their punishments, and sin till the punishment do come upon them, to fulfil the threatnings due unto them.

Some think that *Nebuchadnezzar* walked upon the roof of his palace, from whence he might see all parts of the City round about him, like the mountain whither the tempter led our Saviour Christ, to shew him the beauty of the world.

This the Prophet *Daniel* would signifie; that the King lived in ease as he lived before, and pleased himself in vanity still, for all his warnings, and turned his time of repentance to sin again. Therefore God would defer the time no longer, but cut him down, like the barren and fruitless fig-tree: to teach us to take mercy when it is offered, and repent while we have time and space, and if God speak unto us but once, to lay it up in our hearts for ever, not looking

ing or expecting to be spoken to again, because God is not bound to admonish, or give us any warning at all.

One would have thought that *Nebuchadnezzar* would have remembred his warning while he had lived, which had such a strange and fearful dream, and after that another dream, being no less strange and fearful than the former dream, to confirm it; and after, such a Prophet to expound it, and the exposition of it threatning such a miserable ruine and down-fall to himself.

One would have thought and believed that he could never have forgotten it, nor put it out of his remembrance, although he had lived unto this day. But like a wonder which lasteth not above nine days, so is the repentance of them which sin by custome: for when sin is rooted it sticketh fast, and will hardly be weeded out, though God should send us dreams and visions, or should raise up Prophets; *Daniel* himself cannot make this black-moor white, which always hath been black before. And this we may see in our selves: for why have we need to hear so often of repentance, more than of any thing else, but that it is such a thing as we cannot frame our selves unto? If we be warned of any thing but of sin, one warning will serve; But we are so incorporate, and inured to sin, that a thousand Sermons will not serve: so custom hath made sin stronger in many, than the word of God. Well, remember or apply it how you will, After twelve months God will come and take account of his dreams, and of his Prophets which he sent him, to see what he hath profited by them. Although he hath leaden feet which are long in coming, yet he hath iron hands, which when he cometh, will strike home.

Now the twelve months are expired, God comes and finds *Nebuchadnezzar* upon his towers: when he should have cast himself down to the ground, and thought upon his dream and *Daniel*, and so have humbled his pride; he was perched upon his rooft, and there he begins to crow of his wealth; *Is not this great Babel, which I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty?* See how the man standeth in admiration of his vanity, like an Usurer which doteth on his mony, as though he had deserved immortal fame for spending his mony vainly. *Is not this great Babel*, &c. he should rather have said; Is not this *Nebuchadnezzars* folly, which he hath built for a mock to his name, and an impeachment to his wisdome, for men to say when they pass by; Look how our King hath bestowed his revenues, here lye our Subsidies and tributes in this stone wall. But *Nebuchadnezzar* thinks that every one will praise him for his folly: therefore like a woman when she is pranked up in her bravery, thinks that all do admire her, and hath as goodly an opinion of her self, as the Peacock hath of his

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feathers, and frameth all her looks, and her gestures and her speeches accordingly: so when *Nebuchadnezzar* sate in his Palace, and saw such shews about him, now, saith pride, thou must frame thy looks, and gestures, and speeches accordingly, or else the Kings Palace will be braver than the King himself: so he beginneth to exalt his mind higher than his Palace, and to look and speak stouter than he did before. The temptation was no sooner in his heart, but the words were in his mouth, and he pleased himself therein so well, that he could not refrain being alone: but as a fool admires himself in a glass; so when he was alone, and no body with him, he strouted along, and bragged by himself, to think what a jolly fellow he was, and how men began to talk of his buildings. By this we may see how wealth and honour change manners, and how a gay coat, or a great band, or a gold ring, can brave a mans mind, and make him look and speak after another manner, than he is accustomed when they are away from him.

It is a wonderful thing, to see what power these petty vain toys have over the mind, and alter and change a man suddenly, to make him think better of himself that day he wears them, than any other day besides.

Is not this great Babel, which I have built for the house of my kingdom, by the might of my power, for the honour of my majesty? Before the holy Ghost layeth down *Nebuchadnezzars* words, mark how he cometh unto them, *The king spake and said; spake and said?* was not one enough, but he must say, *spake and said?* this doubling of the words sheweth, that he spake with a premeditate pride from his heart-root, which passed not whether it were a sin or no, come what will come of it. The holy Ghost doth bring other speeches which he said, and no more: but here he saith, *spake and said*; as though he spake twice, nor as he spake at other times, but like a man at defiance which would not recal any word, but if he could say more, he would say more to anger.

Did I call it great Babel? I may call it great Babel. Did I say that I built it? I will say that I built it. Did I add, for the honour of my majesty? let it go for the honour of my majesty. Thus he spake, and said, as though he would be constant in his pride, although he were constant in no other thing.

Is not this great Babel, which I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty?

Three things I note in this saying. First, what a glorious opinion *Nebuchadnezzar* had of his vain building, out of these words, *Is not this great Babel?* The second out of these words, *which I have built by the might of my power*; wherein he termeth himself the founder of it, as if he had done all without a helper. The third is, that in all his work

work he sought nothing but vain-glory; out of these words, *For the honour of my majesty.* These three sins *Nebuchadnezzar* doth bewray in one brag, and in all these three we are so like, that the beasts were not so like him, when he became like a beast.

First, We have not so wonderful an opinion of God, or of his word, or of his heaven, as we have of our own acts, although we be never able to do half that *Nebuchadnezzar* did. Secondly, this is our manner, to attribute all to our selves whatsoever it be, riches, honour, health, or knowledg; as though all came by labour, or policy, or art, or literature: if we cannot draw it to one of these, then we think it fortune, although we understand not what fortune is. If we did count our selves beholding unto God for them, then we would find some time to be thankful unto him.

Lastly, When we over-view these matters, this is our solace and comfort, to think these are the things which make me famous and spoken of, and pointed at: and then we end, as though it were enough to be pointed at, *Is not this great Babel?* That which one loves, seems greater and more precious above all which he loveth not, although they be better than it: so did these buildings seem to *Nebuchadnezzar.*

One would not think that a house were a matter to make a King proud, although it were never so fair; stone-walls are not so precious, that he should repose all his honour upon lime and morter. But this is a just thing with God; vain hope, vain prosperity, vain comfort, and vain glory, that may deceive them when they trust unto it. Therefore as the faithful Soul looketh up to God, or upon the word, or up to heaven, and saith to it self, is not this my hope, is not this my joy, is not this my inheritance? So the carnal man when he looketh upon his buildings, or his ground, or his money, saith to himself, is not this my joy, is not this my life, is not this my comfort? So while he pores and gapes upon it, by little and little, the love of it grows more and more in his heart, until at last he hath mind on nothing else.

This was the first dotage of *Nebuchadnezzar*: the second was, *which I have built by the might of my power.* What a vaunt was this, to say, that he built *Babylon*? when all histories accord, that it was built by *Semiramis*, before *Nebuchadnezzar* was born. Therefore why doth he boast of that which another did?

The answer is easie, Why do other men so now? we see that every one doth labour to obscure the fame of others, that they may shine alone, and bear the name themselves, especially in great buildings: for if they do but add or alter any thing in Schools, or Hospitals, or Colledges, they look straight to be counted the founders of them, and and so the founders of many places are forgotten. So it is like that

Nebuchadnezzar did add or alter ſomething in this City, and therefore he took all to himſelf, as the faſhion hath been ever ſince. But if none had built it, but he had been the founder of it, (as ſome would ſeem) yet this had been a proud and arrogant ſpeech, to ſay, *which I have built by the might of my power*; for it was not he which could build *Babel*, no more than *Nimrod* could finiſh *Babel*; but unleſs the Lord build the houſe, the builders build in vain. Therefore when he ſaid, *by the might of my power*, he ſhould have ſaid, by the might of Gods power. But by this you may plainly diſcern, how hard and difficult a thing it is to hit upon a right word, or a good work, which hath not a good thought to bring it forth. Therefore make the root ſweet, or the fruit will be ſowre, counterfeit as cunningly as you can.

Laſtly, when he putteth in, *for the honour of my majeſty*, he ſheweth that he was of *Abſoloms* humor, who although he had deſerved ſhame, yet he would have fame, becauſe he had no children to keep his name in remembrance, therefore he erected a pillar, which he called *Abſoloms* place: ſo, many ſtately houſes and places in *England*, bear the names of thoſe Lords or others that do poſſeſs or owe them, for the like vanity.

Here *Abſolom* thought to be buried, as *Nebuchadnezzar* thought to dwell in his Palace; but he was caſt into a pit, as *Nebuchadnezzar* was turned into the wilderneſs. So *Shebna* made his Sepulchre in one Country, and was buried in another. For why ſhould Pride have the reward of humility? Humility (ſaith *Solomon*) goeth before honour, that is to ſay, honour is the reward of humility. And yet *Nebuchadnezzar* would be honoured for his pride. What had he, or *Shebna*, or *Abſolom* done, that they ſhould erect ſuch monuments, to be praiſed after death, which were not worthy to be praiſed in their life? Before the building, *Nebuchadnezzar* had done nothing worth ſpeaking of: for becauſe he lived always like a beaſt, therefore God puniſhed him like a beaſt: and did he deſerve now to be ſpoken of in all ages, for heaping of ſtones together? We may ſee that great men are proud of a ſmall matter, and they look to be praiſed for every thing that they do. But look how God overthwarteth them: for oftentimes in that they look to make their greateſt glory, they ſhame themſelves moſt of all; and that which they practiſe to exalt them, doth diſgrace them; and that which they do to win them love, getteth them hatred. Sin ſo deceiveth them, like the blind *Arimites*, that they take a clean contrary way to their deſires, as we may ſee in *Gen.* 11. they which built *Babel*, ſaid, they would build it to get them a name; but they got ſhame, for they could not finiſh it when they had begun it, but were confounded in ſuch ſort, that they knew not what they did; ſo ſuddenly they underſtood not what one another ſaid. So when *Nebuchadnezzar*

chadnezzar came to himſelf again, he ſhewed that when he ſought his own honour, honour departed from him, and he was made like a beaſt; but when he ſought Gods honour, honour came to him again, and he was made a King.

This would pull away many toys from womens backs, if they did conſider how God maketh them ridiculous, by that they wear to make themſelves amiable, if they did think that the apparel which they clog on to pleaſe the world, by the ſecret judgment of God did not pleaſe but diſpleaſe, they would be aſhamed of their attire, as *Eve* was of her nakedneſs. Would they wear ſuch garbs, and paint their faces, but to pleaſe? See now how God doth mock them; for they are not liked but diſliked, and worſer thought of for it, than they that go in ruſſet coats, and ſeek no praiſe at all. They think, am I not brave? Others think, is ſhe not proud? They think, am I not ſweet? Others think, is ſhe not light? Yet they dream that every man praiſeth them for their bravery; as *Nebuchadnezzar* thought that every one would honour him for his Palace. If their bravery condemn them before men, how will it condem them before God? Therefore when *Nebuchadnezzar* ſaith, *For the honour of my majeſty*: he ſhould have ſaid for the honour of Gods Majeſty; and then this had been recorded for his honour indeed, and his houſe had been the houſe of God: for as we ſhould ſpeak, and ſtudy, and labour to Gods glory; ſo we ſhould build alſo to Gods glory, that our houſes may be like Temples, as *Obadiahs* was. But few ſeek glory that way, they had rather pull down than build in ſuch ſort.

Thus you have heard what *Nebuchadnezzar* ſpake in ſecret, as though God would diſplay the thoughts and pride of ſuch builders. Theſe are the meditations of Princes and Noblemen, when they behold their buildings, or open their coffers, or look upon their train ſwimming after them, they think as *Nebuchadnezzar* thought, Is not this great *Babel?* Is not this great glory? Is not this the train that maketh me reverenced in the ſtreets? Are not theſe the things which ſhall make my children rich? Is not this the houſe that ſhall keep my name, and cauſe me to be remembred, and make them which are children now, to ſpeak of me hereafter? When they ſhall paſs by and look up, and ſee theſe antiks and knacks over their heads, they will ſay; Oh! he which built this was a great man, he bare a ſway both in Court and Country: who but he while he lived? Although this King be dead and buried: yet his pride is eſcaped and come to us. *Nebuchadnezzar* hath children yet alive, which build as high as he, look as high as he, go as brave as he, ſpend as vainly as he, and are as proud as he, although they be not Kings, nor Dukes, nor Earls, nor Knights, nor yet good Eſquires: look upon their Palaces, and

think whether they be of *Nebuchadnezzars* brood; *Is not this great Babel?* and is not *Nebuchadnezzar* Lord of it? Oh! if they might live to walk in these galleries still, they would desire no other heaven: but *Nebuchadnezzar* hath shewed the way before them, and they must all dance after him, though they were as mighty, though they were mightier than he; Death will not take his Kingdom for a ransom: Now what is Babel? and what is *Nebuchadnezzar* the King thereof? Now *Babel* is destroyed, and the King that built it laid in the dust: had it not been better to have built an house in Heaven, which might have received him when he died?

The name of these Palaces may well be called *Babel*, that is, confusion, because they prophesy confusion to them that build them, because their foundation is pride, their wall's extortion, their roof ambition, and all within them usury, bribery, and cruelty. If this be the best that *Nebuchadnezzar* hath to vaunt of, what is the worst which he may be ashamed of?

When I see how earnest this King was about his dream, and how loose he sate after in his Palace, me thinks I see the image of the world in one man. How lively doth *Nebuchadnezzar* resemble the dreamers of our time? He could not rest till he knew the interpretation of his dream; such inquiry, such diligence to know Gods will, that a man would have thought, Now if the King meet with a Prophet that can tell him the truth, and instruct him from God, that his dream warned him to amend his life, he will then reclaim himself, and reform his realm, and become such a King as was never in the Land before.

But behold, No sooner resolved of his doubt, but he is ready to be warned again, and was not so attentive to the Prophet, as he was to his dream, although he cared for neither: for when he understood that his dream went about to change the course of his life, he went away like *Naaman* in a chafe, and cared no more for his dream after. Before the dream came, all would have said, that such a dream would have humbled his heart for ever. Before the Prophet came, all would have said, that such a Prophet would have converted him with a word: but *Nebuchadnezzar* is *Nebuchadnezzar*; and if another dream come more fearful than this, yet *Nebuchadnezzar* would be *Nebuchadnezzar*, and love his Palace better than Paradice.

So we think, if God would send a famine upon this Land, that would make us fear him: but God hath sent a famine, and yet we do not fear him. If God would send an earth-quake upon this Land, that would make us fear him: but God hath sent an earth-quake, and yet we do not fear him. If God would send a pestilence upon this Land, that would make us fear him: but God hath sent a pestilence, and yet we do not fear him. If God would send war upon this Land, that would make us fear him: but God hath sent war,

war, and yet we do not fear him: therefore what will make us fear him?

There be many which dream upon Religion, as *Nebuchadnezzar* dreamed upon his dream; and as he desired only to know what it meant, so they desire only to know. *Master* (saith the young man to Christ) *what shall I do to come into heaven?* He would fain know the way to Heaven, but when Christ shewed him the way, he would not take it: so they will go from Preacher to Preacher, as *Nebuchadnezzar* sent from one wise man to another, to be resolved in points of Religion. Such a Scrutiny, such attention, such heed, as though they would run out of the world, and go beyond all, that a man would think they would do any thing: as the Jews came unto *Moses*, and this young man unto Christ: But when they have heard what they came for, they do like *Nebuchadnezzar*, as they did before; now they say it was but a dream, because the meaning doth not answer according unto their will. So *Ahab* enquired of the Prophet, to hear what he would say, but it appears that he never meant to follow him, except he would answer as he would have him.

When it cometh to the act, which is every mans trial, then you shall see, who are like *Nebuchadnezzar*, that is, which affect only to know, and who is like *Zacheus*, that is, which practise as they know: for as the truth is revealed, so it must be witnessed, or else the fall of *Nebuchadnezzar* sheweth what judgment will follow upon such neglectnig.

Because he would not do as his dream warned him, and as the Prophet counselled him, therefore God forsook him, and his Kingdom departed from him, and he was thrust out of his Palace, and turned like an Oxe into the wilderness, where he lived like a beast until seven years were ended. A warning to all, to take warning by the word, for it is the gentle warner; the next will be harder, the third and fourth harder than it, like to the nine plagues of *Egypt*, which did exceed one another: for what is he that can weigh the wrath of God, or the grievousness of sin?

Some men would think, that *Nebuchadnezzar* might have spoken all this without any such great offence as was taken at it (for he said no more, but that it was a fair house, and that he builded it, and that he erected it for his honour) seeing many under Princes delight in worse vanities than fair buildings, and speak vainer often in a week. Therefore when you see how it displeaseth God, to vaunt of these earthly things, or to impute any thing to our selves, think what shall be the doom of great sins: If *Nebuchadnezzar* became like a beast, and lodged in the wilderness for his pride, they which bear pride, and covetousness, and lust, and wrath, and malice in one

one breaſt, ſhall lodge in hell, and become like Devils, becauſe they are like beaſts already. Therefore let this be inſtead of *Daniels* warning; If God did take ſuch ſtrait account of *Nebuchadnezzar* for his dream, what he had profited by it; what account will he take of us, what profit we have made by *Nebuchadnezzar*'s fall and puniſhment.

Thus you have heard what the voyce ſpake from earth; now you ſhall hear what the voice ſpake from heaven; for it followeth *While the word was in the Kings mouth, a voice came from heaven, and ſaid O King, to thee be it ſpoken, thy Kingdom ſhall be taken from thee, &c.* God will warn him no more by dreams nor by Prophets, as he did: but his judgments ſhall ſpeak. Here is fulfilled that which *Elihu* ſaith to
Job 33. 14. *Job, God ſpeaketh once, and twice by dreams, and viſions in the night, and man ſeeth it not: at the laſt God openeth his eyes, by the corrections which he had ſealed*: ſo God ſpake unto *Nebuchadnezzar*, firſt by dreams, and after by his Prophets, and *Nebuchadnezzar* regarded it not: at laſt God openeth his eyes by corrections, which he had ſealed up, that they ſhould not touch him, if any other meſſenger could bring him. As the holy Ghoſt doth note the time when *Nebuchadnezzar* ſpake in his Palace: ſo he noteth the time when God ſpake from Heaven, *Even while the words were in the Kings mouth*: as though he ſhould ſay, God anſwered before he looked for it, when he thought God had been as far from him, as he was all the year before. Thus God lay (as it were in his ſcout) to watch when he ſpake treaſon, and to apprehend him upon it: O *Nebuchadnezzar*, thou haſt vaunted theſe twelve months ſince I warned thee, I made as though I heard not, but ſuffered thee to do and ſpeak thy pleaſure: and vaunteſt thou ſtill? Surely thou ſhalt eſcape me no longer, I will not hear one word more againſt my honour. So he cutteth him off while the words were in his mouth, and pronounceth the word of judgement againſt him.

The firſt note in this verſe, is the time when God ſpake from Heaven. *Pride* (ſaith *Salomon*) *goeth before the fall*: ſo when Pride hath ſpoken, then Judgment ſpake, even while the proud word was in his mouth. See how God ſhews that theſe brags offended him, and therefore he judges while he ſpeaks. How ſhort is the triumph of the wicked? When they begin to crow, God ſtoppeth their breath; and Judgment ſeizeth upon them, when they think no danger neer them. So when *Belſhazzar* was in his mirth with his Nobles, the fearful hand wrote his doom upon the wall, and preſently his mirth was changed into ſadneſs, that he became as one that was ſtrucken with a palſie: ſo while *Herod* vaunted himſelf, and the people honoured him like a God, the Angel of God ſmote him upon his throne, and immediately he was devoured of worms in the face of them

them which honoured him: ſo while the Philiſtins were triumphing and banqueting, *Sampſon* pulled the Temple upon their heads: ſo when the men of *Ziglag* were feaſting and danceing, *David* came upon them and ſlew them: when the *Iſraelites* were at their Manna and Quails, even while the meat (ſaith *David*) was yet in their mouths, God took away their lives: when *Jobs* children were making merry one with another, the wind came and blew down the houſe: while the old world was marrying and giving in marriage, the floud came and drowned them: while the Steward was recounting with himſelf, and thinking that his maſter knew not what policy was in his heart, ſuddenly his Lord called him to an account: while the churl was muſing of his barns full of corn and ſaying to himſelf, Be merry, my ſoul, that night his ſoul was taken from him: ſo while we ſin and think nothing of it, our ſins mount up to Heaven, and ſtand at the bar, and call for vengeance againſt us? how ſoon *Abels* blood cried for vengeance of *Cain*! We cannot ſin ſo quickly, but God ſeeth us as quickly. How many have been ſtricken while the oath hath been in their mouths? as *Jeroboam* was ſtricken while he ſtruck, that they might ſee while they were ſtricken, and yet all this will not keep us from ſwearing. Though a man ſin often, and ſteal his ſins, as it were, without puniſhment, yet at laſt he is taken napping, even while the wickedneſs is in his hand, and his day is ſet when he ſhall pay for all, whether it be after twelve months, or twelve years, when it cometh it will ſeem too ſoon. Therefore once again let this be inſtead of *Daniels* warning: If God did take ſo ſtrait account of *Nebuchadnezzar*, how he had profited by his dream; what an account will he take of us, how we have profited by *Nebuchadnezzars* puniſhment? Here I end.

THE

THE FALL OF KING Nebuchadnezzar.

Dan. 4. 31, &c.

31. *While the word was in his mouth, a voice came from Heaven, saying, O King* Nebuchadnezzar, *to thee he it spoken, thy kingdom is departed from thee.*

32. *And they shall drive thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee to eat grass with the Oxen, and seven times shall pass over thee, until thou knowest that the Most High God heareth rule over the kingdom of men, and giveth it to whomsoever he will.*

33. *The very same hour was this thing fulfilled upon* Nebuchadnezzar, *and he was driven from men, and did eat grass as the Oxen, and his body was wet with the dew of heaven, till his hairs were grown as Eagles feathers, and his nails as birds claws.*

FROM the 26 Verse to the end of this Chapter, is laid down the pride, fall, and restitution of *Nebuchadnezzar*. The two first Verses are like a Banner of his pride, which sheweth him in his ruffling as it were in the air, before he knew God or himself. The three next Verses are the discovery of his shame, which shew him in his misery, as it were grovelling on the ground, after God hath

hath cooled his courage. The four last Verses are the celebration of his recovery, which shew him in holiness as it were wrapt into Heaven, and singing with the Saints for joy, that God had brought him unto his knowledg, though it were through shame and trouble, and loss of all that he had seven years together. Of his pride we have heard already; yet because we are friends to Vices, as we are to Men, so long as they prosper and flourish; but when they decay and fall, then we shrink away, and are ashamed of them: so it may be, If ye could see Pride take a fall, though ye love her well, yet ye would forsake her like a Bankrupt, when ye see that she can pleasure you no longer.

Therefore you shall see *Nebuchadnezzar* upon his feet again, before you beheld him upon his knees, that when you see what a King he was in his Galleries, and after find his servants in his Palace, and his subjects in his throne, and himself like a Beast in the Wilderness; God may give you hearts to think a little of this sin, what it is which cost so deer, and is so common now in every house, as it was then in the Kings Court.

After twelve months (saith *Daniel*), that is, Twelve months after God had warned this King by dreams, and by *Daniel*, to repent his sins, he was strutting in his Galleries, and thought what sin should be next, as though he had never heard of Dream or Prophet. By this computation of sin, wherein the Months are observed so exactly, how long *Nebuchadnezzar* rebelled after he was warned, *Daniel* shews what reckoning God keeps of our months, and weeks, and days, which he gives us to repent as he did *Nebuchadnezzar*, and what an account we shall make of them, as *Nebuchadnezzar* did, though we count no more of our age, than the Child doth of his youth, and have done no more of our task at twenty, than when we were but ten; nor at thirty, than when we were but twenty; nor at forty, than when we were but thirty; yet we shall give account of more hours in the day of Judgment, and it shall be heavier to the old, than young; to you which have the word, than they which want it; and there is a great odds between *Nebuchadnezzar* and us; for he which challenged *Nebuchadnezzar* for twelve months since he was warned, may challenge us of twelve years since we were warned; and yet we look not for so great punishment as fell upon *Nebuchadnezzar* for twelve months. *Daniel* names there twelve months, as though he would speak of a great matter; and shews how worthy *Nebuchadnezzar* was to be punished, because he might have reformed his life since he was warned: for there were twelve months between his dreams and his punishment. But that year wherein he had so many warnings and teachings, was as vain as the rest, and vainer than the years before: for now he should have been a mourner like the King of *Nineveh* when

Jonas threatned destruction unto them; but like a Victor of a Countrey returned from battel to solemnize his triumph, first he decked his Palace as brave as himself, and then he walks his stations in it; and when he hath set all things before him which might make him forget God; and like a Serpent that would burst unless he discharged some of his poyson, he breaketh out, and said, *Is not this great Babel, which I have built by the might of my power, for the honour of my majesty?* Wherein observe, first, what a glorious opinion this vain King had of his vain buildings. Secondly, how that he names himself the founder of them, as though he had done all without an help. Thirdly, That in all his works he sought nothing but vain-glory, as he witnesseth against himself, saying, *which I have built for the honour of my majesty*: not for the honour of Gods Majesty, but for the honour of *my majesty*. So first, that which he should have contemned, as Christ did the beauty of the Temple, he admired it; and nothing seemed so glorious to him, as that which made him shameful to God. Secondly, That City which was built by *Semiramis*, he arrogateth to himself, and never joyned the chief Work-master with him, but saith, *which I have built by the might of my power*, when he should have said, by the might of Gods power: *for unless God build the house, the builder* (saith *David*) *buildeth but in vain*. Lastly, That which he should have built for the honour of God, as the man built a Chamber for the Prophet; he builded for his honour, as our *Nebuchadnezzars* do. Therefore when all his pleasures were prepared like a Feast, and he came to sit down at the Banquet, it hapned to him as to the Churl in the Gospel, after he had filled his Barns, when he came to sing in his heart, *Be merry my soul*; that night his soul was taken from him, and the Devils made merry with it in Hell: so he had feathered his nest, and began to crow upon his roost, *Is not this great Babel, &c?* As if he should say, Now *Nebuchadnezzar* make thee merry: That hour his Honour was taken from him; for a voice came down from Heaven, like the terrible hand which wrote upon the wall when *Belshazzar* sate at his Banquet, and dasht his pride upon such a rock, that within an hour all his pomp, and pleasures, and treasures, suffered such a shipwrack, that his fall was more admired of all, than his glory and buildings were admired of himself. Thus all the joy, and pleasure, and glory of pride, are spoken with a breath, and stopt with another.

You have heard what the voice spake from earth; now ye shall hear what the voice sounds from heaven. These three verses following declare this Kings fall, when, and how, and from whom it was: *While the words were yet*, &c. there is the time. *A voice*, &c. there is the Judg, *&c. O King*, &c. there is the arraignment. *Thy kingdom*, &c. there is the judgment. *He was driven from men, and lived with beasts in the wilderness, till his hairs were grown like Eagles feathers*; There is

is the execution and manner of his punishment. First of the time, *While*, &c.

As *Daniel* observed the time when *Nebuchadnezzar* sinned, so he observed the time when *Nebuchadnezzar* is punished; as if God had lien in wait to catch him in his words, and take him at the trip, even as he watched *Lot*'s Wife when she looked back, and transformed her into a pillar of salt, so soon as she looked behind her: so now the Lord lay as it were in the scout, to watch when *Nebuchadnezzar* spake treason, and to apprehend him upon it; *O Nebuchadnezzar*, thou hast vaunted these twelve months since I warned thee, and I made as though I heard not, but suffered thee to do and speak thy pleasure; and vaunteſt thou still? Surely thou shalt escape me no longer, I will not hear a word more against mine honour. So he cut him off while the words were in his mouth, and propoundeth the words of judgment against him. If you mark the time when the voice spake from Heaven, you may see three Wisdoms of God: First, God takes him in his fault, that he might see his fault, as *Jeroboam* was stricken when he struck the Prophet, that he might know why he was stricken. Then he takes him suddenly, because he contemneth his warning, as the fire came upon *Sodom* while they contemned *Lots* warning. Thirdly, God takes him where he is pleasanteſt, and luſtieſt, and safeſt, in his Palace, which was like a Castle, as he took *Herod* when his guard stood by him, that he might see that nothing can guard him from God, but God must guard him from danger, or else Princes be not safer than subjects: so though a man sin often, and steal his sins as as it were without punishment, yet at the last he is took napping while the wickedness is in his hand, as the Jews were while the Quails were in their mouths, and his day is set when he shall pay for all, whether it be after twelve months, or twelve years, whensoever it cometh, it will seem too soon. Vengeance doth stay till sin be ripe, and watch the time when they are most occupied, then judgment steps forth, like the Angel to stop *Balaam* in his way, because the punishment is more grievous and terrible when they look not for it (for the worst that is, wish like *Balaam, to dye the death of the righteous*) therefore God will cross them in that: though they prosper always before, yet their ends shall be a kind of judgment upon all their life, and a propheſie of torment, for all men to see what become of the wicked after death, that they may fear to be like unto them: As when we see some fall down under the Table while they sit swilling at the wine, some strucken dumb in the Pulpit while they preach untruths, even as the *Philistines* were slain while they feasted, and as *Herod* was ashamed while he vaunted, and as *Jeroboam* was stricken while he struck. What doth this teach us, but that our sins depart from us so soon as they are done, unto the Judg, and there they accuse us, as *Cains*

1 King. 13.

Gen. 19. 24.

Acts 12. 23.

Numb. 11. 33.

Numb. 22. 22. and 23. 10.

1 King. 13. 4.

Gen. 4.

Rev. 3. 15. Mat. 26. 14, 15, 16.

murther cryed out againſt him, ſo ſoon as he ſlew his brother; *I know thy works*, ſaith God: he may ſay, I know thy works and thy thoughts too; for *Judas* could not go ſo cloſely about his treachery, but that Chriſt did know when the thought entred into his heart, and heard when he conferred alſo with the Scribes, and ſaw likewiſe when he took the bribe, though he kept a time to puniſh him, as he ſaith, *Pſal.* 37. verſ. 2. *When I ſee a convenient time then will I execute judgment.*

Now the time was come when this King ſhould be made an example unto all other Kings after him, to amend their lives, and reform their realms, when as the Prophet cometh from God unto them to tell them what they ſhould do. When dream and *Daniel* had done what they could, now God calls forth his judgments, and bids them ſee what they can do, and commands them to chaſe *Nebuchadnezzar*, until he have loſt his kingdom, until he be driven out of his Palace, until he be fled into the Wilderneſs, until he be degenerate like a beaſt, until his Subjects, and Servants, and Pages, make their ſport, and gazes and wonder at him, like a fool which goeth unto the Stocks, or a treſpaſſer, which is gazed at upon the Pillory: ſo the King was debaſed, when God heard him but vaunt of his buildings. Therefore let us take heed and be careful, after what ſort we ſpeak, and what words ſlip from us, leſt God take us in our lies, or oathes, or ſlaunders, or ribauldry, as he took *Nebuchadnezzar* when his tongue walked without a bit: for if he had ſuppoſed that God had been ſo near, and that he would have anſwered him as he did, he would have held his peace, and laid his hand upon his mouth, rather than pay ſo dear for a vain word, which did him no good when it was ſpoken.

The ſecond note is of the Judge, *A voyce came down from Heaven*: the controlling voyce came down from Heaven; God is moſt offended with our ſin: for *Nebuchadnezzar* might have ſpoken more than this, before any other man, and no man could controle him becauſe he was King; and Kings delight in greater vanities than buildings, yet no man ſaith, Why doeſt thou ſo? becauſe *Salomon* ſaith, *He which reproveth a matter ſeparateth the Prince*: that is, he which tells Princes their faults, maketh them his enemies: therefore ſince *John Baptiſt* dyed, only God is left to reprove almoſt all that ſin by authority, yet there is one in Heaven hath an ear and a tongue, and checketh the King as boldly as ever the King checketh his ſubjects. When the voyce from earth ſpake vainly, the voyce from Heaven ſpake Judgement. Here is the King of Heaven againſt the King of earth, the voyce of God againſt the voyce of man: a Divine wrath warring with a humane pride: the fire is kindled, woe to the ſtubble. The Lord of Hoſts is in arms againſt the Lord of *Babel*, and begins to lay hands on him, and to thruſt him out of his Throne. Firſt, he rattles him like a thunder, *O King Nebuchadnezzar*; as if he ſhould ſay, For all

all thou art a King, thou ſhalt ſee whether another be above thee; now guard thy perſon, now defend thy honour, for he whom thou haſt deſpiſed, threatneth to take thy Kingdom from thee: go now and walk in thy Galleries, fetch one turn more before thou be turned out of door, and walk with the beaſts in the Forreſt.

Now he comes to the arraignment, and calls him to the Bar, *O King Nebuchadnezzar, to thee be it ſpoken.* He was never called King with leſs reverence, nor had ſuch pay for ſin in all his reign. God gives him his title, and he tells him his lot; he calls him King, but without a Kingdom; as if he had ſaid, Late King of *Babel*, hold up thy hand. Here a King is arraigned in his own Kingdom, and no evidence given againſt him, but as though he had witneſſed againſt himſelf, as all ſinners do, God condemneth him out of his own mouth; and to open his ears, he calleth him by his own name, *O King Nebuchadnezzar*, as the priſoner is called when he holds up his hand at the bar. Then he pronounceth the judgment, *To thee be it ſpoken*, to thee which advanceſt thy ſelf like God; to thee which wouldeſt not take heed by thy dream; to thee which wouldeſt not be warned by the Prophet, to thee which didſt all for thine own honour. Now hearken to thy judgment, *Thy Kingdom is departed from thee*; thou ſhalt be driven out of thy Palace; they which ſhould honour thee ſhall expulſe thee, thou ſhalt reign with the beaſts in the deſert, there ſhall be thy dwelling ſeven years, go now and ſtalk in the woods, as thou diddeſt in thy Palace, and when thou art among the Lyons, and Wolves, and Bears; look upon *Babel* which thou haſt built.

How doth this ſpeech differ from *Nebuchadnezzars* ſpeech? his words were but words, but Gods words were, *He ſpake and it was done*; For in the ſame hour that which was ſpoken was done (ſaith *Daniel*) and whatſoever the voice threatneth unto our ſins, or unto the ſinner, ſhall be done at firſt or at laſt. To *Nebuchadnezzar* it was ſaid, *Thy kingdom ſhall be taken from thee*: To us it is ſaid, thy life ſhall be taken from thee. To him it was ſaid, *Thou ſhalt be thruſt forth into the deſart*: To us it is ſaid, Thou ſhalt be thrown forth into darkneſs. To him it was ſaid, *Thou ſhalt be like beaſts*: To us it is ſaid, Thou ſhalt be like the damned. Sha'l not the voyce ſpoken to us be remembred with God, as well as the threatnings menaced to him?

This voice came from Heaven, and therefore it ſpake home; not like them which glide by the faults of Princes, and whiſper behind their backs, as though they would reprove them if they durſt, but for fear leſt the Prince, or Counſeller, or Judge, or Magiſtrate ſhould take it as he means it, and think that he aims at them: which makes them ſpeak in Parables, as though they would caſt a veil over their reproof, and eat their meſſage before they have ſpoken it. The Holy Ghoſt teacheth us here to reprove, ſo that whoſoever ſinneth may know that thou ſpeakeſt to him. He which ſpeaketh from Heaven

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Rev. 3. 15. Mat. 26. 14, 15, 16.

murther cryed out againſt him, ſo ſoon as he ſlew his brother; *I know thy works*, ſaith God: he may ſay, I know thy works and thy thoughts too; for *Judas* could not go ſo cloſely about his treachery, but that Chriſt did know when the thought entred into his heart, and heard when he conferred alſo with the Scribes, and ſaw likewiſe when he took the bribe, though he kept a time to puniſh him, as he ſaith, *Pſal.* 37. verſ. 2. *When I ſee a convenient time then will I execute judgment.*

Now the time was come when this King ſhould be made an example unto all other Kings after him, to amend their lives, and reform their realms, when as the Prophet cometh from God unto them to tell them what they ſhould do. When dream and *Daniel* had done what they could, now God calls forth his judgments, and bids them ſee what they can do, and commands them to chaſe *Nebuchadnezzar*, until he have loſt his kingdom, until he be driven out of his Palace, until he be fled into the Wilderneſs, until he be degenerate like a beaſt, until his Subjects, and Servants, and Pages, make their ſport, and gazes and wonder at him, like a fool which goeth unto the Stocks, or a treſpaſſer, which is gazed at upon the Pillory: ſo the King was debaſed, when God heard him but vaunt of his buildings. Therefore let us take heed and be careful, after what ſort we ſpeak, and what words ſlip from us, leſt God take us in our lies, or oathes, or ſlaunders, or ribauldry, as he took *Nebuchadnezzar* when his tongue walked without a bit: for if he had ſuppoſed that God had been ſo near, and that he would have anſwered him as he did, he would have held his peace, and laid his hand upon his mouth, rather than pay ſo dear for a vain word, which did him no good when it was ſpoken.

The ſecond note is of the Judge, *A voyce came down from Heaven:* the controlling voyce came down from Heaven; God is moſt offended with our ſin: for *Nebuchadnezzar* might have ſpoken more than this, before any other man, and no man could controle him becauſe he was King; and Kings delight in greater vanities than buildings, yet no man ſaith, Why doeſt thou ſo? becauſe *Salomon* ſaith, *He which repeateth a matter ſeparateth the Prince:* that is, he which tells Princes their faults, maketh them his enemies: therefore ſince *John Baptiſt* dyed, only God is left to reprove almoſt all that ſin by authority, yet there is one in Heaven hath an ear and a tongue, and checketh the King as boldly as ever the King checketh his ſubjects. When the voyce from earth ſpake vainly, the voyce from Heaven ſpake Judgement. Here is the King of Heaven againſt the King of earth, the voyce of God againſt the voyce of man: a Divine wrath warring with a humane pride: the fire is kindled, woe to the ſtubble. The Lord of Hoſts is in arms againſt the Lord of *Babel*, and begins to lay hands on him, and to thruſt him out of his Throne. Firſt, he rattles him like a thunder, *O King Nebuchadnezzar*; as if he ſhould ſay, For all

all thou art a King, thou ſhalt ſee whether another be above thee; now guard thy perſon, now defend thy honour, for he whom thou haſt deſpiſed, threatneth to take thy Kingdom from thee; go now and walk in thy Galleries, fetch one turn more before thou be turned out of door, and walk with the beaſts in the Forreſt.

Now he comes to the arraignment, and calls him to the Bar, *O King Nebuchadnezzar, to thee be it ſpoken.* He was never called King with leſs reverence, nor had ſuch pay for ſin in all his reign. God gives him his title, and he tells him his lot; he calls him King, but without a Kingdom; as if he had ſaid, Late King of *Babel*, hold up thy hand. Here a King is arraigned in his own Kingdom, and no evidence given againſt him, but as though he had witneſſed againſt himſelf, as all ſinners do, God condemneth him out of his own mouth; and to open his ears, he calleth him by his own name, *O King Nebuchadnezzar*, as the priſoner is called when he holds up his hand at the bar. Then he pronounceth the judgment, *To thee be it ſpoken*, to thee which advanceſt thy ſelf like God; to thee which wouldeſt not take heed by thy dream; to thee which wouldeſt not be warned by the Prophet, to thee which didſt all for thine own honour. Now hearken to thy judgment, *Thy Kingdom is departed from thee*; thou ſhalt be driven out of thy Palace; they which ſhould honour thee ſhall expulſe thee, thou ſhalt reign with the beaſts in the deſert, there ſhall be thy dwelling ſeven years, go now and ſtalk in the woods, as thou didſt in thy Palace, and when thou art among the Lyons, and Wolves, and Bears; look upon *Babel* which thou haſt built.

How doth this ſpeech differ from *Nebuchadnezzars* ſpeech? his words were but words, but Gods words were, *He ſpake and it was done*; For in the ſame hour that which was ſpoken was done (ſaith *Daniel*) and whatſoever the voice threatneth unto our ſins, or unto the ſinner, ſhall be done at firſt or at laſt. To *Nebuchadnezzar* it was ſaid, *Thy kingdom ſhall be taken from thee:* To us it is ſaid, thy life ſhall be taken from thee. To him it was ſaid, *Thou ſhalt be thruſt forth into the deſart:* To us it is ſaid, Thou ſhalt be thrown forth into darkneſs. To him it was ſaid, *Thou ſhalt be like beaſts:* To us it is ſaid, Thou ſhalt be like the damned. Shall not the voyce ſpoken to us be remembred with God, as well as the threatnings menaced to him?

This voice came from Heaven, and therefore it ſpake home; not like them which glide by the faults of Princes, and whiſper behind their backs, as though they would reprove them if they durſt, but for fear leſt the Prince, or Counſeller, or Judge, or Magiſtrate ſhould take it as he means it, and think that he aims at them: which makes them ſpeak in Parables, as though they would caſt a veil over their reproof, and eat their meſſage before they have ſpoken it. The Holy Ghoſt teacheth us here to reprove, ſo that whoſoever ſinneth may know that thou ſpeakeſt to him. He which ſpeaketh from Heaven

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(as the voice did) must speak like *John Baptist* among the Publicans and Harlots, and Souldiers, as though he went from one to another, and said, this is spoken to thee, this is spoken to thee, this is spoken to thee. For unless we come near these mortal gods, and proud *Nebuchadnezzars*, as neer as *Elias* came to *Achab*, when he said, *It is thou that troublest* Israel, they will boast it over, and think that thou speakest not to them until thou speakest plainly, as the voice spake from Heaven, *To thee be it spoken.* And they must reform the matter, or else God will shew some judgment upon them, as he did here upon this great King *Nebuchadnezzar.*

Now the decree goeth forth, that *Nebuchadnezzar* shall be King no more, *Thy kingdom is departed from thee.* This is such a saying: as if *Nebuchadnezzar* had thought of it before, he would have wept when he vaunted, to think that his Honour was going from him, when he thought it was coming to him: and yet his Kingdom was not departed from him, and yet God saith, *Thy kingdom is departed from thee*, because the decree was past, which should as surely come to pass, as if it were past already. Therefore because we care not so long as the Prophet saith, we shall dye, we shall suffer, we shall answer, he leaveth *Shall*, and saith *Now*, as God said to *Abimelech*, *Thou art a dead man*, not *thou shalt dye but thou art dead*, which roused him more than if he had threatned him an hundred deaths, because he thought that he should dye presently: So the Holy Ghost is forced, as it were, to exceed and speak more than we think he should speak, for the hardnesso f our hearts, which hear like stones, and go like snails. If we have but a week to repent, we will defer it to the last day, that we may sin all the rest.

Therefore it was meet to say, *Thy kingdom is departed from thee*, That seeing his judgment should not stay, he should not stay his repentance. If this voice had said, *Thy* Babel *shall sink* as *Nimrods* Babel did, it seemeth he would have thought his honour buried; but when he was stript, not only of his Palace, but also of his Kingdom, what heavy news was this unto him, which thought himself equal with God, and now may not be a King? But when he was thrust among beasts to eat grass with oxen, what a downfall was this to be brought under all his subjects, which spake even now as though there were none but he: and now his servants servant would not be like unto him? So the King of Kings will be honoured of Kings, as they are of their subjects, or else he will tread upon their crowns, and they shall hear the same at last. *Thy kingdom shall depart from thee.*

Now followeth the execution of his judgment: for *Daniel* saith, *The same hour all this was fulfilled.* So he sheweth the order of it: as a prisoner is brought to the bar, and led to a gibbet, so the King was

was drawn from his throne, and turned into the wilderness, where he abode among wild beasts so long, *till his hairs were grown like Eagles feathers, and his nails like birds claws.* When God began he made haste, as it was long before he spoke, but when he spoke he did it, and effected in an hour all that the dream and the Prophet had foretold.

Then was fulfilled, *The pride of man shall bring him low:* Even in the hour that *Nebuchadnezzar* advanced himself more than before, in the same hour he was brought under all his subjects, all his servants and Pages, so he which setteth up can pull down, he which gave can take, he which made can destroy. Therefore let no man vaunt though he were a King, of his house, or land, or farm, or children, but know that he should have nothing, if God did not regard him more than others: and think when thou doest read this story, whether thou be not as proud of thy wealth, as *Nebuchadnezzar* was of his Palace; whether thou be not as proud of thy children, as *Nebuchadnezzar* was of his Kingdom; whether thou be not as proud of thy parentage, as *Nebuchadnezzar* was of his honour; whether thou be not so proud of thy learning, as *Nebuchadnezzar* was of his train. If thou be so proud, then God doth say no more, *O King to thee be it spoken*; but, O subject to thee be it spoken; these blessings shall be taken from thee. For, hath God taken no mans kingdom from him but *Nebuchadnezzars*? Hath he taken no mans office from him but *Judasses*? Hath he taken no mans riches from him but *Jobs*? How did *Antiochus*, and *Julian*, and *Herod*, and *Saul*, and *Athalia*, and *Jezabel*, and *Richard* the third go from their thrones, as if God had pulled them out by the ears? He had no respect to their persons, but used them like beasts, as he did *Nebuchadnezzar*, and fulfilled his threatnings: the candle of the wicked shall be put out. Therefore as Christ saith unto them which turn back, *Remember Lots wife:* so I may say to them which bear high minds, and proud looks, and stout words, remember king *Nebuchadnezzar*, how God resisted the proud. Now if any man long to be resolved, how this King was changed to a beast, he must not imagine any strange metamorphosis, or Popish Transubstantiation, as though his shape were altered, or his manhood removed, or that he put on horns and hoofs, as Poets feign of *Acteon*; for the voice doth not say, that he should become a beast, but that he should dwell with the beasts. *Daniel* doth not say, that his head, or arms, or legs were transformed: but that the hair of his head, and the nails of his fingers did grow like Eagles feathers, and like birds claws, as every mans hair and nails will do, if he do not pare them.

Lastly, *Nebuchadnezzar* saith not, that his shape was restored unto him, but that his understanding was restored unto him, all which declare, that he was not changed in body, but in mind, not in shape, but

but in quality. A ſavage mind came on him, like that which drave
Gen. 4. 12. *Cain* from the company of men, and he became like a Satyre, or wild man, which differeth not from a beaſt, but in ſhape: though he was not turned to a beaſt, yet this was a ſtrange alteration, to be ſo changed in an hour, that his Nobles abhorred him, his Subjects deſpiſed him, his Servants forſook him, none would company with him, but the beaſts. Conſider this, all that advance your ſelves againſt God; and deſpiſe his Word, as *Nebuchadnezzar* did. Take warning by a King, which even now walkt in his galleries, and his Nobles ſerved him in his Palace with all diſhes that the Air, or Sea, or Land could afford: now he is turned to graze and feed like an oxe with the beaſts in the wilderneſs. This was to ſhew, that God makes no more account of the wicked than of beaſts, and therefore the holy Ghoſt calleth them often by the name of beaſts; ſhewing how that ſin and pleaſure make them like beaſts: when they have abuſed their wits often, and perverted their reaſon, at laſt God taketh their underſtanding from them, and they become like beaſts, lothſome to themſelves and others: many ſuch beaſts we have ſtill like *Nebuchadnezzar*, who were fitter to live in the deſert among Lyons, where they might not annoy others, than in towns amongſt men, where they infect more than the plague. Thus if you have not conſidered the beaſtlineſs of ſin, look upon *Nebuchadnezzar* like a beaſt.
Gen. 4. 14. 1 Sam. 16. 14. If you would ſee the guilt of it, look upon wandring *Cain*. If you
Dan. 5. 6. would ſee the frenzy of it, look upon frantick *Saul*. If thou wouldeſt ſee the fear of it, look upon trembling *Belſhazzar*. If thou wilt
Heſt. 7. 10. ſee the ſhame of it, look upon *Haman* hanging upon his own gallows. If thou wilt ſee the end of it, look upon the Glutton frying
Luke. 16. 23. in hell. Theſe are the pictures of ſin, which God hath ſet for a ter-
Gen 19. 26. Joſh. 7. 29. ror before us: like the pillar of ſalt, or *Achans* ſepulcher to ſpeak to us. Take heed by thoſe: when I have warned you, as I warned them, I will puniſh you, as I puniſhed them. This is the Epitaph, as it were, which God ingraveth upon *Nebuchadnezzars* Sepulchre.

Be thou an example to Kings and Rulers for all the children of pride to beware how they ſet themſelves againſt him, who advanced them.

Thus he which ſets up, can pull down. Did not I ſend thee dreams to warn thee? Did not I ſend a Prophet to warn thee? If either of them would have ſerved, thou mighteſt have ruled ſtill, and walked in thy galleries, and feaſted in thy Palace, and judged upon thy throne, and died a King: but now thy Kingdom is departed from thee. Who would be like *Nebuchadnezzar*, now he is like a beaſt? If this Heathen was thus challenged for his warning, which had heard but one Prophet; we may tremble to think what we

we ſhall anſwer for our warnings, which have been threatned as often as the Iſraelites, and yet provoke the Lord while he ſerveth us, like thoſe which curſe the Sun, while it ſhineth upon them.

Thus you have ſeen the fall of Pride. Even now he ſaid, *Is not this great Babel?* Now he may ſay, is not this unhappy *Babel?* Even now he ſaid, *which I have built by the might of my power*; and now he may ſay, which I have built by the vanity of my pride: even now he ſaid, *for the honour of my majeſty*; now he may ſay, for the ruine of my Kingdom. Yet after this he roſe again and came to himſelf; and received his Kingdom, and honoured him which puniſhed him ſo. But the time will prevent me to ſpeak of his Reſtitution, therefore here I end.

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Restitution

OF

NEBUCHADNEZZAR.

Daniel 4. 34, &c.

34. *And at the end of those days, I* Nebuchadnezzar *lift up mine eyes unto heaven, and my understanding was restored unto me, and I gave thanks unto the most High, and I praised and honoured him that liveth for ever, whose power is an everlasting power, and his kingdom is from generation to generation.*

35. *And all the Inhabitants are reputed as nothing: and according to his will he worketh in the army of heaven, and in the inhabitants of the earth, and none can stay his hand, or say unto him, Why doest thou so?*

36. *At the same time I had my understanding restored unto me, and I returned to the honour of my kingdom; my glory, and my beauty was restored unto me, and my Counsellors, and my Princes sought unto me, and I was established in my kingdome, and my glory was augmented towards me.*

37. *Now therefore I* Nebuchadnezzar *praise and extol, and magnify the King of heaven, whose works are all truth, and his ways judgment, and those that walk in pride, he is able to abase.*

NOw are we come to his Restitution: First, *Nebuchadnezzar* was humbled, as God humbleth his enemies: now he is humbled as God humbleth his children; that although he had more honour than he had before, yet he is not proud of it as he was before, but crieth with the Prophet *David*, *Not unto me,*

Psal. 115. 2.

me, O Lord, not unto me, but unto thy name give the glory. So he which said, not only with heart, but almost with mouth too, There is no God; now with heart and mouth honoureth none but God: his pride and his fall *Daniel* declared, but when he came to his Restitution, he makes *Nebuchadnezzar* to speak himself, and give thanks in his own person, like a witness brought in to testify the truth of this wonderful story.

When the Prophet had shewed how this King vaunted and how he was debased for it: presently after he had spoken it, he calls in as it were the King himself, to witness his report, and declares how he was raised again, like a man which having received grace from a Prince or great person, is brought in before him to give thanks for his favour received, and then is dismissed.

In these verses two things shew themselves at the first view, that is, *Nebuchadnezzars* Restitution, and his Thankfulness in his Restitution. First, he sheweth the time when he was restored, in these words, *At the end of these days:* then he sheweth the manner how he was restored, in these words, *I Nebuchadnezzar lift up my eyes to heaven, and mine understanding was restored to me.* In his Thankfulness, first, he extolleth Gods power, in setting him up, and pulling him down, and raising him again: then he commendeth Gods justice and truth, which deserves to be praised for his judgments, as much as for his mercy: as though he rejoyced that God hath made him like a beast that he might dye like a man.

At the end of these days. As *Daniel* noted the time of his pride, when he walked in his Palace, to shew how pride grows out of buildings, and wealth, and apparel, and such roots: so he noteth the time of his fall; while the words were in his mouth; to shew that he was punished for his pride and ignorance, that he might know where to begin his conversion, and abate his pride: and when he had taken away the cause, then God would take away the punishment: so likewise he noteth the time of his Restitution, *At the end of these days*, that is, after seven years were expired; to shew how long the sickness of pride is in curing, and to shew how every thing was fulfilled which was prophesied, even to the point of time: for it was told him by *Daniel*, that he should be like a beast seven years: therefore *Nebuchadnezzar* is prompt as it were to confess the truth, and say as the Prophet said, *At the end of these days*, that is, at the end of seven years, I *Nebuchadnezzar* was restored to my kingdom, as *Daniel* told me. Yet another note is set upon this beast: Lest we should think that God only regardeth the season, and thinks seven years punishment enough for such a sin; he saith not barely, that his understanding and honour was restored unto him when seven years were ended; but that they were restored unto him when he began to lift up his eyes to Heaven: to shew that this blessing came from above,

and that he which had humbled him, had restored him again; as if he should say to all that are cast down with sickness, or poverty, or infamy, or any trouble whatsoever in body or mind; He which hath humbled you will raise you, as he hath done me: but you must look up unto Heaven, and lift up your hearts unto him, and then your understanding, and comfort, and wealth, and pleasure, and health, and liberty, and good name, and all, shall return unto you again: like *Jobs* Sheep, and Camels, and Oxen, in greater number than he had before. As all the blessings of God returned to *Nebuchadnezzar* when he looked up to Heaven: so they shall come back like a river upon you, when your eyes can go by these vanities, and look upon him, which looks upon you: or else seven and seven years shall pass over you, and you shall be never the better, but worse and worse: like *Saul*, which was vexed more and more, till he had killed himself.

Therefore as the *Jews* looked up to the brasen Serpent, which was a figure of Christ, when they would be healed, *Num.* 21. 8. so all that would recover that which they have lost, or obtain that which they want, *Nebuchadnezzar* doth teach them here to lift up their eyes to Heaven, from whence (saith Christ) cometh every blessing of man; *At the end of these days, I Nebuchadnezzar lift up mine eyes*, &c. Like a man which is wakened out of a long trance, now he began to stir and lift up his eyes: When the heart is once lift up, it will lift up the eyes, and the hand, and voyce, and all to Heaven: he which never looked up to Heaven so long as his comfort was upon the earth, now his mind is changed, his looks, and gestures, and speeches, and all are changed with it: As though God would shew a visible difference between the Spiritual and Carnal, even in their looks and gestures, as there is between a Child and an old man. The Spiritual minds are heavenly, and look up, because their joy is above: the Carnal minds are earthly, and look down like beasts, because their treasure is below. As the Serpent grovels upon the ground: so doth the Serpents seed, and hath not so much as the countenance of grace.

Gen. 3. 14.

Therefore by lifting up his eyes to Heaven, is signified that the time was come, which the Lord had set down, that he should be like a beast, until he had learned that lesson. *That the most High beareth rule over the sons of men.* Therefore *Nebuchadnezzar* sheweth that he hath learned his lesson. For he looked not up to Heaven to behold the Sun, the Moon, or the Stars, like an Astronomer: but thinking how he had set himself against Heaven, from whence came all his honour; in a godly shame, and holy anger toward himself, he turns his face from Earth to Heaven; to magnifie him which had humbled him, that so contemned him, which advanced him. Now he

he talks no more of his Palace, nor his Power, nor his Majesty; though it be greater than it was: but he looked above his own Palace, to another Palace; from whence that terrible voyce came down unto him, *Thy kingdom is departed from thee.* Which expresseth his contrite heart, and wounded spirit, how many passions battelled within: as if he should chide himself, and say, Unthankful man, my power ever descended from above, and I ever looked upon the earth; and mine honour came down from Heaven, and I never lift up mine eyes before: But now, saith he, go up my voyce, and my hands, and my eyes: how long will ye pore upon the earth, like a beast? so he lifted up his eyes unto Heaven. After he had lifted up his eyes, he beginneth to pray, and praise, and give thanks to God: which sheweth that he did not only lift up his eyes, but his heart too. For unless we can say with *David*, *I lift up my heart*, Psal. 25. 1. it is in vain to lift up eyes, or hands, or voyce, as the hypocrites do; because he which is a Spirit, will be worshiped in spirit, *Joh.* 4. Therefore *Mary* saith, *My heart doth magnifie the Lord*, Luk. 11. 46. As for the Infidels, and Idolaters, they have no hearty service; but their religion is like an Occupation, which is done with the body. For when we read of the sacrifice or prayers of the Idolaters and Infidels, we do not find, that they lift up their hearts to their Idols; but their hands, or their eyes, or their voyce, as the *Baalites* roared to *Baal*, 1 King. 18. 28. and the Mariners cried to their Sea-gods, *Jonas.* 1. 5. and the *Ephesians* shouted to *Diana*, *Acts* 19. 28. but the lifting up of the heart is the holy service, and alway appropriate unto God, which saith, *My son, give me thy heart*, Prov. 23. 26. Therefore now *Nebuchadnezzar* lifts up his heart to God; shewing that he had learned that lesson which God gave him seven years to study, that, *The most High beareth rule over the sons of men*, &c.

Now God thinks the time long enough: and as he reformed the ground after the Floud, with Fruit and Herbs, and Flowers again; so he reformeth *Nebuchadnezzar* with understanding, and beauty, and honour again. As when he repented himself, and said, I will drown the earth no more, *Gen.* 8. 21. so, I will chase *Nebuchadnezzar* no more; now he knows a King above him, he shall be a King again: now he seeks my honour, I will give him honour: now he magnifieth him which debased him, I will return to exalt him. So the voyce which thundred from heaven, *Thy kingdom is departed from thee*; sounds again, *Thy kingdom is restored to thee.* For it was not told that he should be like a beast until he died; but *until he knew that the most high beareth rule over the sons of men.* Therefore when he knew this, nothing could stay him from his kingdom, no more than they could stay him in it before. Thus the displeasure of God is but an *interim*, until we know something that we should know, and then

Nebu-

Nebuchadnezzar ſhall be King again; then the ſick man ſhall be whole again: then the bond-man ſhall be free again; then the poor man ſhall be rich again. His mercies are called everlaſting, becauſe they endure for ever, *Pſal.* 36. 1, 2. But his anger is compared to the Clouds, becauſe it laſteth but a ſeaſon. Whom he loveth he loveth to the end: but whom he ſcourgeth he ſcourgeth to repent; as *Hezekias* was ſick, until he wept; *Nebuchadnezzar* was baniſhed, but until he repented. Now the firſt cure of the Kings Reſtitution was of his mind: *Mine underſtanding* (ſaith *Nebuchadnezzar*) *was reſtored unto me.* To ſhew what an ineſtimable gift our underſtanding and reaſon is, whereby we differ from beaſts, for which we cannot be thankful enough; therefore he records it twice, as though his heart did flow with gladneſs, and his tongue could not chuſe but ſpeak often of it, as a man thinketh and ſpeaketh of that which he loveth. *Mine underſtanding was reſtored unto me, &c.* That which was firſt taken away was firſt reſtored again; which ſo ſoon as it was gone, he was counted a man no more, but a beaſt, As *David* ſaith, *Like Horſe and Mule which have no underſtanding*, Pſal. 32. 9. counting them which are void of underſtanding no better than Horſe and Mule. Therefore they which have loſt their underſtanding at the Taverns, as many here have done ſometimes, and they which underſtand not yet what is the book of God, are but Horſe and Mule, though they bear the vizors of men. After he had ſaid, *Mine underſtanding was reſtored to me*, he annexeth, *Mine honour was reſtored to me*, ſo he grew to a King again. As he was wont to put on one robe after another, when he was a King; ſo when God would make him a King again, firſt he puts upon him the robe of underſtanding, as it were the foundation of a King, like the princely ſpirit which came upon *Saul*, 1 *Sam.* 10. 9. And when he had a Princes heart, then God gave him a Princes power, and proclaimed like a voyce from Heaven, Nebuchadnezzar *King of Babel:* ſo glorioufly he roſe again like the Sun, with a triumph of his Reſtitution, and welcome of his ſubjects, like the ſhout which went before *Solomon*, 1 King. 1. 34. One would think when *Nebuchadnezzar* was a King, God would never have made him like a beaſt, nor after have made him a King again: for who would ſuffer a beaſt to rule over them ſeeing ſuch ſtomachs are in men, that they will hardly endure any Rulers? Therefore it is ſtrange, that theſe men would ſuffer one to rule over them that had been ſeven years like a beaſt; it is even as if one had lien ſeven years in the grave, and after came to challenge his houſe and goods from them which have it in poſſeſſion, and count it their own: I think ſuch a one ſhould have ſo cold a ſuit, that unleſs it were ſome few that loved him while he lived; he might go again to his grave for a houſe to dwell in: ſo no body looketh now for *Nebuchadnezzar*

nezzar to come out of the Wilderneſs; he was the unlikelieſt man in the world to be a King, after ſuch a change: but ſee what God can do, though all be againſt it, he which made a King like a beaſt, raiſed a King of a beaſt.

Mine underſtanding (ſaith Nebuchadnezzar) *was reſtored to me*, and more than that, *mine honour was augmented*, more than it was when I was ſo proud of it. As God turned his heart ſo he turned the hearts of his Nobles and people, that they received him for their King again, and ſought unto him, and reverenced him, for all the diſgrace which they had ſeen, which made them before to contemn him like a beaſt.

Here a wiſe man may ſtudy, and wonder, like *Eliſha*, when his Maſter was rapt to Heaven. For as though a ſnuff had been taken from the ground, and ſet in the candleſtick again, and ſhined brighter then it did before: ſo *Nebuchadnezzar* was raiſed from the duſt, and ſet in the throne: even now no man cared for him, and now no man dare diſpleaſe him: that which *Solomon* ſaith in *Pro.* 16. 17. *When the ways of a man pleaſe the Lord, he will make all his enemies at peace with him:* ſo when *Nebuchadnezzar* pleaſed the Lord, God gave him grace with men, and his glory was augmented. *My glory was increaſed, &c.* That is, he received not only his kingdom, and power, and honour again, but he received uſury of them. For this ſeven years baniſhment they had been put out ſeven years to the bank, for him to receive more when he came again; ſo when he ſought his own honour, honour departed from him, his Palace could not hold it, his treaſures could not redeem it, his guard could not ſtay it, but pride chaſed it away whilſt he followed after it. But when he ſought Gods honour, and cared not for his own, honour was increaſed, according to that, *I will honour them that honour me.* 1 Sam. 2. 30.

What would *Nebuchadnezzar* ſay to our *Nebuchadnezzars* (if he were living) which think it againſt their honour to ſeek Chriſts honour, and that if his kingdom went up, their kingdom ſhould go down, like *Herod*, which thought he could not be King if Chriſt ſhould reign; and the Phariſees, which thought they ſhould be deſpiſed, if Chriſt were regarded?

If *Nebuchadnezzars* honour came unto him for the honour which he gave to God: how long will their honour laſt, which eat and drink, give and take, ſet up and pull down, and do all that they do to honour themſelves? as *Nebuchadnezzar* built Babel, until that voyce came thundring from Heaven, *Thy Kingdom is departed from thee*, thy Office is departed from thee, thy Life is departed from thee. Some have exalted themſelves like *Nebuchadnezzar*, and are not fallen yet: ſome mounted up have fallen lower and lower, like *Balaam*, but they are not yet at the ground: they have ruled like beaſts,

longer

longer than *Nebuchadnezzar*, and yet look not up to Heaven, that they may be changed. Thus *Nebuchadnezzar* is welcome to his throne again.

Now he hath received grace, let us examine his Thankfulnes: If you mark how every thing comes in his order, you shall see a marvellous consequence observed both in his Fall, and Restitution. When he looked upon his Palace, then he waxed proud; when he waxed proud, then God threatned him; when he was threatned, then God banished him; when he was banished, then he lift up his eyes to Heaven; when he lift up his eyes to Heaven, his understanding came unto him; when his understanding came unto him, then he gave thanks to God: shewing us the use of our understanding, why God hath given reason unto men, *viz.* to serve him, and praise him upon earth. As *Nebuchadnezzar* worshipped God so soon as he came to his understanding; so we, as soon as we come to years of discretion, and begin to understand, we should begin a new life, and serve him whom all Creatures do serve with us, or else our understanding is in vain, and we are beasts still: for by this *Nebuchadnezzar* shews that he had understanding, and was like a man; because he gave praise to God, and was moved in heart to worship him which made him, according to that definition that *David* maketh of understanding, *Psal.* 111. *vers.* 10. *They which observe them have a good understanding.* They which observe the Commandements, have a good understanding; not they which speak of the Commandements, nor they which write of the Commandements, nor they which preach of the Commandements, but they which keep the Commandements, have a good understanding. The rest have a false understanding, a vain understanding, an understanding like that of the Scribes and Pharisees, which was enough to condemn them, but not to save them.

True understanding.

Know and doe.

By this every man should try his Wisdom: for so soon as understanding cometh to him, as it came to *Nebuchadnezzar*, it will extort prayer and obedience from him whether he will or no: therefore our *Nebuchadnezzars* are Beasts still, for this is no part of their understanding.

But he which can go beyond all in shifts and policy, is counted the wisest man in Court and City. Oh, if *Machiavel* had lived in our Countrey, what a Monarch should he be? to what honour and wealth, and power, and credit, might he have risen unto in short time, whether he had been a Lawyer, or a Courtier, or a Prelate? methinks I see how many fingers would point at him in the streets, as they do at his Apes, and say, there goeth a deep fellow, he hath more wit in his little finger than the rest in their whole body. You talk of Sectaries how fast they grow, and how fast they breed; I warrant you where any Sectary hath one Son, *Machiavel* hath a score; and those not the brats, but the fatlings of the Land; which if they had but a dram of religion for an ounce of their policy, they might go like Saints among men. But we speak to the belly that hath no ears.

Now let us see the parts of this Kings Confession, that we may see how his thankfulnes did answer to his sin. Before he had robbed God of his honour: now as though he came to make restitution, he brings praise, and thanks, and glory in his mouth.

First, he advanceth Gods Power, and saith, that *his kingdom is an everlasting kingdom:* in which words he confesseth that God was above him, because that his kingdom was not an everlasting kingdom, but a momentany kingdom, like a spark which riseth from the fire, and falleth into the fire again. Therefore he sheweth what a fool he was to vaunt of his kingdom, as though it were like Gods Kingdom, which lasteth for ever.

Secondly, he magnifieth the Power of God, and saith, that *God doth what he listeth both in heaven and earth*, and nothing can hinder him, or say unto him, *what dost thou?* under which words he confesseth again, that God was above him, because he could not reign as he lifted: for when he thought to live at his pleasure, he was thrust out at doors, and God said not to him, what doest thou? but, *Thy kingdom shall depart from thee:* therefore he sheweth what a fool he was to vaunt of his power, as though it had been like Gods Power, which cannot be checked.

Thirdly, he commendeth the Justice of God, and saith, that *his Works were all truth, and his ways were all Judgment.* Under which words, he confesseth again, that God was above him: for his ways were all errors, and his works were all sins, as the end proved. Therefore he shews what a fool he was, to vaunt of his works, as though they had been like Gods Works, which cannot be blamed: therefore he concludes, *I* Nebuchadnezzar, *praise, and extol, and magnifie the King of Heaven.* When he lighted upon the right string, mark how he harps upon it, and doubles it, and trebles it, like a Bond which is ratified with many words of like sence; so he ratifieth his Bond to God with many words of like meaning, *I will praise, and extol, and magnifie the King of Heaven:* as if he would praise him, and more than praise him. They which love with the heart, and repent from the bottom, praise and praise, pray and pray, give and give, serve and serve, that is, when they have served him, they are ready to serve him again.

Here is a Glass for all the children of Pride. First, look upon *Nebuchadnezzar*, you that are great men like *Nebuchadnezzar*. For

thus will God make his example of great men, becauſe they ſhould be examples to others. Many wicked men died in *Jury*, and ſcarce a man was by to ſee their end; but *Herod* was ſtricken before the people, that all might ſee, becauſe he was a wicked King. There were many in Babel as proud as *Nebuchadnezzar*, but none but *Nebuchadnezzar* was made like a beaſt, becauſe he was a proud King: ſo God doth ſtomach ſin in thoſe that bear his own perſon. As Princes uſe to pick thoſe that are principal and chief in Rebellion, to make them examples of terror to others, which were ring-leaders in the Treaſon: ſo God doth bend his ſhot againſt the Captains of his enemies, like the King of *Aram*, which charged his Souldiers, that they ſhould fight with none but againſt *Achab* the King, as it is written in 2 *Chro.* 18. 30. For as *Solomon* ſaith in *Prov.* 19. 25. *Strike the ſtrong, and the reſt will beware*: ſo juſtice ſhewed upon a Ruler, or great Perſonage, doth terrifie many. If we could but ſee one of our *Nebuchadnezzars* ſo degraded, it would make all the reſt better in their office, and think when they ſit in their Majeſties, as Queen *Hester* did, that their power is given them for the Church, and not againſt the Church. *Paul* being before *Feſtus* and *Agrippa*, wiſhed not unto the King *Agrippa*, more wealth, or more honour, or more riches, but more Religion, which is the greateſt want of Princes and Magiſtrates. They ſit in Gods Chair, and are called gods, but are not like God, but like Mammon, except their names and their crowns: peradventure a *David*, or a *Solomon*, a *Joſhua*, that is, a few that remember whoſe perſon they bear: the reſt are like *Saul*, and *Herod*, and *Nebuchadnezzar*, which know not from whom their Kingdoms come. *Nebuchadnezzar* built for his honour, and they build for their honour: *Nebuchadnezzar* gathered for his wealth, and they gather for their wealth: *Nebuchadnezzar* ſought after his pleaſure, and they ſeek after their pleaſure: *Nebuchadnezzar* vaunted of his power, and they vaunt of their power: what did *Nebuchadnezzar* which they do not, but repent, which they do not? I cannot wiſh them beaſts to do them good, like *Nebuchadnezzar*; becauſe it is a queſtion, whether they are not worſe than beaſts already: but if we drive them out of their Palaces to live like beaſts in the Wilderneſs, it were a good riddance, for there they ſhould do leſs harm: where now there proud Horns do gore others, and their hoof is up to ſtrike every one that is better than themſelves, which maketh many fly into the Wilderneſs from their Houſe, and Church, and Calling, leſt they ſhould fall into their clutches: The Lord which reſtored *Nebuchadnezzar* from the likeneſs of a beaſt, reſtore them to the likeneſs of men, or elſe fright them like *Nebuchadnezzar* to run from their rooms, that better may have their places.

Thus

Thus you ſee *Nebuchadnezzar* was made like a beaſt, that he might dye like a man, for he could never learn from whence his kingdom came, until he had been apprentice ſeven years unto the Croſs; and when he perceived who took his kingdom from him, then he perceived alſo who gave his kingdom to him, and learned his thankfulneſs in the Wilderneſs, when all the bleſſings were gone, which he ſhould have been thankful for. He thought that God was no body, until he became like no body himſelf; and then who but God? no power but of him, no honour but from him, his firſt honour came from God, as well as his laſt: but then he was like a beaſt which knew not his owner, like a babe which knew not his father, like an Image which knows not his maker, but now he knoweth from whom Kings reign, and hath learned to ſay thy Kingdom, as well as my kingdom, and is like to the Elders in the *Revelation*, which caſt down their Crowns before the Lamb.

Such a School-maſter is Affliction, to teach that which Prophets and Angels cannot teach. For the Prophet and his Dream had told him as much before, yet he could never ſay, the Lord hath given, before he did ſee how the Lord had taken. They ſay a friend is never known before he be loſt: ſo when God fled, then *Nebuchadnezzar* followed: but when God called, then *Nebuchadnezzar* contemned: when he hath all things he is unthankful, and when he hath nothing he beginneth to be thankful.

So we muſt learn Gods Love out of his Wrath, and ſpell his Goodneſs out of his Juſtice: therefore we preach Judgment unto you, to make you fly unto Mercy; we denounce the Law againſt you, to make you love the Goſpel; we ſhew you Hell, to make you ſeek Heaven. Becauſe we are like *Pharoah* his Sorcerers, though we receive never ſo much, yet we never ſay, the finger of God hath done this: but when he begins to plague us, then we cry, the finger of God hath done this: therefore if we will not be invited, it is good to be compelled. To conclude, he which made *Nebuchadnezzar* a King when he was like a Beaſt, is he which makes them rich which were poor, and he which makes them free which were bound, and he which makes them beloved which were hated, and he which makes them wiſe which were rude, and he which makes them whole which were ſick: they muſt ſtay a time, ſeven days, or ſeven weeks, or ſeven months, or ſeven years, as *Nebuchadnezzar* did, and when they are ready for it, it will come ſuddenly, as the Angels came to refreſh Chriſt ſo ſoon as he was hungry: yet a little while, a little longer comfort is on foot, and that goodneſs which is coming will come, as the Sun which was riſing is riſen: for as *Nebuchadnezzar* ſaid, mine honour was reſtored to me; ſo I am ſure many here may ſay, my right was reſtored to me, my liberty was reſtored to me,

my health was restored to me, my good name was restored to me, in less time than *Nebuchadnezzars* honour was. And what then? *Therefore I* Nebuchadnezzar *praise, and extol, and magnifie the King of Heaven, whose works are all truth, and his ways judgment, and those that walk in pride he is able to abase.* This is the conclusion of all Gods benefits; they which do not praise and extol the King of Heaven, are worse than *Nebuchadnezzar*.

Therefore let all which said in their hearts like *Nebuchadnezzar*, Is not this the House which I have built? Is not this the Land which I have purchased? Is not this the Money which I have gathered? Are not these the Children which I have begotten? say now with *Nebuchadnezzar*, for all, I praise, and extol, and magnifie the King of Heaven, which can take all again, as he did from *Nebuchadnezzar*.

Thus you have seen Pride, and Humility, one pulling *Nebuchadnezzar* out of his throne, the other lifting him unto his throne, whereby they which stand, may take heed lest they fall; and they which are fallen, may learn to rise again.

A

A dissuasion from

PRIDE,

And an Exhortation to

HUMILITY.

1 Pet. 5. 5.

God resisteth the proud, and giveth grace to the humble.

SAint *Peter* teaching every man his duty, how one should behave himself to another, exhorteth all men to be humble, and abstain from Pride: as though Humility were the Bond of all Duties, like a lift, which holdeth men in a compass; and Pride were the make-bate over all the World: to which *Solomon* giveth witness, *Prov.* 13. 10. saying, *Only by pride man maketh contention*: because Pride maketh every one think better of himself than of others, whereby he scorneth to give place to the other, and therefore when neither Party will yield as *Abraham* did to *Lot*, how should there be any peace? Thus Pride doth break the peace, and Humility doth set it again: therefore to toll men from Pride to Humility, as it were from the Concubine to the right Wife, the Apostle sheweth how God is affected to Pride, and what mind he beareth to Humility: *God resisteth the proud, and giveth grace to the humble*: as if he should whisper men in the ears, and say, Take heed how you com- Gen. 13. 8.

company with Pride, or give entertainment to her, for she is not *Cæsars* friend, the King counteth her his enemy, and all that take her part: she hath been suspected ever since the Angels rebelled in Heaven, and *Adam* sought to be equal with God: therefore his Majesty hath a stitch against her, as *Solomon* had to *Shemei*, and would not have her Favourites come in his Court, unless they hold down their Mace, stoop when they enter. But if you can get in with Humility, and wear the colours of lowliness, then you may go boldly, and stand in the Kings sight, and step to his Chamber of Presence, and put up your Petitions, and come to honour. For Humility is very gracious with him, and so near of his Council, that as *David* and *Solomon* say, he committeth all his secrets to her. This is *Peters* meaning, that the humble shall find grace with God and men: as we read of *David* and *John Baptist*, according to that in *Psal.* 1. *vers.* 4. *All things which he doth shall prosper*: but the proud shall be troubled and crossed, and when they would do best, they shall do worst; when they would grace themselves, they shall shame themselves: and God will be to them like the spirit of *Saul*, which tormented him wheresoever he went. This sentence is repeated again, *Jam.* 4. 6. The like sentence to this is in *Prov.* 3. 34. where he saith, *With the scornful he scorneth: but he giveth grace to the humble.* The like sentence is again in *Prov.* 16. 18. where he saith, *Pride goeth before destruction.* And in *Prov.* 15. 32. *Before honour goeth humility.* The like sentence is again in *Prov.* 29. 23. where he saith, *The pride of man shall bring him low, but the humble in spirit shall enjoy glory.*

Gen. 3. 1 King. 2. 35. Prov. 3. 32. Psal. 25.

The like sentence is again in *Luke* 1. 46. where the Virgin sings, *He hath put down the mighty from their seat, and hath exalted the humble and meek*; that as it were by two or three witnesses, Pride might be condemned, and Humility acquainted. One is to God like *Jacob*, of whom he saith, *Jacob have I loved*: the other is to God like *Esau* of whom he saith, *Esau have I hated.* *Isaac* loved *Esau* because he loved venison, but *Rebecca* loved *Jacob*, because he was loved of God. So the proud are in the Kings Court, because they seek honour; but the humble are in Gods Courts, because they contemn honour. As he saith in *Prov.* 3-34. *With the froward he will shew himself froward*: So he threatneth here, that with the proud he will shew himself proud, that is, if they challenge, he will defend: if they will provoke him, he will resist them: if they will climb higher than their compass, he will pull them lower than their will.

Rom. 4. 13. Mal. 1. 3. Gen. 5. 8.

Peter speaks of the proud, as if they did challenge God like champions, and provoke him like rebels, so that, unless he did resist them, they would go about to deprive him of his rule, as *Corah*, *Dathan*, and *Abiram* undermined *Moses*. For so the proud man saith, I will be like the highest, and if he could, above the highest too. This is the

Numb. 16. 2. Esay. 14.

the creature that was taken out of the dust, and so soon as he was made, he opposeth himself against that Majesty, which the Angels adore, the thrones worship, the Devils fear, and the Heavens obey. How many sins are in this sinful World? and yet as *Solomon* saith of the good wife, Prov. 31. 29. *Many daughters have done vertuously; but thou surmountest them all*: So I may say of Pride, many sins have done wickedly; but thou surmountest them all: for the wrathful man, the prodigal man, the lascivious man, the surfetting man, the slothful man, is rather an enemy to himself than to God; the envious man, the covetous man, the deceitful man, the ungrateful man, is rather an enemy to men than to God: but the proud man sets himself against God, because he doth against his laws, he maketh himself equal with God, because he doth all without God, and craves no help of him: he exalteth himself above God, because he will have his own will, though it be contrary to Gods will. As the humble man saith; *Not unto us Lord, not unto us, but to thy name give thy glory*, Psal. 115. 1. so the proud man saith, Not unto him, not unto him, but unto us give the glory: like unto *Herod*, which took the name of God, and was honoured of all but the worms, and they shewed that he was not a God but a man, Act. 12. 21. Therefore the proud men may be called Gods enemies, because as the covetous pull riches from men, so the proud pull honour from God. Beside, the proud man hath no cause to be proud, as other sinners have, the covetous for riches, the ambitious for honour, the voluptuous for pleasure, the envious for wrong, the slothful for ease: but the proud man hath no cause to be proud, but Pride it self, which saith like *Pharoah*, *I will not obey*, *Exodus* 5. 2. Therefore God is specially said to resist the proud; because the proud resist him. Here is Heaven against Earth, the Creator against the Creature, the Father against the Son, the Lord against the Servant, the Prince against the Subject: who is like to win the field? *If the Lord justifie* (saith *Paul*) *who shall condemn?* so if the Lord resist, who shall defend? If his law come with thunder, and lightning, and tempest, with what terrour will he come himself? It was but a brag, when the King of *Judah*, proclaimed war against the King of *Aram*, and said, *No man shall deliver them out of my hands*: but it is true when God saith, No man shall deliver them out of my hands. Therefore the author to the Hebrews saith, *It is a fearful thing to fall into the hands of God*: for he ever overcometh. Therefore when the *Egyptians* perceived that God fought against them, they cryed, *We will fly, we will fly, for God fighteth against us*, *Exo.* 14. 25. So the proud may cry, I will fly, I will fly: for God fighteth against us. When the King of *Juda* proclaimed war against the King of *Israel*, the King of *Israel* returned answer, that the Thistle rebelled against the *Cedar*, 2 *King.* 14. 9.

Gen. 2. 7. 2 King. 1. 19. Heb. 10.

and

and yet there was but King against King : a man against a man : how much rather may the King of Heaven answer this proud earth, the
1 Sam. 17. 2. Thistle rebelleth against the Cedar? The Giant durst challenge but one of the host of *Israel:* but the Lord challengeth all the host of Pride. Even as he giveth grace to all that are humble : so he resisteth all that are proud. It had bin too heavy for them, if he had said, the Lord doth not care for them: for Gods care preserveth us, and our own care doth but trouble us: but to say that the Lord doth re-
Rev. 12. 7. sist them; is as if *Michael* should denounce war with the Dragon, till he hath cast him into the pit: this is a marshal word, and comes with arms and weapons upon them. If a man should see a Lyon come upon him, would he not start? If he should see a Gyant, come against him, would he not fear? But now the Lord of hosts, the Lyon of *Juda*, which destroyed the Giants, is up in arms to resist the
Psal. 49. 18. proud: and the proud fear not so much as the humble, *God resisteth the proud, and giveth grace to the humble:* but the World resisteth the humble, and giveth grace to the proud, as *David* notes. Men will praise thee, not when thou reformest thy self to God, but when thou doest form thy self to thy lusts, that is, they which will be strutters, shall not want flatterers, which will praise every thing that they do, and every thing that they speak, and every thing that they wear, and say it becomes them well to wear long hair; that it becomes them well to wear bellied doublets: that it becomes them well to jet in their going; that it becomes them well to swear in their talking. Now, when they hear men sooth them in their follies, then think they, we have nothing else to commend us, if men will praise us; for our vanities, we will have friends enow; so the humor swelleth, and thinks with it self, if they will look upon me when I do set but a stout face upon it, how would they behold me if I were in apparel? If they do so admire me in silks, how would they cap me and courtesy me, and worship me, if I were in velvets? If I be so brave in plain velvet, what if my velvet were pinckt, or cut, or printed? So they study for fashions, as Lawyers do for delays, and count that part naked which is not as gaudy as the rest; till all their body be covered
Psal. 37. 6. over with pride, as their mind with folly. Therefore *David* saith, that Pride is as a chain unto them, that is, it goeth round about them like a chain, and makes them think that all men love them, and praise them, and admire them, and worship them for their bravery. Therefore as *Saul* said to *Samuel, Honour me before this people:* So the proud man saith to his chain, and his ruffs, and his pinks, and
Dan. 4. his cuts, Honour me before this people. All that he speaketh, or doeth, or weareth, is like *Nebuchadnezzars* Palace, which he built for his honour. This is their work so soon as they rise, to put a pedlars shop upon their backs, and colour their faces, and prick their ruffs,

ruffes, and frisle their hair: and then their days work is done: as though their office were to paint a fair image every morning, and at night to Blot it out again. From that day that pride is born in the heart of man, as the false Prophets were schooled to speak as the King would have them; so their eyes, and feet and tongues are bound to speak, and look, and walk, as the proud heart doth prompt
2 King. 21. 3. them. If God were in love with fashions, he were never better served than in this age: for our World is like a Pageant, where every mans apparel is better than himself. Once Christ said, that soft
Mat. 11. 8. clothing is in Kings Courts: but now it is crept into every house: then the rich Glutton jetted in Purple every day, but now the poor
Luke 16. unthrift jets as brave as the Glutton, with so many circumstances about him, that if ye could see how Pride would walk her self, if she did wear apparel, she would even go like many in the streets: for she could not go braver, nor look stouter, nor mince finer, nor set on more laces, nor make larger cuts, nor carry more trappings about her, than our ruffians and wantons do at this day. How far are these fashions altered from those Leather Coats which God made in Paradise?
Gen. 3. 21. If their bodies did change forms so often as their apparel changeth fashions, they should have more shapes than they have fingers and toes. As *Jeroboams* Wife disguised her self that the Prophet might
2 King. 14. 2. not know her; so we may think that they disguise themselves, that God might not know them: nay they disguise their bodies so, till they know not themselves; for the Servant goeth like the Master, the Hand-maid like her Mistris, the Subject like the Prince, as though he had forgotten his Calling, and mistook himself, like a man in the dark, which puts on another mans Coat for his own, that is too wide, or too side for his body: so their attires are so unfit for their bodies, so unmeet for their Calling, so contrary to Nature, that I cannot call them fitter, than the monsters of apparel. For the Giants
Gen. 6. were not so monstrous in nature, as their attires are in fashion; that if they could see their apparel but with the glance of a Spiritual eye, how monstrous it makes them (like Apes and Puppets, and Vices) they would fling away their attire, as *David* flung away *Sauls* ar-
1 Sam. 17. 39. mour; and be as much ashamed of their clothes, as *Adam* was of his
Gen. 3. 9. nakedness.

Pride hath been the deviser of all these vanities, which now neither shame, nor laws, nor preaching can take away: [illegible] before had we not need to shew you, how God resisteth this vice, that careth not for any else? Who can tell how this weed groweth? seeing we have nothing to be proud of, but more cause to be ashamed of our selves, and fly from the face of God and man too, than *Adam* our Father had? we are earth, we are flesh, and we shall be worms meat: what cause hath earth, or flesh, or worms meat to be proud? We

Gen. 3. 13. are born in Sin, we live in Misery, we shall dye in Corruption; what cause hath sin, or misery, or corruption to puff us, but to humble us? There is nothing good which we are proud of: but a wise man is ashamed of the same things whereof we boast. It is a wonder to see, how a gay coat, or a gold ring, or a wrought handkerchief can brave a mans mind, that he thinks better of himself that day when he weareth them than any day else, and speaks, and walks, and looks after another fashion than he did before.

If you could say, as the Disciples said, *Luke* 10. 17. *Lord, the Devils are subject unto us: Yet* (saith the Lord) *glory not in this.* How many things do we glory in, which we should not, if we may not glory in the gift of Miracles? even as a covetous man is greedy of a half-peny, and an envious man is angry for a word, so the proud Gen. 11. man is proud of a feather. Therefore shall not God resist them which glory in all things but himself, and should glory in nothing but him? As he did emulate that lofty *Babel*, so he doth resist these Jude 1. lofty minds. But for pride the Angels which are in Hell should be Gen. 3. in Heaven: but for Pride we which are in Earth should be in Para- Dan. 4. dise: but for pride *Nebuchadnezzar* which is in the Forrest should be Exod. 14. in his Palace: but for pride *Pharaoh* which lyes with the fishes, should be with his Nobles: no sin hath pulled so many down, as this which promised to set them up. Of all the children of pride, the Pope is the father, which sitteth in the Temple of God, and is worshipped as 2 Thes. 2. 4. God. The Lords Ministers are called *Servants*, and his Ministers are Note. called *Lords*. But for pride the Pharisees would have received Christ Matth. 4. 2. as gently as his Disciples: but for pride *Herod* would have worshipped Christ as humbly as the Shepherds: but for pride our men would 1 Pet. 1. 9. goe like *Abraham* and our women like *Sarah*, as they would be called their children: but for pride Noblemen would come to Church, as well as the people: but for pride Gentles would abide reproof, as well as servants: but for pride thou wouldest forgive thy brother, and thy brother would forgive thee, and the Lawyers should have no work. But when thou thinkest of these things, Pride comes in, and saith, Wilt thou go like a Higgler? Wilt thou follow Sermons? Wilt thou take the check? Wilt thou put up wrong? What will men say? that thou art a mome, and a coward, and a fool, and no man will reverence thee, but every man will contemn and abuse thee. Thus men are [illegible] to put on the livery of Pride, as they put on the liveries of Noblemen, to shroud and defend them from the contempt of the World. Who hath not felt these counsels in his heart, which would 1 King. 1. 5. not believe that any pride was in him? Yet as *Absolon* was a worse son than *Adonijah*, because *Adonijah* rebelled against his brother, but *Absolon* rebelled against his Father; so Pride hath worse children than Vanity of apparrel. Tyranny in Princes, ambition in Nobles, rebellion

bellion in Subjects, disobedience in Children, stubbornness in Servants; name Pride, and thou hast named their Mother: therefore shall not God resist pride? which hath sowed so many tares in his ground, that scarce a man can say like *David*, *I am not high-minded*, Psal. 131. 1. Give me the minds of all men humbled, and there is nothing left to raise strife in the World. But as *James* saith, *The heart of man lusteth after envie:* so the heart of man lusteth after pride: though he have many heart-breaks and pul-downs, and many times Jam. 4. 5. no countenance to shew it; yet if a little spark be put to the tow, you shall see how soon this flax will flame: therefore *Solomon* saith, Eccl. 3. 10. that all the troubles that God layeth upon a man, have this purpose, *to humble him*, as though all troubles were little enough to humble Pride, and that but for pride there were no need almost of our troubles. For the avoyding of this vice, God suffereth men to fall into other vices, which men abhor and punish, as theft and fornication, and drunkenness, to make them ashamed by these vices, which were not ashamed of pride: this is an argument, that of all sins pride is the worst, because God suffereth other sins to come and shame us, lest we should be proud. Again, pride hath this property and sleight, that it mixeth it self with our good works, and follows vertue: as from the ashes of a Phœnix ariseth another Phœnix, so of the ashes of our good works ariseth pride. When the Devil cannot stay us from a good work, then he laboureth by all means to make us proud of it, and so he staineth our work, and stealeth our reward. For though a man do never so much good, yet if he be proud of it he loseth his reward, as the Pharisees did: therefore the best, and the wisest, and the holiest men had need to watch this vice: for if they take not great heed it will make them proud of their wisdom, and of their zeal, and of their goodness. *Paul* was almost puffed up with 2 Cor. 12. revelations; *Aaron* and *Miriam* began to rebel, because they thought Numb. 19. themselves as good as *Moses*; and all the fathers of any Heresie, began their Heresie at this, a magnificate opinion of themselves, and an over-weening of their own gifts. So pride setteth upon the best, even as the Tempter set upon Christ. Again, a man had need to take Matth. 4. heed of pride, for she will not keep counsel: but if he be proud, she will tell that he is proud, and therefore is called an impudent sin, because she descryeth her self in the eye, in the speech, in the gesture, in the look, in the gate, like the Drunkard; so that a man cannot be proud, and seem humble.

Thus God hath tied a just punishment to this vice, that he which entertaineth the vice which he loveth, should not avoyd the name which he abhorreth, but he shall be esteemed proud, and called proud of all that know him; and many that know him not, shall point at him with their fingers in the streets, and say, There goes a proud

fellow: which they pronounce of no vice elſe, but the Drunkard, becauſe theſe two bewray themſelves. Thus you ſee how the proud reſiſt God: now you ſhall ſee how God reſiſteth the proud: they are ſo heady, that almoſt none dare reſiſt them but God: *I will reſiſt them*, ſaith God. Therefore when he heard the proud man ſay, in *Eſa.* 14. *I will aſcend up into heaven*, he anſwered himſelf; *Thou ſhalt be brought down to the grave.* This is he which reſiſteth the proud. When
Heſt. 6. 13. *Hamans* Wife heard her Husband ſay, that *Mordecai* was againſt him, becauſe he was an *Iſraelite*, ſhe ſaid that her Husband ſhould take the foyl, and *Mordecai* ſhould prevail. What if ſhe had heard her Husband ſay, that the Lord of *Mordecai* was againſt him? If the Servant
Rom. 9. be ſo terrible, who dare encounter with his Maſter? God hated *Eſau*,
Gen. 27. 22. and how did *Eſau* proſper? though he was the elder brother, yet he miſſed the birth-right: and though his father loved him, yet he could not bleſs him, becauſe God hated him. God was wroth with the Angels, and drove them out of Heaven; God was wroth with *Adam*, and thruſt him out of Paradiſe; God was wroth with *Nebuchad-*
Dan. 4. *nezzar*, and turned him out of his Palace; God was wroth with
Gen. 4. 12. *Cain*, and though he were the firſt man that was born of a woman, yet God made him a vagabond upon his own Land; God was wroth
1 Sam. 31. 4. with *Saul*, and though he was the firſt King that ever was anointed,
Gen. 6. yet God made his own hand his Executioner; God was wroth with the old World, and though the Earth was naked when they were drowned, yet he regarded nothing, but deſtroyed a world of men together. This is he which reſiſted the proud: what ſhall we do if the World be againſt us, and the Fleſh againſt us, and the Devil againſt us, and God againſt us too, which ſhould defend us? In Heaven, in Earth, and in the Sea he finds us out. And as the diſpleaſure of a King draweth many enemies with it, ſo the diſpleaſure of God ſetteth all his Creatures againſt us: therefore he is called the Lord of Hoſts, as though he came with an Army againſt us. When he fought
Eſa. 1. 14. with the *Aramites*, the Sun took his part: when he fought againſt
Joſh. 4. 20. the *Sodomites*, the Fire took his part: when he fought againſt the
Gen. 16. *Ægyptians*, the Water took his part; when he fought againſt the
Exod. 14. Murmurers, the Earth took his part: when he fought againſt the
Numb. 16. Idolaters, the Lions took his part: when he fought againſt the
Dan. 3. Mockers, the Bears took his part: this is he which reſiſteth the proud.
2 King. 2. 24. What can he hope, which remembreth that God is ſet againſt him, and that the Lord of Heaven and of Earth is his enemy? This
1 Sam. 4. 7. thought made the Philiſtims fly and ſay, *God is come into the Hoſt.* No enemy is like this enemy, he ever overcometh, and when he hath overcome, he can caſt into Hell, and make the Devils torment them again: therefore well might *Solomon* propheſie, *Prov.* 29. 23. *The*
Matth. 4. *pride of man ſhall bring him low:* for God hath overcome him who brought

brought pride into the World; and as pride brought him low, ſo *Solomon* ſaith it ſhall bring men low too. What a turn is this, that that which he took like a chain (as *David* ſaith) to adorn him, doth
Pſal. 73. 6. hang him? that which he took to exalt him, doth debaſe him? that which he took to win love, getteth hatred? that which he took to obtain glory, procureth ſhame? as if God did take the ſword out of his hand, as *David* took the ſword out of *Goliah*, and ſlew him with
1 Sam. 17. 51. his own weapon.

When the Phariſee ſaid he was not like the Publican, *Luke* 19. 11. he ſaid true: for then he was not like the Publican indeed, becauſe the Publican was better than he: So, when a proud man thinks beſt of himſelf, then God and men think worſt of him; all his glory is but like a vapour, which climbeth as though it would go up to Heaven, but when it comes to a little height, it falls down again, and never aſcends more. So *Adam* thought that the fair apple ſhould make him like his maker, *Gen.* 3. but God reſiſted his pride, and that apple made him like the Serpent that tempted him with it. *Abſalon* thought that rebellion would make him a King, 2 *Sam.* 15. 2. but God reſiſted his pride, and his rebellion hanged him on a tree.

Nimrod thought that *Babel* ſhould get him a name, *Gen.* 11. but God reſiſted his pride, and the name of his building was called confuſion ever ſince. *Nebuchadnezzar* built his Palace for his honour, *Dan.* 4. but God reſiſted his pride, and his Palace ſpued him out when his ſervants remained in it. *Shebna* builded a Sepulcher for his memorial, *Iſa.* 22. but God reſiſted his pride, and buried him in another Country, where he had no Sepulcher provided. *Herod* hoped when the people cryed at his words, *It is the voyce of God*, that he ſhould be worſhipped ever after as God, but God reſiſted his pride, and before he deſcended from his throne, the Worms ſo defaced his pomp, that none which called him God, would be like unto him: ſo when Women take more pains to dreſs themſelves than they do all the year after, and pay dearer to maintain one Vice, than they need to learn all Virtues, they think to pleaſe them by it; but God reſiſteth their pride, and all that ſee them, though they cap and curt'ſie to them, yet they judge worſe of them, and think that they would not wear theſe ſigns of lightneſs and pride, unleſs they were light and proud indeed. Thus if their apparrel condemn them before men, how will it condemn them before God? If ſin did not blind them, would they ſo deceive themſelves to take the contrary way, and think that ſhould honour them which diſgraceth others? But as *Ba-*
laam was ſtopped and knew not who ſtopped him: ſo they are reſiſ-
Numb. 22. ted, and know not who reſiſteth them. Though they do all to pleaſe, yet they can pleaſe none, they pleaſe not God, for God reſiſteth them: they

they pleaſe not the humble, for the humble are contrary to them, they pleaſe not the proud, for the proud do envie them which ſtrive to be as proud as they: they pleaſe not themſelves, becauſe they cannot be ſo proud and brave as they would be: only they content and pleaſe the Devil, becauſe their pride doth intitle him to them.

Thus much of Gods battels againſt the proud. Here *Peter* leaveth the proud with this brand in their fore-head, *This is the man whom God reſiſteth*: then he turneth to the lowly, and comforteth them: *But he giveth grace to the humble*: as if he ſhould ſay, you are like *John* the beloved Diſciple which leaned on Chriſts boſom, *Joh.* 13.23. though God reſiſted the proud, yet he will not frown upon you: but when he reſiſteth them, he will give grace unto you, as if he ſhould ſay, the proud are without grace, for God giveth not grace unto the proud, but to the humble, according to that of *Eſa.* 66. 2. *To him will I look, even to him that is poor, and of a contrite*
Matth. 11. *heart, and trembleth at my words*: therefore, *Learn of me* (ſaith Chriſt) *to be humble and meek*, as though the humble and meek were his ſcholars. Therefore God muſt needs love the humble, becauſe they are like his Son: they ſhall have his beſt gifts, of which he ſaith, 2 *Cor.* 12. 9. *My grace is ſufficient*: as if he ſhould ſay, he which hath given you his grace, can he deny you any thing? as *Paul* ſaith, *He which hath given us his Son, will he not give us all things with him?* Therefore grace may be called the gift of gifts, becauſe all gifts come with grace, as the Court goeth with the Queen. Therefore fear not to be humble, leſt you be contemned: for all the promiſes of God are made to humility, and yet men fear to be humble leſt they ſhould be contemned. Humility did not make *John* contemptible, but when he refuſed the name of a Prophet, Chriſt ſaith, that he was more than a Prophet, *Mat.* 11.2. Humility did not make *Moſes* contemptible, but as he was the mildeſt man upon earth, ſo he was the greateſt upon earth, *Numb.* 12. Humility did not make *David* contemptible, but when he humbled himſelf, he ſaid unto *Michal*, I will be more humble yet, and lowly in my own ſight, yet thou and thy maids ſhall honour me, 2 *Sam.* 6. 22. As Chriſt ceaſed not to be a King becauſe he was like a Servant, nor to be a Lion becauſe he was like a Lamb, nor to be God becauſe he was made man, nor to be a Judge becauſe he was judged: ſo a man doth not loſe his honour by humility; but he ſhall be honoured for his humility, as the Son was honoured when he was humbled, *Luke* 15. 8. Thus humility hath found that which pride fought, like little *David*, which was leaſt accounted of, and yet got the victory; yea, when no man durſt encounter with the Giant, 1 *Sam.* 17. 28. This is the ladder whereby we muſt aſcend, *Gen.* 28. 12. Pride did caſt us down, and Humility muſt raiſe

raiſe us up. As the way to Heaven is narrow, *Mat.* 12. 13. ſo the Gate is low, and he had need to ſtoop which entreth in at it: therefore be not proud leſt God oppoſe himſelf againſt you; but be humble, and the grace of God belongeth to you. So long as thou art proud and readeſt this ſentence, *God giveth grace to the humble*, thou maiſt ſay to thy ſoul, Soul thou haſt no part herein: for grace is the portion of the humble, and the dowrie of the meek, and the treaſure of the lowly: but to thee it is ſaid, *The Lord reſiſteth the proud*: as if he ſhould ſay, *Avoid Satan*, Matt. 4. or, *Depart from me ye wicked*, Matt. 25. 45. Thus you ſee, how you may have God your friend, or your enemy: *He reſiſteth the proud, and giveth grace to the humble*. If thou diſdain to learn humility of man, learn it of God, who humbled himſelf from Heaven to Earth, to exalt thee fro n Earth to Heaven: to which kingdom (when the proud ſhall be ſhut out) the Lord Jeſus bring us, for his mercies ſake.

THE

THE

Young Mans TASK

Eccles. 12. 1. *Remember thy Creator in the days of thy Youth.*

IF it be so, as they say, that none but young men do hear our Doctrine, then this Text is well chosen for the Auditory, to teach young men that, which if they learn, they may say with *David*, *I have more understanding than the ancient*, Psal. 119. 100. All Scripture is Mans duty, and answers like *John Baptist* to, *What shall we do.* In 1 *Joh.* 2. 12. *John* saith, *I write unto you babes, I write unto you children, I write unto you fathers, I write unto you old men.* So the word which is called *a flying Book*, flyeth from one Age to another, from one Sex to another, from one Calling to another, till like a Judg it hath given every man his charge. Among the rest, I may call this Scripture, *The young Mans task.* Wherein the Wise man sheweth, when is the best time to sow the seed of vertue, that it may bring forth the fruit of life, and make a man alway ready to die. Let him remember his Creator in the days of his Youth, and all his life shall run in a line, the middle like the beginning, and the end like the middle; as the Sun setteth against the place where it rose.

1 Joh. 2. 12.

After *Solomon* had described man (like *Martha*) troubling and toyling her self about many things; at last he bringeth him to that one thing necessary, which Christ taught *Mary:* and shews him, that if he had begun there at first, he had found that which he sought without trouble, and been happier many years since than he is now:

There-

Therefore to them which are young, *Solomon* shews what advantage they have above the aged, like a Ship which seeing another Ship sink before her, looks about her, pulls down her Sail, turneth her course, and escapes the sands, which would swallow her, as they had done the other.

So they which are young, need not try the snares and allurements of the World, or the issues and effects of Sin, which old men have tried before them, but take the trial and experience of others, and go a nearer way to obtain their wished desires. That is this (saith *Solomon*) If thou wouldest have any setled peace, or hearty joy in this vain or transitory World, which thou hast been seeking all the time since thou wert born, thou must *Remember thy Creator*, which did make thee, which hath elected thee, which hath redeemed thee, which daily preserveth thee, which will for ever glorifie thee; and as the kind remembrance of a friend doth recreate the mind; so to think and meditate upon God, will supple thy thoughts, dispel thy grief, and make thee chearful, as the sight of the Ark comforted *David*; for joy, and comfort, and pleasure is where God is, as light, and cheerfulness, and beauty is, where the Sun is. Now if thou wouldest have this joy, and comfort, and pleasure to be long, and wouldest escape those thousand miseries, vexations and vanities, which *Solomon* by many weary and tedious trials sought to make naked before thee, and yet held all but vanity when he had found the way, thou must *Remember thy Creator in the days of thy youth*, at the first spring-time, and then thy happiness shall be as long as thy life; and all thy thoughts while thou remainest on earth, a fore-taste of the glory of Heaven. This is the sum of *Solomons* counsel.

Solomon finds man seeking happiness out of the way, as *Esau* hunted long for a blessing, and yet went without it; he pities to see him seek and not find, to run and not obtain; therefore he setteth him in the way like a guide sent from Heaven, which often had strayed himself before, and being now recovered to his right way, stands like a mark of knowledg in the turnings that lead unto blind by-ways, to direct all those that pass by, that they may follow the ready path that leadeth to eternal happiness. And because the Traveller marcheth cheerfully, which knoweth his way before he setteth forth; therefore from the first setting forth, even from the time of youth, when a man beginneth to run his Pilgrimage, *Solomon* tells him how he shall therein prepare himself to walk, and sets him in a fair high way, wherein is no turning either to the right hand or the left, which he calleth the remembrance of God. As if he should say, Walk with God as *Enoch* did, and remember well, that he which shall be thy Judg, doth see all that thou dost, and heareth thee at every word; and this thought shall keep thee in the way at all times, like the Cloud and

Pillar

Pillar of Fire which went before the Children of *Israel* as well by day as by night, when they travelled in the Wilderneſs.

In the next Chapter before, and *verſ. 9. Solomon* ſaid, *Rejoyce, O young man in thy youth*; now he hath changed his note, to *Remember O young man in thy youth.* No more *Rejoyce*, but *Remember. Solomon* mocked before, and ſhewed what they did remember; here he ſhews what they ſhould remember, leſt any Libertine ſhould miſconſter him, and ſay, *Solomon* taught to rejoyce, *Solomon* gave us leave to ſin; *Solomon* ſaid, do as ye liſt, for you are young men, and have a priviledg to be laſcivious and vain; he recants with a breath, and denies forth-with his word, even where he ſpake it.

What ſaid I? *Rejoyce, O young man in thy youth?* I would ſay, Remember O young man in thy youth. So God mocks us while we ſin, like *Micajah*, which bid *Ahab* fight againſt *Aram*, and then forbad him again; ſo he bids them rejoyce, and forbids them again. Rejoyce not in thy youth, but repent in thy youth. One would think that *Solomon* ſhould have given this *Memorandum* rather to old men than to young men, let them repent which look to die. Oh, ſaith
Lam. 3. 27. *Jeremy*, it is good for a man to bear the yoke in his youth; if it be good to ſuffer in youth, it is better to learn in youth. Therefore if
Pſal. 137. 6. *David* wiſht that his tongue might cleave to the roof of his mouth if he forgot *Jeruſalem*; what are they worthy which forget God the King of *Jeruſalem*? Can a child forget his father? Is not God our Father? therefore who is too young to remember him, ſeeing the child doth know his father? As the deepeſt wounds had need to be firſt tented; ſo the unſtableſt minds have need to be firſt confirmed. In this extremity is youth, as *Solomon* ſhews them before he teacheth them. For in the laſt verſe of the former Chapter he calleth youth, *vanity*; as if he ſhould ſpeak all evil in a word, and ſay, that *youth is even the age of ſin.* Therefore when he had ſhewed young men their folly under the name of vanity, like a good Tutor he taketh them to School, and teacheth them their duty; *Remember thy Creator*; as though all ſin were the forgetfulneſs of God, and all our obedience came from this remembrance, that God created us after his own Image, in righteouſneſs and holineſs, to ſerve him here for a while, and after to inherit the joys which he hath himſelf. Which if we did remember, doubtleſs it would make us aſhamed to think, and ſpeak, and do as we are wont. For what man doth remember his Creator, or why he was created, while he ſweareth and forſweareth, and maketh his trade of ſin, as though there were no God to judg, nor Hell to puniſh? This is becauſe the remembrance of God which would wake Sinners, is ſo chaſed from men, for fear it ſhould curb them of their pleaſures, that they dare not think of them, but ſtrive to forget him, that they may ſin without fear. Therefore he becometh a School-maſter for God, and calleth Children unto him before they be corrupted,

corrupted, to teach them this one leſſon for the guide of their life, *Remember thy Creator.* To which he draweth them as it were with two cords; the ſhort flight of their youth, and the infinite infirmities of age. To ſhew how ſoon our youth is gone, which we think will never have end, *Solomon* doth not reckon it by years but by days, *in the days of thy youth*; ſo the Scripture numbers our life by days and hours, and minutes, to teach us to make uſe of all our time, and every day to think upon the end. Yet leſt they ſhould poſte over this Remembrance unto Age, which is the general day that all ſet to repent, after this Verſe *Solomon* brings in the Old man deaf, and blind, and lame, and ſtammering, for the young man to behold; as if he ſhould ſay, Look my Son, is this man fit to learn? which cannot hear, nor ſee, nor ſpeak, nor go: Therefore remember thou thy Creator in the days of thy youth, before this dotage come. This then is the level of our Meſſage, to haſten them forward which travel towards Heaven, becauſe there is a great ſpace between God and us, and much ado to aſpire the top of Mount *Sion*, but more ado to aſpire the top of the mount of Heaven.

Therefore as *Abraham* roſe early to ſacrifice his Son in the morning: Gen. 22. 3.
ſo in the morning of thy life ſacrifice thy ſelf to God, and let him which is *Alpha* in every thing, be *Alpha* in thy Converſion, that is, the beginning as well as the end. Becauſe we are given to ſet the beſt laſt, that we may have a longer time for our ſins and pleaſures, like the *Jews* in the firſt of *Haggai* and ſecond, which ſaid alway, *the time was not yet come when they ſhould build the Temple.* Therefore the Holy Ghoſt crieth ſo often, *This is the acceptable time*; *This is the day of ſal-* 2 Cor. 6. 2.
vation, To day hear his voice, like *Rebecca*, which taught her Son the Gen. 27. 9.
neareſt way to get the Bleſſing. When Chriſt went about to caſt out Devils, they ſaid, *that he tormented them before the time*; ſo whenſo- Mat. 8. 29.
ever thou goeſt about to diſmiſs thy ſins and pleaſures, though thou ſtay till thou be an old man, yet they will ſay ſtill that thou diſmiſſeſt them before the time. But then is the time, when the Devil ſaith, the time is not yet, for the Devil is a Lyar, and knoweth that with what liquor our veſſels be ſeaſoned at firſt, they will taſte of the ſame ever after, whether it be good or bad. Therefore as God ſueth to have us begin at goodneſs, ſo the Devil wooes us to begin at wickedneſs; alledging either that we are not reſolved yet to leave our pleaſures, or elſe that God is exceeding merciful to ſinners, or elſe that we ſhall have ſpace enough to ſerve him hereafter. So he ſtands as it were at the Ladder foot, and keeps us off with theſe weapons, that we cannot get upon the firſt ſtaff, but one thought or other pulleth us back, when the foot is in the ſtirrop ready to ride away from all our ſins at once. Thus we have long purpoſed to ſerve God, and every man thinketh that he ſhould be ſerved, but we cannot accord of the time

when to begin; one saith, when I am rich; another saith, when I am free; another saith, when I am setled; another saith, when I am old, then my pleasure will leave me, and I shall be fitter to fast and pray, and sequester my self, but now I shall be mocked if I be not like others. Thus like bad borrowers when our day is past already, we crave a longer, and a longer, and yet a longer, till we be arrested with death: so the Prince of Creatures dieth before he considered why he lived; for as no Discipline is used where Christs Discipline is neglected; so no time is observed where Gods time is omitted.

Note.

It is an old saying, Repentance is never too late; but it is a true saying, Repentance is never too soon. Therefore we are commanded to run that we may obtain, which is the swiftest pace of man. The Cherubins were pourtraied with Wings before the place where the *Israelites* prayed, to shew how quickly they went about the Lords business. The Hound which runs but for the Hart, girds forth so soon as he sees the Hart start; the Hawk which flyeth but for the Partridge, taketh her flight so soon as she spieth the Partridg spring; so we should follow the Word so soon as it speaketh, and come to our Master so soon as he calleth. For God requiring the first-born for his Offering, and the first-fruits for his Service, requireth the first labours of his Servants, and as I may say, the maiden-head of every man. Therefore so soon as Man was created, a Law was given him, to shew that he should live under obedience from the day that he is born. So so soon as he is born, he is baptized in the name of God, to shew that when we cannot run to Christ, we should creep unto him, and serve him as we can in youth and age; so soon as he beginneth to pray, he saith, *Thy Name be hallowed, thy Kingdom come, thy Will be done*, before he asks his daily bread, to shew that we should seek the Will of God, before the food which we live by, much more before the sins and pleasures which we perish by; so soon as the Lord distributed the talents, he enjoyned his servants to use them. Who is so young which hath not received some talent or other? therefore youth cannot excuse him, because the talent requires to be asked of every one which hath it. So soon as God had created the Man and the Woman, he commanded them to increase and multiply; shall we increase and multiply in the flesh, before we increase and multiply in the Spirit? The first thing which God did after he had created Heaven and Earth, he did separate Light from Darkness, to shew us how we should separate good from evil, before our good become evil. The first lesson that *John* taught, was, *Repent, for the Kingdom of Heaven is at hand*, Mat. 3. 2. The first lesson that the Disciples taught, was, *Repent* too, *for the Kingdom of Heaven is at hand*, Mat. 19. And the first lesson that Christ taught, was, *Repent, for the Kingdom of Heaven is at hand*, Mat. 4. 10. to teach us what we should do first, *Repent* was the

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Therefore the sage and beaten Counsellors advised *Rehoboam* when he began to reign, *Shew thy self loving to the people this day, and they will be thy servants for ever.* As though all the days after could not do so much as the first; Such a Victory it is to begin well, as our Proverb saith, *He which hath begun well, is half his way*; especially it is good for a man to begin his Repentance before he learn to be evil; for herein our minds do follow our bodies. If our Children be deformed in

1 Chron. 10.

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they would not take his way; therefore he took them before they had any Religion, to frame them to his Religion. If Idolaters and Papists be so cunning in their generation, to poyson their Children betime, lest they should prove Christians after, what care appertaineth to Christians to season their Children in their spring, like the vertuous Lady which *John* commendeth, lest they prove Papists, and Traitors, and Reprobates, when they look for comfort of them? There was nothing which made *Rehoboam* to chuse such young Counsellors, when he began to reign; but because they were his companions before, therefore they became his Counsellors after. This is the preferment of our sins, if they have been our companions in youth, in age they will look to be Counsellors, and Masters too. Therefore the best season to seek God, is to seek him early, before the floods of wrath arise, and the heap of sins stand up like a rampired wall between God and us. *They which seek me early, shall find me*, saith Wisdom, in the eighth of *Proverbs*, *but to them which defer* (she saith) *they shall seek me, but they shall not find me*, Prov. 1. *because they did not chuse the fear of the Lord.* That is, when good and evil were set before them, they did prefer evil before good, as a man chuseth that which he liketh. Therefore *when they seek me* (saith God) *they shall not find me.* How do ye say then that ye will seek God, when God himself saith that ye shall not find him? Therefore in the fourth of *Proverbs*, and the seventh verse, Wisdom is called *the beginning*; to teach us to seek Wisdom in the beginning; for saith Christ, *If ye seek the King-* Mat. 6. 33.
dom of Heaven first, all the rest shall be cast upon you; he saith not, if you seek the World first, Heaven shall be cast upon you; but if you seek Heaven first, worldly things shall be cast upon you. He which doth believe this, would first seek the Kingdom of Heaven, for that which followeth; that all the rest might be cast upon him; as when *Solomon* desired Wisdom before Honour, God gave him Wisdom and Honour too, because he sought the best first.

There was a Pool in *Jury* where the Sick and Leprous lay; for at Joh. 5. 2.
one time of the day the Angel came and stirred the Water, and then Note.
he which stept in first was healed of his Disease; he which stept in first was healed, saith *John*, none but he which stept in first; so he which taketh time is sure, but he which foresloweth time, oftner faileth than speedeth. For when golden opportunity is past, no time will fit for her. If *Elias* would be served before the Widow, when she Note.
had but a little Cruise of Oyl, which was not enough to serve her self; will God be served after *Elias?* Will God be served after thee? nay, after the Flesh, and after the Devil? Thou maist read in *Levit.* 19. 13. that God would not have the Labourers hire stay in thy hands all night, but would have thee pay him before thou sleep. If God would not have the Labourers due stay in thy hands one night,

how

in their youth, we never look to see them well favoured; so if the mind be planted in sin, seldom any goodness buddeth out of that stock. For vertue must have a time to grow, the seed is sown in youth, which cometh up in age.

And if we can say of others, when we see a graceless Boy, Thou wilt prove a Wagstring, if thou live to be elder; why should we, if we begin as ill as he, think that we shall be better and better, which judg that he will be worse and worse? As the Arrow is directed at the first, so it flyeth all the way, over or under, or beside, but it never findeth the mark, unless it be levelled right in the hand; so they which make an evil beginning fore-speak themselves at the first, and wander out all their race, because when they should have levelled their life, they took their aim amiss. Therefore happy are they which have their arrow in their hand, and day before them, for they need not wish to be young again. Now kill the Serpent in the Egg, for when he is a Serpent he will kill thee; if thou canst not overcome sin in the infancy, before the root fasten, and the fence be made about it; how wilt thou struggle with the Lion, when he useth his paws, and sin is become like an old man, so tough and froward, that he will not hear? As hard as it is to reclaim one of these old sinners, or grand Papists, which are incorporate into Popery, and as poyson is setled in a Serpent; so hard it will be to reclaim thee, when thou wilt begin to say, It hath been my custom, and I cannot leave it.

Try thy strength but with one of thy sins, and see what shifts, what excuses, what delays it will find, and how it will importune thee to let it alone, as the Devil tormented the child before he went out; if thou canst not discharge one vice that thou hast accustomed thy self unto; when all thy vices are become customs, how wilt thou wrestle with them?

Therefore we bend the Tree while it is a twig, and break the Horse while he is a Colt, and teach the Dog while he is a whelp, and tame the Eagle while he is young.

Youth is like the day, to do all our works in. For when the night of age cometh, then every man saith, I might have been learned, I might have been a teacher, I might have been like him, or him, but the Harvest was past before I began to sow, and Winter is come, now my fruit should ripe. Thus every man that is old saith, he cannot do that which he thought to do, and crieth with *Solomon*, Catechise the Child in his youth, and he will remember it when he is old; so corrupt him in his youth, and he will remember that too. This *Ne-*
Dan. 1. *buchadnezzar* perceived, and therefore he chose the towardliest Children of the *Israelites* to train them up in Idolatry, like the Popish Seminaries, that they might be his instruments another day. If he had let them alone till they had learned the truth first, he thought that

they

how dareſt thou keep his due from him day and night? ſo many days and nights, weeks, and months, and years together? Where is the Morning Sacrifice which God requireth? Nay where is the Evening Sacrifice which God requireth? the gloomy morning hath over-caſt the whole day. Doſt thou think it enough if thou do not ſit in the ſeat of the ſcorners, or if thou do not ſtand in the way of ſinners? he which ſtandeth ſtayeth not, he which ſitteth taketh his eaſe, but he which walketh goeth his way. Yet he which walketh in the way of ſinners, though he neither ſit nor ſtand, is not of the bleſſed number. But he which neither ſitteth, nor ſtandeth, nor walketh, is bleſſed, ſaith *David*, Pſal. 1. 1. Alas then why do we ſit, if they which ſtand are accurſed, and they which walk are not bleſſed? Mat. 6. 33. Chriſt ſaith, *Firſt ſeek the Kingdom of God*; and we ſay; firſt let me bury my Father, firſt let me bid my Friends farewel, and ſo many things firſt. So long in burying our Father, and bidding our Friends farewel, (that is, the Riches, and Honours, and pleaſures of this World) that there is no time left to ſeek the Kingdom; but *follow me* is turned to follow us; Chriſt muſt follow our ſins, and come after our pleaſures, or elſe he ſhall not be ſerved at all. When we were Children, we deferred till we were men; when we are men, we defer till we be old men; when we are old men, we defer till death; in all our life we find no leiſure to live well, but ſlit from ſin to ſin, from wicked thoughts to wicked ſpeeches, from wicked ſpeeches to wicked deeds, as the Fly skippeth from ſcab to ſcab, until we be caſt ſo far behind, that we have no courage to go forward, or elſe ſtrayed ſo far out of the way, that we care not to ſeek it again. Therefore I cannot ſay to you as Chriſt ſaid *Firſt ſeek the Kingdom of Heaven*, for then you ſhould have ſought it long ago; but now I muſt ſay with the Apoſtle, *Redeem the time*, and *at laſt ſeek the Kingdom of Heaven*. For it is to be feared, that as little Flys vvhen many came together, plagued and deſtroyed the *Ægyptians*; ſo ſhort hours, but many in ſin and ſecurity, vvill ſteal avvay our vvhole life, and deceive our repentance, vvhile vve live like beaſts longer than *Nebuchadnezzar*.

Note. Note: There be not many *Lots*, but many linger like *Lot*, loth to depart, until they ſee the fire burn. If the Angel had not ſnatched him avvay, *Lot* had periſhed vvith *Sodom* for his delay. There be not five fooliſh Virgins, and five wiſe, but five for one knock when the door is ſhut. There be not many *Simeons*, but many as old as *Simeon*, which never yet imbraced Chriſt in their hearts. They thought to repent before they were ſo old, yet now they dote for age, they are not old enough to repent yet. Nay I anſwer, many Maſters of *Iſrael*, Mayors, Aldermen, Sheriffs, Juſtices, Bayliffs, Conſtables, Gentlemen, knovv no more vvhat it is to be born again, than *Nicodemus* vvhich came by night: *Line after line*, Sermon after Sermon, and *the black Moor like himſelf*. All their Terms are Vacations, all their Religion promiſes, and

and all their Promiſes hypocriſies. In ſtead of Catechiſing their Children, as *Solomon* teacheth them, they Catechize them to Hunt and Hawk, to ride and vaunt, to ruffle and ſwear, to game and dance, as they were catechized themſelves, leſt the Child ſhould prove better than his Father, and then he is qualified like a Gentleman. Is this to ſeek the Kingdom of Heaven firſt, or laſt, or not at all? Wo to the ſecurity, wo to the ſtubbornneſs, wo to the drowſineſs of this age. The Thief cometh at midnight, and we ſleep till the dawning of the day; we let in Satan before we bid him avoid; we ſell our birthright before it come to our hands; we ſeek for Oyl when our Lamps ſhould burn; this day paſſeth like yeſterday, and to morrow vve ſhall ſpend like this day. So he vvhich ſhould have the firſt fruits, can get no fruits, becauſe we marr the ground before we ſow it.

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how dareſt thou keep his due from him day and night? ſo many days and nights, weeks, and months, and years together? Where is the Morning Sacrifice which God requireth? Nay where is the Evening Sacrifice which God requireth? the gloomy morning hath over-caſt the whole day. Doſt thou think it enough if thou do not ſit in the ſeat of the ſcorners, or if thou do not ſtand in the way of ſinners? he which ſtandeth ſtayeth not, he which ſitteth taketh his caſe, but he which walketh goeth his way. Yet he which walketh in the way of ſinners, though he neither ſit nor ſtand, is not of the bleſſed number. But he which neither ſitteth, nor ſtandeth, nor walketh, is bleſſed, ſaith *David*, Pſal.1.1. Alas then why do we ſit, if they which ſtand are accurſed, and they which walk are not bleſſed?

Mat: 6: 33: Chriſt ſaith, *Firſt ſeek the Kingdom of God*; and we ſay, firſt let me bury my Father, firſt let me bid my Friends farewel, and ſo many things firſt. So long in burying our Father, and bidding our Friends farewel, (that is, the Riches, and Honours, and pleaſures of this World) that there is no time left to ſeek the Kingdom; but *follow me* is turned to follow us; Chriſt muſt follow our ſins, and come after our pleaſures, or elſe he ſhall not be ſerved at all. When we were Chil-

Note. dren, we deferred till we were men; when we are men, we defer till we be old men; when we are old men, we defer till death; in all our life we find no leiſure to live well, but flit from ſin to ſin, from wicked thoughts to wicked ſpeeches, from wicked ſpeeches to wicked deeds, as the Fly skippeth from ſcab to ſcab, until we be caſt ſo far behind, that we have no courage to go forward, or elſe ſtrayed ſo far out of the way, that we care not to ſeek it again. Therefore I cannot ſay to you as Chriſt ſaid, *Firſt ſeek the Kingdom of Heaven*, for then you ſhould have ſought it long ago; but now I muſt ſay with the Apoſtle, *Redeem the time*, and *at laſt ſeek the Kingdom of Heaven*. For it is to be feared, that as little Flys vvhen many came together, plagued and deſtroyed the *Ægyptians*; ſo ſhort hours, but many in ſin and ſecurity, vvill ſteal avvay our vvhole life, and deceive our repentance, vvhile vve live like beaſts longer than *Nebuchadnezzar*.

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thered any day before that, becauſe they might not gather upon the Sabbath; ſo the gray-head which looketh every day for the laſt Sabbath when he ſhall reſt in the Grave, ſhould pray twice as much, hear twice as much, do twice as much, to prepare the ſacrifice of his Body and Soul ready and acceptable unto God, becauſe the night is at hand, when he cannot hear, nor pray, nor repent any more. It is ſaid, the Devil is very buſie becauſe his time is ſhort, but an old mans is ſhorter. What haſte ſhould he make that muſt go further than the Moon, than the Sun in a year, or a moneth, or a week, which the Saints were going all their life? Therefore if youth had need of legs, age had need of wings to fly unto God. But as Chriſt ſaid, *The poor receive the Goſpel*; though the rich be more bound; ſo we may ſay, the young men receive the Goſpel, though the old men have more cauſe.

Note. The young men follow Chriſt, the young men hear the Word, the young men ſanctifie themſelves, the young men ſtand for the Church, the young men bear the heat of this day: old *Noah* is drunk, old *Lot* is ſleepy, old *Samſon* hath loſt his ſtrength. Once the younger brother did ſteal the Bleſſing from the elder, and now he hath got it again, as the malice of *Eſau* ſhews, which perſecutes him for it. I ſpeak it to their ſhame, they that wear the Furs and Scarlets, as though they were all wiſdom, and gravity, and holineſs even to the skirts, may ſay as *Zedechiah* ſaid to *Michaiah*, When did the Spirit depart from me and go to thee? when did Zeal depart from us and go to you? They are ſo nouſled to the world, and acquainted with ſin, that it is too late now for the World to ſpeak unto them; they may look upon the ſigns of wiſdom, and gravity, and holineſs, when they ſee their long beards, and gray heads, and ſide-gowns, and ask, Why is this buſh hanged out and no Wine within? What marvel then if they be not reverenced, but mockt and pointed at, when *Shem* and *Japhet* had need to come again, and cover their nakedneſs? What a ſhame was it to the *Iſraelites* when Chriſt ſaid by a Canaanite, *I have not found ſo great faith in Iſrael?* So what a ſhame is it to the Elders, that Chriſt may ſay again, I have not found ſo great faith, nor knowledg, nor zeal in Maſters, and Fathers, and Rulers, as in Servants, and Children, and Apprentices? which made an old Father of this City ſay, which now is with God, that if there were any good to be done in theſe days, it is the young men that muſt do it; for the old men are out of date, their courage ſtoops like their ſhoulders, their zeal is withered like their brows, their faith ſtaggereth like their feet, and their religion is dead before them. Be aſſured of this, that ye are come to that time which your ſelves ſet to repent; and yet as though there were another age to repent after old age, you ſpend old age like youth, as if you were appointed to die in your ſins. *God hath choſen the weak things*,

things, ſaith *Paul*, 1 *Cor.* 1. ſo I may ſay, God hath choſen the young things to do his work; as if the Lord had ſpoken to you in his wrath, Fathers, I will provoke you by your Children; Maſters, I will provoke you by your Servants; as once he threatned to provoke the *Jews* by the *Gentiles*. Therefore be of good cheer, young *Daniel*, young *Samuel*, young *Timothy*; though our adverſaries be as the *Aramites*, yet there be more with us than againſt us. Fleſh and blood could not overcome fleſh and blood; but if you be ſanctified, it is the Spirit which hath ſanctified you; for the Devil would not go out, unleſs a ſtronger than the Devil hath entred the houſe; when you come to be rich and elder like *Demas*, then take heed that ye do not imbrace the world as *Demas* did, and turn to that which ye condemn. The Vine would not leave her Grapes, nor the Olive her fatneſs, nor the Fig-tree her ſweetneſs, to be a King, but the Bramble did; he is not a Vine, nor an Olive, nor a Fig-tree, but a Bramble made for the fire, which leaveth his righteouſneſs to become worſe. He which is of the Church will ſay with the Church, *I have waſhed my feet, how ſhould I defile them again?* Let the Dog turn to his Vomit, and the Swine to their wallowing; but hold thou on thy Sacrifice like *Abraham* to the evening of thy life, and a full meaſure ſhall be meaſured unto thee, as thou haſt meaſured thy ſelf. Unto the which meaſure without meaſure, the Lord Jeſus bring us.



THE TRIAL OF THE RIGHTEOUS

Pſal. 34. 19.

Many are the troubles of the righteous, but the Lord delivereth him out of all.

THE ſum of this verſe is, as if he ſhould ſay, Let the righteous look for more troubles than other, and likewiſe let them hope for greater comforts than other: for when they are well, they ſhall be eclipſed again, to ſhew that their light was but borrowed: and when they are eclipſed, their light ſhall return, to ſhew their difference from them whom God hateth, which fall from plague to plague, as they run from ſin to ſin.

This Verſe hath three parts: for here the righteous are *the Agents*, their condition *troubles*, and the Lord *their deliverer*: ſo many things fall out contrary unto our minds every day, that he which wanteth patience in this World, is like a man which ſtandeth trembling in the Field without his Armour, becauſe every one can ſtrike him, and he can ſtrike none: ſo the leaſt puſh of pain, or loſs, or diſgrace, doth trouble

trouble that man more which hath not the skill to ſuffer, than twenty trials can move him which is armed with patience, like a golden ſhield in his hand, to break the ſtroke of every Croſs, and ſave the heart though the body ſuffer: for while the heart is whole, all is well. *A ſound ſpirit* (ſaith *Solomon*) *will bear his infirmity, but a wounded ſpirit what can ſuſtain?* Prov. 19. 14. Therefore as the lid is made to open and ſhut, to ſave the eye: ſo patience is ſet to keep the ſoul, and ſave the heart whole, to cheer the body again. Therefore if you mark, when you can go by an offence, and take a little wrong and ſuffer trouble quietly, you have a kind of peace and joy in your heart, as if you had gotten a victory: and *the more your patience* is, ſtill *the leſs your pain* is. For as a light burthen, born at the arms end, weigheth heavier by much, than a burthen of treble weight, if it be born upon the ſhoulders, which are made to bear: ſo if a man ſet impatience to bear his croſs, which is not fit to bear; it will grumble, and murmure, and ſtart, and ſhrink, and let the burthen fall upon his head; like a broken ſtaffe, which promiſeth to help him over the water, and leaveth him in the ditch. But if you put it to patience, and ſet her to bear it, which is appointed to bear, ſhe is like the hearty Spies that came from *Canaan*, and ſaid, *It is nothing to overcome them*: ſo patience ſaith, it is nothing to bear, it is nothing to faſt, it is nothing to watch, it is nothing to labour, it is nothing to be envied, it is nothing to be backbited, it is nothing to be impriſoned: *In all theſe things* (ſaith *Paul*) *we are more than conquerors.* As though all theſe things came not to make us mourners, but to make us conquerors: nay more than conquerors, becauſe a Conqueror conquereth his enemy but once: but we conquer theſe as often as Chriſt did the tempter. Thus all is in the manner of bearing, which maketh perſecution ſeem joyful unto ſome, and irkſome to others; which maketh poverty welcome to one, and bitter to another; which maketh him ſing in his ſickneſs, as if he were whole; and thee rave, and whine, and curſe, as if thou wert not ſick, but frantick. Therefore Chriſts yoke is called an eaſie yoke, becauſe it is eaſie to ſome; that is, to them which have skill to bear it as Chriſt did bear it; by his infinite patience, he ſuffered infinite pains for infinite ſins. Patience is like a privie coat upon his Soul, that when the Devil ſtruck at him, he was ſtricken himſelf: when Death came to kill him, he was killed himſelf; and all their ſhot could not hurt him, becauſe of his preſervative which he had about him, like *Sampſons* hair, which ſaved him from all his enemies. If the Maſter carried patience about him for to guard him thorow theſe pikes of troubles, which ſtand like the fiery Sword between us and Paradiſe: how can the ſervant eſcape them, unleſs he be armed as his Maſter was? For what hath the poor man to bear his wants? what hath the bondman to bear his griefs?

Joſh. 2.

Rom. 8. 37.

Matth. 11.

Judg. 16. 17.

Gen. 3.

griefs? What hath the sick man to bear his pains? but to lay all upon
Jer. 10. 19. the shoulders of patience, and say with *Jeremy*, *This is my sorrow, I will bear it.* As the tree which *Moses* cast into the spring, seasoned the
Exod. 15. 25. bitterness of the waters; so patience cast into our troubles, seasoneth the bitterness of the Cross, and is as it were in stead of an assist-
1 Sam. 14. ant unto every man, to overthrow, and overcome his troubles, like the Armour-bearer which helpt *Jonathan* to vanquish his enemies. She hath a device to draw such a skin over our sores that shall make our poverty seem riches, our reproaches seem honour, our bondage seem liberty, our labour seem rest, our sorrow seem joy, our pain seem ease, our sickness seem health, and all that hurt us, rejoyce us, until we say with *David*, *Thy judgments are pleasant:* shewing that Gods Justice is as pleasant to the patient, as his Mercies to others. Therefore what a Peace-maker were this in the Commonwealth, if the Magistrate had patience to bear his envie, if the Preacher had patience to bear his study, if the Creditor had patience to bear his losses, if the Bond-man had patience to bear his service, if the Husbandman had patience to bear his labour, if the Sick man
Note. had patience to bear his pain, if the Poor man had patience to bear his wants? for want whereof many think themselves in Hell, and say, that no mans pain is like their pain, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they can scarce tell where their pain holds them. Therefore albeit few can brook of Humility, and Charity, and Meekness, and Thankfulness, and Temperance, and those severe Vertues, which pull from pleasure; yet every man doth wish for patience, like a Physitian to ease his grief, by all means that he can: so they which are wicked, although they cannot see the goodness of other vertues, yet can see the goodness of patience, and perceive when they see a patient man, and an impatient man both sick of one Disease, yet both are not troubled alike, but that he which hath most patience hath most ease, and he which is most impatient, is most tormented; like a Fish which strives with the hook. Therefore even those which cannot suffer, that they might have rest, yet sing the patient Proverb, *In sufferance is rest.* This is a lesson that I know you would gladly learn,
Gen. 41. 15. even as *Pharaoh* longed to know his Dream. Though yee care not for Vertue, as the cruel Judge cared not for Charity: yet if you could
Exod. 9. 28. gain such a bargain by any vertue, to ease you of your pains, it would make you look unto vertue, as *Pharaoh* used *Moses*, but to remove the plagues.

This power God hath given to Patience, the medicinable vertue, that it should be like an wholsome herb in the World, or a general Physician for all persons and all diseases. Therefore when the Angel had recorded all the troubles which should come in the latter days, at last

last he concluded, *Here is the patience of Saints:* as though patience Apoc. 13. 10.
should bear all. Therefore so many Scriptures go like Preachers about the Bible, to exhort unto patience, like a Beacon which is set up to call men together, shewing us, that by *patience we possess our souls:* as though a man without patience had no rule of himself: that *a mans wisdome is known by his patience*, as though that he which is not Luke 8.
patient cannot be wise: *that by patience we receive the Promises*, as Prov. 9.
though the Promises did not belong unto us, unless we have pa- Heb. 10.
tience: that *patience breedeth experience, and experience hope*, as Rom. 8.
though he which wanteth patience, had no experience of God, to know the scope of his doings, nor any hope to comfort him about the life to come; besides, many reasons more: *That the afflictions of* Rom. 8.
this World are not worthy of the joys that succeed them: that *all things* (even our afflictions) *turn to the best, if we love God:* that *they are blessed which weep here, because they shall laugh hereafter:* that *if we* Matth. 7.
suffer with Christ we shall reign with Christ: that *the Lord doth love those* 2 Tim. 2.
whom he chasteneth: that *by suffering we are made like the Son of God,* Prov. 3.
whose life was a persecution; as though the Holy Ghost by often calling upon us, like the importunate woman, would compel us to be Luke 18.
patient, whether our flesh will or no.

Besides these honourable praises of Patience, the Prophets, Evangelists, and Apostles, have set a number of examples before our eyes, like banners, of such Cures as have been healed by her: that as the Author to the *Hebrews* saith, *By faith* Abel *offered a better sacri-* Heb. 11.
fice than Cain: *by faith* Enoch *was translated before he saw death: by faith* Noah *prepared the Ark, and was preserved from the flood: by faith* Abraham *was content to sacrifice his Son, and yet believed that in his seed all the World should be blessed: by faith* Sarah *received strength to bring forth a child when she was stricken in years, and past the strength of the womb.* So I may say of Patience: by patience *Job* did bear all the Job 1.
torments that the Devil could heap upon him: by patience *Jacob* put Gen. 29. 30. 37.
up a thousand wrongs from *Laban* and his children, and never complained in one and twenty years before he departed: by patience *Joseph* forgave his brethren, when he might have put them to death, Gen. 45. 15.
and gave them food when they feared revenge: by patience Christ suffered banishment, and reproaches, and scourges, until he went to his death, like a Lamb to the slaughter.

Among the strange cures of patience, *David* may report of his experience, what this Plaister hath done for him: for being a figure of Christ he was always hedged about with the Cross, which proved his patience like a touch-stone every day. As Christ was contemned of his countrymen, so *David* was contemned of his brethren: as 1 Sam. 26. 2.
Christ fled to *Egypt*, so *David* fled unto *Gath:* As Christ received 28. 2.
food of women, so *David* received food of *Abigail:* as *Herod* per- Luke 8. 2.
secuted

1 Sam. 25. 18. 19. & 2. 16. 13. 2 Sam. 8. 2. 6. 5. 6, 15. 4. 18, 33. persecuted Christ, so *Saul* persecuted *David*; and the wrath of the King brought many enemies with it, that when he was anointed, yet he could not reign; and when he reigned, yet his reign was but a warfare; the *Philistims* against him, the *Ammonites* against him, the *Edomites* against him, the *Moabites* against him, and *Absalom* (his own bowels) against him, for whom he cried, *Would God I had died for thee.* This Son which was his darling, was his Traytor, and sought *his* death that brought him to life, as though *Saul* had been risen from the Grave again. In all these troubles *Samuel* shews, what was this

1 Sam. 30. 6. Pilgrims comfort; *But* David *comforteth himself in the Lord his God*, as though he had no comfort but in God alone. This was the stone upon which he leaned his head; Be patient, for *many are the troubles of the righteous, but the Lord delivereth him out of all.* When he did be-

2 King. 6. 16. hold his trouble, like the Host of the *Aramites*, he looked back unto God, like *Elisha*, and spied one with him stronger than all against him. Therefore respecting his afflictions he crieth, *Many are the troubles of the righteous*; respecting the promise, he singeth, *The Lord delivereth them out of all.* Thus (by his own foot) *David* measureth the condition of the Righteous, and saith, *Many are the troubles of the righteous*; and then by his own cure he sheweth how they should be healed, saying, *The Lord will deliver him out of all.* If ye mark, the Spirit hath directed *David* to those two things which make us take our troubles grievously; one, because we do not look for them before they come.

Joh. 21. 28. Therefore as Christ told *Peter* before he suffered, to strengthen him when he suffered; so the Holy Ghost doth run upon the cross, to keep us in expectation of troubles, that we might prepare faith, and patience, and constancy for them, as *Noah* prepared an Ark for the flood. The second thing which makes us to start so at the Cross, is,

2 King. 6. because we are like the Prophets servant, which did see his foes, but not his friends; so we see our fore, but not our salve. Comfort

Luk. 16. seems afar off like *Abraham* in the Heavens, as though it would never come so low; therefore we go about to deliver our selves, as it is

Psal. 2. said, *Let us break his bands*, as though we could deliver our selves.

Exod. 14. 14. *But hold your peace*, saith *Moses*, *the Lord shall fight for you.* So *David* comes in like a pacifier, and saith, *Vex not your selves, for the Lord will deliver you.* Bear both these sentences in mind, that you must go thorow a sea of troubles, and that then you shall come to the haven of rest, and no affliction shall take you before you be armed for it, and in every trouble you shall know where to have your remedy. *Many are the troubles of the righteous, but the Lord delivereth him out of all.* Here be the two hands of God, like a wound and a plaister; one casteth down, and the other raiseth up. It is good for a man to know his troubles before they come, because afflictions are lightned in the

Act. 9. 16. expectation. Therefore God saith of *Paul*, *I will shew him how many things*

things he shall suffer for me. God dealeth plainly, and tells us the worst first; what we shall trust to, as Christ told his Disciples at the first, *If ye will be my Disciples ye must take up the cross*; cold entertainment, Mat. 16. 8. to break their fast with the rod. Other Feast-makers, saith Christ, broach the best Wine first, but Christ keepeth the best till the last. Luk. 9. This is the manner of Gods proceedings, to send good after evil, as Joh. 2. 10. he made light after darkness; to turn Justice into Mercy, as he turned water into wine; for as the beasts must be killed before they could Gen. 1. 3. John 2. be sacrificed; so men must be killed before they can be sacrificed; that is, the knife of correction must prune and dress them, and lop off their rotten twigs, before they can bring forth fruit; these are the cords which bind the Ram unto the Altar, lest when he is brought thither he should run from thence again; this is the chariot which carrieth our thoughts to Heaven, as it did *Nebuchadnezzars*, and our Assumption before our Assumption. This is the hammer which squareth the rough stones, till they be plain and smooth, and fit for the Temple. This is the first messenger which is sent to compell them to the Banquet, which will not come when they are invited. Because we are naturally given to love the world, more than is good for us, therefore God hath set an edg of bitterness upon it to make us loath it; like a Nurse which layeth Mustard upon her breasts to wean the Child from the Dug; so, *Many are the troubles of the righteous*, to wean us from the dug of the world. The Cross is one of our Schoolmasters in this life, and the best wisdom is deerest bought; Prosperity seeketh for nothing, but necessity seeketh, and studieth, and labboureth, and prayeth for her wants. As the Rod maketh the Scholar to ply his Book, so all our knowledg is beaten into us, some learn their goodness of Poverty, some of Sickness, some of Troubles: Adversity is the fit time to learn the Justice, Mercy, Power, and Providence of God; a fit time to learn the Patience, Wisdom, Faith and Obedience of man; a fit time to learn the Subtilty, Frailty, and Misery of this world. All this thou buyest for troubles; yet they are but troubles, not plagues, nor curses, nor torments, but like the Travels of a Woman, when the Birth is ripe she is delivered, and straight she forgetteth all her pains, for joy that a Man-child is born into the world. So the Servants of God travel but till the fruits be ripe. When the new man is born, their travels are ended, and they forget all their troubles, because one is born into the world, like the Son of God. This is the difference between the afflictions of the righteous and the ungodly.

When God doth visit the Wicked, his punishments are called Plagues and Curses, and destructions; the plagues of *Ægypt*, the Exod. 8. 6. curse of *Cain*, the destruction of *Sodom*. But when he doth visit the John 4. Righteous, his punishments are called Corrections, and Chastise- John 19. ments, and Rods, which proceed from a Father, not to destroy us,

but to try us, and purge us, and instruct us; therefore when we are afflicted, one saith, That God letteth us blood to save our lives, for our lives are rank, and must be lopped. And as *Jacob* was blessed and hated both at one time; so a man may be blessed and afflicted both together. Afflictions do not hinder our happiness, but our happiness cometh by affliction, as *Jacobs* blessing came with halting, and as Peace is procured by War. *Therefore blessed are ye*, saith Christ, *when men persecute you:* as though they were blessed even while they were persecuted. Therefore this must not dismay us, that the Scripture saith, *Many are the troubles of the righteous*, but rather rejoyce us, because we bear the marks of the Righteous. *Daniel* complaineth not of his sickness, but of his sins. Who shall fight the Lords Battels but the Lords Servants? Therefore when *David* spake of many troubles, he pointed to the Righteous, as if he should say, This is your share, the rod is made for the Child. Christ called the Cross his Cup. The servant is beloved that drinks of his Masters Cup: Therefore Christ reacheth it to the Righteous, and bids none but his Disciples take the Cross. Every man which hath his Heaven here, doth labour and sweat for his living; and shall not they which have their Hell here, suffer more than they which have their Heaven here? All men are subject to dangers, and losses, and sicknesses; *But all that believe in Christ* (saith *Paul*) *shall suffer persecution*; that is, more than dangers, or losses, or sicknesses which the wicked suffer; for the world will not persecute her Children, but she will persecute Gods Children; therefore this Church is called the Militant Church, because it is always in warfare. Therefore the Gospel is called the Word of the Cross, as though it came to cross us. Therefore *Paul* describing the way to Heaven, draweth by this line, by many tribulations, the crossway is the way to Heaven, and the Righteous walk in it. Therefore the Children of God are not only called Labourers, to shew what they should do for God; but they are called Souldiers, to shew what they should suffer for God, *The servant is not above his Master*; but if Christ should suffer, and we should rest, the servant were above his Master. The Prophecy must be fulfilled, *I will put enmity between the seed of the Woman and the seed of the Serpent.* But if there be no War between the Children of God, and the Children of the World, the Prophecy is not fulfilled. Therefore *Esau* and *Jacob* had no sooner life, but they began to struggle one with another, before they came out of their Mothers womb. Therefore *Abraham* was banished so soon as he received the promise. Therefore *Abel* was envied of his brother so soon as he was accepted of God. The Righteous man was alway like *Lot* among the *Sodomites*, and like *Sampson* among the *Philistines*, set a work by his enemies. As Christ was no sooner born, but *Herod* sought his life; so the new man is no sooner born of the Spirit

Gen. 36.
Mat. 5.
1 Tim. 2.
Mat. 20.
Mat. 11.
Gen. 3.
2 Tim. 4.
Act. 14. 22.
Mat. 21.
2 Tim. 2. 3.
Joh. 15. 20.
Gen. 3.
Gen. 25. 22. & 4. 24.
Mat. 2.

Spirit, but the Serpent is ready to devour him, his Brethren to banish him, and Hell to swallow him. In all the World he hath no friend, but he which made the World. This is the state of the Church Militant; she is like the Ark floating upon the Waters, like a Lilly growing among Thorns, like the Bush which burned with fire and was not consumed; so the City of God is always besieged, but never ruined. Christians and Persecutions close together, like Christ and his Cross. As Christ was made to bear his own Cross; so they are made to hold the cheeks to their nippers, their faces to be buffeted, their backs to be scourged, their eyes to be pulled out; their peace is persecution, their rest labour, their riches poverty, their glory reproaches, their liberty imprisonment; although they be the Sons of God, the Brethren of Christ, the only Heirs of Heaven; yet because they suffer the Hell here, they must be content to be subject to their enemies, to be abjects to their kinsmen, to be hated of most, to be contemned of all, to be persecuted over the earth, a very haven and receptacle of troubles. Yet as Christ was the Son of God, though his life was nothing but persecution; so the Righteous are the Sons of God, for all these troubles. This is like a bait in their journey, to think as the *Samaritan* told his Host, *If thou spend any more, I will recompence thee when I come*; so Christ will mend their wages when he cometh. Why should not God try his friends, as well as we try our friends? The same afflictions (saith *Peter*) are accomplished in others, nay greater afflictions are born of others, which would make us despair like *Cain*. Christ was consecrated by afflictions, therefore we cannot be consecrated without afflictions; who would not go to Heaven with *Eliah*, though it were in a whirlwind? If our troubles be light and few, it is because we are weak and tender, therefore God doth respect our feebleness, and layeth no more upon us, because we are not able to bear more. It is not a sign that we are righteous, because our troubles are few, but because our troubles are few, it is rather a sign that we are not righteous, because *many are the troubles of the righteous.* For they must be made examples of patience, they must suffer their Hell here, they must be squared for the Temple, therefore they must have many strokes to make them fit; God is not like a Wasp, which when she hath stung once cannot sting again; but there is a generation of Crosses, and a Plurality of troubles. When *David* spake of troubles, he spake of troops and heaps, and Stars, and Sands; and therefore he saith, *Many*, as though he were fain to lay them down in the gross sum, not reckon them. By *many tribulations* (saith *Paul*) but how many he could not number: For except our sins, there is not such plenty of any thing in the World, as there is of troubles, which come from sin; as one heavy Messenger came to *Job* after

Exod. 3. 2.
Luk. 23. 33.
Joh. 19. 17.
Psal. 69. 7, 8, 17
Luk. 10. 35.
1 Cor. 10. 13.
Act. 14.
Job 1. 14. 16.

Pſa. 42. 7, 8, 9. after another; ſo now ſince we are not in Paradiſe, but in the Wilderneſs, we muſt look for one trouble after another: therefore afflictions are called waters, becauſe as one wave falleth upon another, ſo one trouble falleth upon another.

1 Sam. 17. 34. As a Bear came to *David* after a Lion, and a Giant after a Bear, and a King after a Giant, and Philiſtims after the King: ſo when they have fought with Poverty, they ſhall fight with Envie: when they have fought with Envie, they ſhall fight with Infamy: when they have fought with Infamy, they ſhall fight with Sickneſs, like a Labourer which is never out of work. Thus you ſee the righteous in

Exod. 3. 10. troubles, like the *Iſraelites* in exile: Now the Lord cometh like *Moſes*, to deliver them: Adverſity ſeeketh out the promiſe; the promiſe ſeeketh out faith; faith ſeeketh out prayer; then God heareth,

Mat. 8. 26. and mercy anſwereth. All this while Chriſt ſeemed to ſleep, as he did in the Ship: now he rebukes the winds and waves, and troubles fly before him, like a troup of Wolves before the ſhepherd. As he asked the Adultereſs, where are thy accuſers? and ſhe ſaid, they are gone: ſo he may ask his Patients, where are your troubles? and they may ſay, they are gone: the Sun roſe, and the miſts vaniſhed: yet (ſaith *David*) God is good to all that are pure in heart; that is, he remembreth them while he afflicteth them, and is preparing an iſſue while the Croſs prepareth them. When Chriſt heard them ſay, *He whom thou loveſt is ſick*, he anſwered, *This ſickneſs is not unto death*, *Joh.* 11. 3. So when it may be ſaid, he whom God loveth is ſick: then it may be ſaid, this ſickneſs is not unto death, and though it be to the firſt death, yet not to the ſecond. Who would think when

Jonas 3. *Jonas* was in the Sea, that he ſhould preach at *Niniveh*? Who would

Dan. 4. think when *Nebuchadnezzar* was in the forreſt, that he ſhould reign again in *Babel*? Who would think when *Joſeph* was baniſhed of his brethren, that his brethren ſhould ſeek unto him, like his ſervants?

Job 1. 42. 10. Who would think when *Job* ſcraped his ſores upon the Dunghil, all his houſes were burned, all his cattel ſtollen, and all his children dead, that he ſhould be richer than ever he was? Theſe are the acts of mer-

Exod. 15. 21. Mal. 3. 6. cy which make the righteous ſing: *The Lord hath triumphed valiantly.* This is the priviledg of the righteous, as God ſaith, *Yeſons of* Jacob *are not conſumed*: So they anſwer again, *We are not conſumed.* There-

1 Cor. 4. 6. Luke 24. 6. fore (*Paul* ſaith) we are in diſtreſs, but we are not forſaken: as Chriſt roſe out of the Grave, ſo we ſhall riſe out of trouble; and when the gold is fined, the fire ſhall hold it no longer. When Jeſus was in baniſhment with *Mary* and *Joſeph*, at laſt the Angel came and

Joh. 2. 3. ſaid, *They are dead which ſought the childs life*: ſo when the days of our baniſhment and ſcarcity, and bondage, and ſickneſs are ended;

Matth. 2, 20. at laſt, tidings ſhall come that our troubles are dead, and then the righteous ſhall look up like *Moſes* when he was paſt the Sea, and ſee all

all their enemies, all their troubles drowned behind them, then the heart ſhall dance like *Miriam*, and ſing the ſong which ſoundeth before *Moſes*: *The Lord, The Lord is ſtrong, merciful, and gracious, ſlow* Exod. 30. 15. *to anger, but abundant in goodneſs and truth.* And if *David* had ſtay- 20. 34. ed at troubles, and ſpoken of nothing but rods, the wicked might ſay, as they do in *Pſal.* 115. *Where is their God?* and the righteous Pſal. 115. might complain with *David*, *I have cleanſed my heart in vain*: but as Pſal. 73. 13. the waters of the Sea flow and ebb again, ſo the waters of affliction flow and ebb again: one caſteth *Moſes* into the water, and another draweth him out of the water. There lieth *Lazarus* at the Gate, there lieth *Joſeph* in Priſon, there lies *Jeremy* in the Dungeon, there Gen. 25. 20. lies *Job* in the Aſhes, there lies *Jacob* in the Fields, there lies *David* in the Wilderneſs, there lies *Abraham* in Exile, there lies *Daniel* among the Lions, there lye the Children in the Furnace: at laſt comes the year of Jubilee, and all the priſoners of the Lord are ſet at liberty: therefore they are called the priſoners of hope, becauſe they may Zach. 9. 1. hope to be delivered, &c. Therefore God tranſlateth his croſs from the head to the heart, from the heart to the foot, from poverty to ſickneſs, from ſickneſs to labour: that whereſoever he placeth it, we might have patience; knowing that he can remove it as he placeth it.

Then are fulfilled all theſe ſweet Scriptures: *The Lord retaineth not his wrath for ever, becauſe mercy pleaſeth him*, Mic. 7. 8. *After two dayes he will revive us, and the third day he will raiſe us up.* Hoſ. 6. 2. *Surely there is an end, and thy hope ſhall not be cut off*, Prov. 23. 18. *Heavineſs may endure for a night, but joy will come in the morning*, Pſal. 30. 5. He which hath overcome death, and Satan, and the World, can eaſily overcome all the troubles in the World. Rather than *Elias* ſhall ſtarve, the Ravens ſhall feed him: rather than *Jonas* ſhall drown, 2 King. 17. 6. the fiſh ſhall ſave him, as when the Glutton did not pitty, the dogs Jona. 1. took compaſſion. Until *David* ſaith, *The Lord will deliver*, the right- Luke 16. eous and the wicked go together; but now they part; one is taken, Luke 17. and the other is refuſed: one is delivered, the other is left in priſon. Gen. 14. 16. As *Abraham* came not to deliver the *Sodomites*, but to deliver his brethren: ſo Chriſt came not to deliver his enemies, but to deliver his ſervants: not to deliver them from troubles, but to deliver them out of troubles; that they may ſay as well, *The Lord hath taken*, as Job 1. 21. *the Lord hath given.* As *David* gave charge to his Souldiers, that they ſhould not kill *Abſolon* his Son, though he ſent them againſt 2 Sam. 18. 5. *Abſolon*, to ſtay his rebellion: ſo God forbids his Croſſes to deſtroy his children, though he ſend them againſt his children to purge their corruptions. As the Angel paſſed by the houſes of the *Iſraelites*, when he ſaw the blood of the Lamb upon their doors: ſo God hath Exod. 12. 13. his marks, whereby he knoweth whom he ſhould deliver out of

trouble, and whom he shall leave in trouble. To one he saith, Take my cross, to another he saith, Be thou healed: to another he saith, Stay till thy time cometh. Every hard word may be spoken to the godly, as well as to the wicked; but that deadly word, *Depart into*
Mat. 25. *everlasting fire.* Although they seem to depart here; yet then it shall
Rom. 14. 2. be said, Come, and not Depart. As *John* after the voyce of Thunder, heard the voyce of Harpers: so when they have been beaten, they shall be cherished. Therefore the trials of the Righteous, though they be called many troubles, yet they are not called everlasting troubles.

Psal. 32. 10. As *David* saith here, *Many are the troubles of the righteous*; so in *Psal.* 32. 10. he saith, *Many are the sorrows of the righteous:* but it followeth, *the Lord will deliver them out of all.* Nay (saith *Solomon*)
Prov. 11. 8. *when the righteous escape out of trouble, the wicked shall come in his stead:* that is, the troubles of the righteous shall shift to the ungodly, as the
1 King. 3. 27. Leprosie of *Naaman* went to *Gehazi.* And therefore the wicked are
Prov. 21. 18. called the ransom of the just, because they lye in bail for them. As
Exod. 8. 9. one Bird chirpeth to another: so one plague shall whistle to another, and say, Come and help me to torment this sinner (for one plague will not serve the Egyptians) until he be so loaden with torments,
Gen. 4. that he cry like *Cain, My punishment is greater than I can bear.* The righteous never said, that their troubles were more, or greater, or
1 Cor. 10. 3. longer than they could bear; for God hath promised, he will not lay more upon them than they are able to bear: but when they begin to sink like *Peter* upon the sea, then the hand is ready to catch them, and straight God maketh an issue for their troubles. As the Viper leapt
Acts 27. upon *Paul*, and leapt off again: so troubles leap upon the Righteous, and leap off again; as though they had mistaken the party, and rapt
Psal. 17. 37. at the wrong door. Therefore, *Mark the upright man* (saith *David*) *and behold the just, for the end of that man is peace.* Though his beginning be trouble, yet his end is peace: *He will not suffer the righteous to fall for ever.* He saith not, that he will not suffer him to fall, but that he shall not fall for ever: that is, at last his shackle falleth from him, the net breaks, the prison openeth, and he goes forth like *Lazarus* out of his Grave, to shew what wonderful things the Lord hath done for him. So *Paul*, after he had spoken of his troubles (as though he thought upon this sentence of *David*) repeateth the
2 Tim. 2. same of himself, saying, *But the Lord delivered me out of all.* Therefore one calleth affliction the trance of the righteous, because they seem dead for a while; but they wake again: therefore they chal-
Mich. 7. 8. lenge their enemies, and say, *Rejoyce not against me, O mine enemy: for though I fall, yet I shall rise.*

This should content the righteous, To be delivered at last: as *David* quieteth himself, saying, *By this I know the Lord favoureth me,* be-

because mine enemies do not triumph over me: not because I have no enemies, or because I have no troubles which would overcome me. Therefore when he wrote down *Many troubles*, he blotteth it (as it were) with his Pen again, as a Merchant raseth his book when the debt is discharged: and in stead of many troubles, he putteth in, *The Lord delivereth.* Because he forgiveth all sins, he is said to deliver from all troubles; to shew that we have need of no Saviour, no helper, no comforter but him.

The Lawyer can deliver his Client, but from strife; the Physician can deliver his Patient, but from sickness; the Master can deliver his servant but from bondage: but *The Lord* (saith *David*) *delivereth out of all.* As when *Moses* came to deliver the *Israelites*, he would not leave an hoof behind him: so when the Lord cometh to deliver the Righteous, he will not leave a trouble behind him. But even as they pray in *Psal.* 25. *Deliver Israel, O Lord, out of all his troubles:* Psal. 25.
so he will answer them, *Be thou delivered out of all thy troubles:* that is, this and this, and this (that trouble that thou thinkest intolerable, that trouble which thou thinkest incurable;) the Almighty hath might against all. When *Job* is tried, not a sore shall stick upon him. Therefore, as *Elisha* feared not when he saw as many An- Job 24.
gels as enemies: so, now you see as many mercies as troubles, let the 2 King. 6.
comfort satisfie you, which satisfied *Paul, Fear not:* for I am with Acts 27. 24.
thee, thy pardon is coming: like the Angel which stayed the sword Gen. 22.
over *Isaacs* head. Read on but a little further, and thou shalt hear the voice, which proclaimed war, proclaime peace: many troubles in the beginning of the verse, and no troubles in the end. What Physician hath been here? The Lord (saith *David*) *The Lord* Note.
was in this place (saith *Jacob*) *and I knew it not:* so the Lord is in affliction, and men know it not. He which saith, I put away thine iniquities, must say I put away thine infirmities. For there is no Saviour but one; which saith to death, *I will be thy death*; As the Gen. 28. 16.
woman was sick until Christ came: so until the Lord come, there is Esa. 43. 25.
nothing but trouble. Many troubles of the righteous: but one de- Mat. 9. 29.
liverer of the righteous: many terrors, but one comforter. Troubles come in an hundred wayes, like water thorow a grate: but mercy entereth alwaies at one door, like a pardon which cometh only from the Prince: therefore saith God, *In me is thy help*, Hos. 11. 6. *I create comfort*, Esa. 65. Mark, that he calleth himself a Creator of comfort: that is, as there is but one Creator, so there is but one comforter: and as he created all things of nothing, so he createth comfort of nothing: that is, when all comfort is worn out, and no seed of joy left to raise up comfort again, then he bringeth comfort out of sorrow, as he brought water out of the rock; that we may say, *The finger of the Lord hath done this.* Exo. 17. 6. 8. 14

This

This is the Anchor of the righteous; as he looks upon his troubles, the promise cometh in like a messenger from Christ, (while he is praying and weeping) and saith, *The Lord will deliver thee out of all.* Then he resolveth like *Nehemiah*, and saith, *Shall such a man as*
Neh. 6. 11.
Prov. 24. 10. *I fly?* Shall such a man as I recant? If I be faint in the day of adversity, *Solomon* saith, My strength is small: as if he should say, I was never strong, but did counterfeit like *Demas*. If I want com-
Prov. 15. 15. fort in trouble, *Solomon* saith, *A good conscience is a continual feast.* As if he should say, that I have not a good conscience, if I have not comfort in the cross. Therefore I will wait the Lords leisure, because *Esay* saith, *Faith maketh no haste.* I will not break his
Psal. 2. bands: because then I am the like the heathen. I will not flatter the
Prov. 29. 26. judge: because *Solomon* saith it is in vain. I will not betray the
Rom. 14. cause: because God hath appointed it to try me. I will not offend
1 Cor. 8. 10. my brethren: because *Paul* had rather die than do so. I will not charge my conscience: because it can vex me more than their bands. I will not turn from my profession: because I learned it of God, and vowed to leave all for it, in the day that I was baptised a Christian. Though my friends tempt me, like *Jobs* wife; though my flesh flatter me, like *Eve:* though my persecutors would bribe me like *Balaac:* though they which suffer with me, should revolt for fear: yet
Josh. 24. 15. I will be as *Joshua*, which stood alone: and as *Elkana* was in stead of
2 Sam. 1. children to *Hanna:* so Christ shall be in stead of comfort, in stead of wealth, and health, and liberty to me. For many were the troubles of *Joseph*; and the Lord delivered him out of all: many were the troubles of *Abraham*, and the Lord delivered him out of all: many were the troubles of *David*, and the Lord delivered him out of all: many were the troubles of *Job*, and the Lord delivered him out of all: therefore he can deliver me out of all. But if he do not (saith *Sidrach*, *Misach*, and *Abednego*) yet we will not do evil to escape danger: because Christ hath suffered more for us. Therefore, if I
Hest. 4. 16. perish, I perish, saith *Hester*. She was content that her life should perish: but if my Purse suffer, my money doth but perish: if my body be imprisoned, my pleasures do but perish: and who can tell when he hath suffered that which is appointed? Therefore God
Psal. 75. saith, *When I see convenient time, I will execute judgement.* Not when thou doest think it convenient time, but when he doth think it a con-
Psal. 25. 5. venient time. Therefore saith *David* to the Lord, *In thee do I trust all the day:* that is, if he come not in the morning, he will come at noon; if he come not at noon, he will come at night: at one hour of the day he will deliver me: and then as the calm was greater after
Matth. 28. 6. the tempest than it was before, so my joy shall be sweeter after tears
Psal. 137. than it was before: the remembrance of *Babylon* will make us sing more joyful in *Sion.*

Thus

Thus *Moses* describeth the journey of the righteous, as if they should go thorow the Sea, and Wilderness, as the *Israelites* went to *Canaan.* Look not for ease nor pleasure in your way, but for Beasts, and Serpents, and Thieves: until you be past the Wilderness, all is strait, and dark, and fearful; but as soon as you are thorow the narrow Gate, all is large, and goodly, and pleasant, as if you were in Paradice. Seeing then your Kingdom is not here, look not for a golden life in an Iron World: but remember that *Lazarus* doth not mourn in Heaven, though he suffered pains upon earth: but the Glutton mourneth in Hell, that flayed not for the pleasures of Heaven. To which pleasures the Lord Jesus bring us, when this cloud of trouble is blown over us. Amen.
Exod. 13. 17.
Luke 16.

THE CHRISTIANS PRACTICE.

Rom. 12. 2. *Be ye changed by the renewing of your minds, that ye may prove what is the good will of God, acceptable and perfect.*

Mat. 28. 19. WHen Christ sent forth his Disciples, he said unto them, *Go preach and baptize*, joyning these two together, Preaching and Baptizing. This being the occasion of our exercise, because I am to speak of Baptism, which is the Sacrament of Regeneration, I could not chuse a fitter Scripture than that which I handled last, which speaks of the renewing of our minds; for when minds are renewed, than the Vow which we made in Baptism is performed.

When *Paul* had forbidden the *Romans* to fashion themselves unto the World, he shewed them another fashion, which he calls the Psal. 103. 5. *renewing of the mind.* As the Eagle reneweth her youth, so men Mat. 22. 12. must renew their minds. This fashion is called the Wedding-Garment, which every man must wear that comes to the Banquet of the King. As when men have gone over one fashion after another, at last they come to the old fashion; so here *Paul* calls them to the old Gen. 1. 26. fashion again, which was used in *Adams* time, that is, the Image and fashion wherein they were created. Now the reason followeth.

That they may prove what the will of God is, as if he should say, This shall be the fruit of your Regeneration, when your minds are renewed, you shall know many things, which are hid from you, you shall be able to judg doctrins, who preach truth, and who

who preach error; and you shall understand the Will of God, what he would have you do, and what he would have you fly, as if you were in his bosom. As new Wine will not abide but in new vessels, Mat. 9. 17. so this new knowledg will not abide but in new minds. The mind renewed knoweth God; so that this Scripture may be called the path to knowledg, or the way to sound the mind of God, which is a secret that every man longs to know, but the most turn a wrong leaf to find it, as *Paul* saith of *Peter*, *He looks a wrong way to the Gospel.* Gal. 2. 14. When the Serpent taught knowledg, he said, *If ye eat the forbidden* Gen. 3. 3. *fruit, your eyes shall be opened, and you shall know good and evil*; but *Paul* saith, *If ye will not eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil.* This is one reason why *Paul* would have them renew their minds, *That they might know the will of God.* Why? doth not the Word of God teach us the Will of God? Yes, but no man doth understand this Word, but he which hath a new mind; because as the Sun is not discerned by any light, but by his own light; so no spirit can interpret the Scripture, but the same Spirit which wrote it, which is called *the holy Spirit*, because it is 2 Cor. 12. 5. *holy*, and because it makes holy. Sin was the first veil which obscured Gen. 3. 7. mans understanding, and till the cause of this eclipse be taken away, the Apostle saith, *that we shall see but in part*; that is, as the Sun may 1 Cor. 13. 9. be seen in his eclipse, but he seems liker to darkness than to light; so understanding may be seen in the wicked, but is liker ignorance than knowledg; therefore *Paul* makes knowledg one of the fruits which bud out of righteousness.

They which have renewed their minds, saith he, shall prove what the Will of God is; that is, they shall try all that they do, hear, and learn by all that they see, until they tract out the will and meaning of God. As the Water ingendreth Ice, and the Ice again ingendreth Water; so knowledg begets righteousness, and righteousness again begetteth knowledg, according to that in *Eccles.* 2. 25. *To a man that is good in his sight, God giveth wisdom and knowledg.* Therefore though ye have seen cunning Lawyers by much reading, and expert Physicians by long study; yet you could never see a perfect, and sound, and judicious Divine without holiness. I cannot tell how this knowledg is rather feeling than learning in the abundance of the heart, or an extream study sent by God unto good men, like the Ram which was brought unto *Abraham*, when he Gen. 22. 13. would sacrifice his Son.

As *Solomon* saith, *The knowledg of good things is understanding*; so Prov. 9. 10. none but they which are holy have this understanding. He which can say with *David*, *I love thy Law, and keep thy Precepts*, may follow Psal. 119. 117. with *David*, *I have more understanding than my teachers, and know more than the ancient.* He which cannot say with *David*, *My heart* Psal. 45. 1.

meditateth a good matter, cannot follow with *David*, *My tongue is the pen of a ready writer*. This is the equity of God; they which are unwilling to obey, are not thought worthy to know; for what should he do with his talent, which will not use it? He which forbids us to cast pearls before swine, doth stay his own hand from calling knowledg to the ungodly; they may know so much as shall condemn them, but they shall never know what will save them. When Christ heard *Peter* say, *Thou art the Son of the living God*; Christ answered, *Flesh and blood hath not taught thee this*; shewing, that carnal men have not this knowledg. This is the word of which Christ saith, *All men do not receive it*. It is true, *that the Spirit breatheth where it will*; but it will breathe upon none but her Lovers. Wisdom is like the Daughter of God, which he marrieth to none but to him which loves her, and sues for her. As *David* could not understand why the wicked prospered, until he entred into the Sanctuary of God; and as *Aaron* might not enter the Sanctuary where God did answer, until he had sanctified himself; so if we will understand mysteries, and hear God himself speak, we must put off our sins, as *Moses* put off his shooes, or else we shall be like Images which have ears, and cannot hear. When *Paul* heard mysteries, he was rapt into the third Heaven; when God would talk with his Church, he saith, *I will take her aside into the Wilderness, and then I will speak friendly unto her*; so when we will learn Divinity, we must go aside from the World, and sequester our sins, and lift up our minds above the earth, or else it will not stay with us. As the Spirit went from *Saul* when he sinned; so when knowledg hath saluted the wicked, she bids them farewell; like unto a Martin, which will not build but in fair houses. It is said in *Joh.* 14. 15. When Jesus went to eat the Passover, he came to a Chamber which was trimmed; so the Chamber which receiveth God, the heart which should lodg knowledg must be trimmed, and all the sinful corners swept; or else, as *Samuel* would not come to *Saul*, so Wisdom will not come to that Host. There is an Harbinger which goeth alway before the knowledg of God, to prepare the house, and this is love, the bond of perfection. *They which have love* (saith *John*) *know God, but they which have not love know not God*, though they have never so much knowledg beside. Unto good *Nathaniel* Christ said, *Thou shalt see greater things than these*; but unto the obstinate *Jews* he said, *Seeing you will not see*; like *Hagar* which had the Well before her, and did not see the Water. He which cannot say with *Paul*, *We have the Spirit of Christ*, cannot say with *Paul*, *We have knowledg*. Holy men were always interpreters of Gods Word, because a godly mind easilieſt pierceth into Gods meaning, according to that, *The pure in heart shall see God*; and that in *Joh.* 7. 17. *If any man will do Gods will, he shall understand the doctrine*

Mat. 25.
Mat. 16. 16, 17.
Mar. 19. 17. Joh. 3. 8.
Pſal. 73. 17.
Exod. 3. 5. Pſal. 115. 6.
1 Cor. 12. 2.
Hoſ. 2. 14.
1 Sam. 15. 16.
1 Joh. 4. 7.
Mat. 13. 14.
Gen. 21. 19.
1 Cor. 2. 12.
1 Cor. 8. 1.
Mat. 5. 8.

trine whether it be of God or no. And in *Pſal.* 111. 9. *They which keep thy precepts have a good understanding*. And that in 1 *Cor.* 2. 15. *The spiritual man understandeth all things*. And therefore *the fear of the Lord* is not only called *the beginning of wisdom*, but in *Prov.* 2. 5. it is taken for Wisdom it self. As when Christ taught in the Temple, they asked, *How knoweth this man the Scriptures, seeing he never learned them?* So it is a wonder what learning some men have, which have no learning; like *Priſcilla* and *Aquila*, poor Tent-makers, which were able to school *Apollos* that great Clerk, a man renowned for his learning. What can we say to this but as Christ said, *Father so it pleaſeth thee?* As *Jacob* came so soon with the Venison, and his Father asked him how he came by it so suddenly? *Jacob* answered, *Because the Lord thy God brought it suddenly to mine hand*; so the holy and righteous men cannot give any reason why they conceive the Words of God so easily, and the wicked do conceive them so hardly, but that God brings the meaning suddenly to their hearts as we read in *Luk.* 24. 45. When the Disciples were setled in the profession of Christ, it is said, that Christ opened their understanding, and made them understand the Scriptures; so suddenly came their knowledg. So we read in *Prov.* 1. 23. Wisdom promiseth to the Righteous, *If thou wilt turn at my correction, I will pour out my heart unto you; and make you understand my words*. A School-master might say to his Scholars, I will pour out mine heart unto you; but he cannot say as God saith, I will make you understand mine heart. Therefore if the Queen of *Sheba* thought the Servants of *Solomon* happy, because they heard his Wisdom; how happy was *Solomon* himself, that served God which gave him Wisdom? *Come unto me* (saith Christ) *all ye which are weary, and I will refresh you*. As Christ hath no comfort but for the weary, so he hath no Wisdom but for the Righteous. They are his brethren, and sisters, and father, and mother. There is a kind of familiarity between God and the Righteous, that he makes them of his counsel, as *Solomon* saith, *Prov.* 3. 32. *His secrets are with the righteous*. Psal. 25. 14. *His secrets are revealed unto them that fear the Lord*.

They are like *John* the beloved Disciple which leaned on his bosom; like *Moses*, to whom he shewed himself; like *Simeon*, that imbraced him in his arms; like the three Disciples which went up to the Mount to see his glory. So we read of *Abraham*, Gen. 18. 17. *Shall I hide it from Abraham*, saith God? As though this were an offence in God, if he should tell the Righteous no more than he tells the wicked; therefore because *Abraham* was a good man, he told him more than he shewed all the rest. As *Adams* knowledg was perfect, so long as his righteousness was untainted; so the nearer we come to that righteousness again, the more things come to our knowledg; according to that, *Prov.* 28. *They that seek the Lord understand all things*. Such an

Prov. 1. 7.
Joh. 7. 15.
Act. 11. 25.
Luk. 10. 21.
Gen. 27. 20.
1 King. 10. 8.
Mat. 11. 28.
Mat. 3. 35.
Joh. 13. 25.
Exod. 3.
Luke 2.

an heart God hath given to his Servants, like a Touch-ſtone, or a Lamp to go before them to examine all things, as they go in this dark wilderneſs, leſt they ſhould take error for truth, evil for good, or their own will for the Will of God; that they which hate evil might be preſerved from evil, as *David* was from the bloud of *Nabal*. Now becauſe none but the righteous have this Lamp before them, you ſee what a difference there is between the knowledg of the godly, and the knowledg of the wicked.

1 Sam. 25.

As the windows of the Temple were large within, but narrow without; ſo they which are within the Church, have greater light than they which are without. They ſit like *Pharaoh* in the darkneſs of *Egypt*, when the other dwell like *Iſrael* in the light of *Goſhen*. Knowledg is eaſie to him which loveth knowledg, ſaith *Solomon*, but the ſcorner ſeeketh knowledg, and findeth it not, ſaith *Solomon*, Prov. 4. *The ſpiritual man* (ſaith *Paul*) *ſearcheth the deep things of God:* but, *The natural man* (ſaith *Paul*) *perceiveth not the things of God. Thou haſt revealed theſe things to babes* (ſaith Chriſt) *but thou haſt hid them from the wiſe of the world. If any man will do Gods will, he* (ſaith Chriſt) *ſhall underſtand the doctrine:* but to the obſtinate Jews, Chriſt ſaith, *you cannot underſtand my talk. My ſheep hear my voyce*, ſaith Chriſt: but to the wicked Chriſt ſaith, *you cannot hear my words. Believeſt thou for this?* ſaith he to *Nathaniel*; *thou ſhalt ſee greater things than theſe:* but, *If ye believe not*, ſaith *Iſaiah*, *ye ſhall not underſtand.*

1 Cor. 2. 14.

Luke 10. 21.

Eſa. 7. 8.

That theſe Scriptures might be fulfilled, you ſee that as ſin is called *blindneſs*, 2 Chron. 6. 18. So Sinners are called *blind*, *Eſa.* 56. 10. and may be called *Strangers in Iſrael*. Until we be born again, we are like *Nicodemus*, which knew not what it was to be born again, *Joh.* 3.

Mark.

Until we become zealous our ſelves, we are like *Feſtus*, which thought zeal madneſs, *Act.* 26. Until we be humble our ſelves, we are like *Michal*, which mocked *David* for his humility, 1 *Sam.* 6. 16. It was true then, and it is true now, and it will be true always, which *Paul* obſerveth, 1 *Cor.* 1. 18. that to ſome, Religion ſhall ſeem fooliſhneſs. The reaſon of all this *Paul* layeth down in a word: If ye ask why the wicked cannot underſtand heavenly things, he ſaith, *Becauſe they are ſpiritually diſcerned*, 1 Cor. 2. 14. therefore how ſhould he diſcern them, that hath not the ſpirit?

For this cauſe Wiſdom is not ſaid to be juſtified of any, but of her own children, *Matt.* 11. 19. neither doth Chriſt ſay, that any ſheep hear his voyce, but his own ſheep, *My ſheep* (ſaith he, *Joh.* 12. 27.) *hear my voyce:* they follow their ſhepherd, they hear his voyce, they underſtand his law, they judg of his judgments, they have the meaſure of his words, all is open, and plain, and manifeſt, and clear unto

unto them: they ſearch deeper, and judg righter, and know ſooner; and though they have no learning, yet they have better judgment than the learned: whereas the other that labour, and ſtudy without God, walk in a labyrinth and fall into doubts, while they ſeek reſolutions. When a wicked man reads the Scriptures, he ſeeth no difference between the Word of God, and the word of men; like *Cleophas* which talked with Chriſt, and knew not Chriſt. When he ſpeaks of religion, he flutters like a young bird which cannot fly, becauſe her wings are not grown: when he prayeth, his prayer is like a childs Grace, that underſtandeth not one word that he ſaith: he which hath but a ſhew of holineſs, hath but a ſhew of wiſdom, a little knowledg is in his head, and there is no knowledg in his heart. An evil man may know ſomething, and ſpeak ſomething of his reading and hearing, as *Job* ſaith, *There is a ſpirit in man*, that is, every man hath a kind of knowledg, *but the inſpiration of the Lord giveth underſtanding:* as though the ſinners underſtanding did not deſerve to be called underſtanding.

Luke 24. 16.

Job 32. 8.

If the wicked man ſpeak any thing that is good, he ſpeaks by rote, but he which ſpeaks not out of the abundance of his heart, is ſoon drawn dry. The preaching of the Word doth not become him; it is harſh and unkind in his mouth, as though it came out of a wrong bow: or like unto a ſhittle, which ſlittereth from the hand of a Child; he is in the Pulpit as the Gueſt at the Banquet, which wanted his Wedding Garment; he ſpeaks not like one which hath authority, but as one that hath no authority, and always his Conſcience ſounds unto him, *What haſt thou to do to take my Word in thy mouth, ſeeing thou hateſt to be reformed?* Therefore be renewed, that ye may know what the will of God is: this is the Abce, and Primer, and Grammar, the firſt leſſon, and laſt leſſon of a Chriſtian, to know the good, and perfect, and acceptable will of God, which muſt make us good and perfect, and acceptable our ſelves. The will of God is always good and acceptable and perfect, howſoever it ſeem to us: though it condemn us of evil, yet it is good: though we ſee not how it is perfect, yet it is perfect: nay it is ſo perfect, that we cannot ſee the perfection of it: as the Sun, is ſo bright that we cannot behold the brightneſs of it: firſt it ſeems good unto man before it be acceptable, when it is acceptable, then it ſeems perfect; and as Gods Will doth ſeem to us, ſo do we ſeem to him: if his Will cannot ſeem good and acceptable, and perfect to us, much leſs may our will ſeem good, or acceptable, or perfect unto him, for this is our goodneſs, to acknowledg his goodneſs. If it be ſuch a contentment, to know the will of God, what ſhall keep us from the knowledg of it? Shall ſin, which is the worſt thing in the world? Becauſe we will not renew our minds, therefore we are ignorant of ſo many things which we would

Matth. 22. 16.

Matth. 7. 29.

Pſal. 50. 16.

Note.

know:

know: and until we be willing to follow the Word, we shall never thorowly understand it, but buz and grope at it like Owls, which
1 King. 3. 2. pry at the Sun out of a barn. Oh what a benefit had *Solomon* lost, ✱ he had lost his Wisdom which God gave him! as great a benefit dost thou lose, if thou lose the knowledg of Gods Will: for from the day that a man cannot discern the will of Satan from the Will of Christ, every Heresie seemeth truth, every evil seems good. And this hath been the beginning of all errours in the Church; because men did not love the truth, therefore God would not reveal his truth unto them. Therefore I conclude as I began, *Be ye changed by the renewing of your minds, that ye may prove what is the good will of God, and acceptable, and perfect.*

Now a word of the Sacrament. There is an infant to be received into the Church: which putteth us in mind of the promise which we made unto God, when we were received into the Church our selves. This Sacrament was instituted by Christ, when he was baptised by
Matt. 3. 14. *John* in the river of *Jordan*: and it succeedeth Circumcision; as the Communion was ordained in stead of the Passover. So soon as we
Matt. 28. 19. Note. are born, we are baptised, *In the name of the Father, the Son, and the Holy Ghost*; to signifie that we owe a duty unto God, from the day we come into the World. In this baptism, our bodies are washed with water, to signifie how our sins are washed with Christs blood: when our bodies are washed, they are taken out of the water again: to signifie how we shall be raised from death to life, by the Resurrection of Christ, and how we should rise from sin to righteousness. Thus we begin our life with a solemn promise to God before the Church, to serve him with our bodies and souls till death us depart.

Now let us remember how we have kept this promise with the Lord; or rather how we have broken promise with him. Then we gave our selves to God; but since, we have given our selves to sin. Then we promised to renounce the World: but ever since, we have imbraced the World. Therefore now let us begin to pay that which we ought so long: and pray the Lord which hath instituted this Sacrament as a seal of his mercy, to receive this child into his favour, as we receive it into his Church: to baptise it with his Spirit, as we baptise it with water: and pour upon it his grace, as we give it the sign of grace.

THE



THE PILGRIMS WISH.

Philip. 1. 23.

I desire to be dissolved, and to be with Christ.

HEre is *Pauls* desire, *to be dissolved*; and the cause, *that he might be with Christ*: wherein first you shall see the difference between the faithful and the wicked; how one loatheth this Life, and the other longeth after it. Secondly, because the Apostle seems to desire death, you shall see whether any man may wish to dye. Thirdly, because after this dissolution he hopes to be with Christ; you shall see the diversity of judgments between *Paul* and the Papists, which think when they are dead that they shall go on to Purgatory. Lastly, because the souls which are with Christ, cannot walk as they did when they lived upon earth; you shall hear a little of walking spirits, which have bin so much talked of in time of Popery, and were taken for the souls of them which were dead: after we will speak a little of the Sacrament which ye come to receive; and so commit you to God. *I desire to be dissolved.* Before Christs coming, when the Kings or Patriarchs died, it is said, that they went to their Fathers, as we read of *David* and *Solomon*, &c. But 1 King. 2. 19.

2 Chron. 9. 47. after Chriſts coming, when the faithful dye, they are ſaid to go to
2 Chron. 21. 1. Chriſt, as we read of the penitent Thief, *Luke* 23. 43. Not becauſe
Acts 7. the Patriarchs went not to Chriſt, as well as they; but becauſe yet Chriſt was not aſcended to Heaven, therefore they are not ſaid to go to Chriſt; although if they went to Heaven, they muſt needs go to Chriſt; becauſe Chriſt, touching his Godhead, was always in Heaven. *I deſire to be diſſolved.* As the worldly long for Chriſt to come to them, ſo the faithful long to go to Chriſt: for unleſs we aſcend to him, as he deſcended to us, his deſcending is in vain: becauſe he came down, that we might go up; he deſcended to take our fleſh, we aſcend to take his Kingdom: he deſcended to be Crucified, we aſcend to be Glorified: he deſcended to Hell, we aſcend to Heaven; that is, to Joy, to Glory, to Bliſs, to our Father, to our Saviour, to our Comforter, to Angels, to Saints, to eternal Life. Therefore good cauſe had *Paul* to deſire to be with Chriſt, that he might be at reſt: for no doubt it was the ſweeteſt voyce that ever the Thief heard in this life, when Chriſt ſaid unto him, *This day ſhalt thou be with me in Paradiſe*, Luke 23. 45. Beſides, as *Paul* perſecuted before, ſo he was after perſecuted himſelf; as he tells the *Corinthians*, 2 Cor. 11. 25. *I was thrice beaten with rods, I was once ſtoned, I ſuffered thrice ſhipwrack, &c.* Therefore good cauſe had *Paul* to deſire to be with Chriſt; that he might be out of trouble. Yet he will not diſſolve himſelf, but deſireth to be diſſolved: that is, that he which brought him into this World, would take him out of the World: neither doth he wiſh, or pray, or make any petition to God to take away his life, but tells him his deſire, deſiring to be diſſolved. To deſire, is not to pray; but ſhews what we approve. Neither doth he deſire ſo to be diſſolved, as though he were weary of his labours, and would ſuffer no more for Chriſt: but he is content to live, as he ſaith in ver. 24. *Nevertheleſs for me to abide in the fleſh, were better for you:* as if he ſhould ſay, To do you good, I am content to ſuffer evil, and ſtay ſtill from Chriſt, whom I long to be with. Seeing then that he will not diſſolve himſelf, nor pray to be diſſolved, but is content to live ſtill; why doth he ſay, *I deſire to be diſſolved?* Only to ſhew what he preferreth in his deſire. If he might chuſe life, or death for his own reſpect; he could be content to leave his friends, and riches, and pleaſure, and life and all, only to be with Chriſt. This ſeems to be a good leſſon for ſick men, when they can live no longer; then
Luke 16. to be with Chriſt, were better than to be with the Glutton, which never thought of Heaven, till he was in Hell: but *Paul* was not ſick, nor ſore, when he deſired to be diſſolved, therefore this is not only for the ſick, but for the whole. If he had wiſhed to live and ſtay ſtill in the World, no man need to be taught to ſay after him: for young and old deſire not to be diſſolved; but few are content to be diſſolved.

To a natural man, in this life nothing is ſo ſweet as life; and he which is in love with this World, ſeldom dyeth quietly on his bed: but to a mind which miſliketh this World, nothing can come ſo welcome as death; becauſe it takes him out of the World. This is it which *Paul* would have us learn, That nothing in this World is ſo precious, that for it we ſhould deſire to live, or ſtay from God one hour. Though all may not wiſh to die, yet all muſt ſubſcribe to this, that death is better than life; becauſe it leads to Chriſt: which when *Paul* had thorowly taſted, he was ſatisfied of all things elſe; and deſired to live no longer that he might be with Chriſt: herein appeareth the end of mans life; which when he hath obtained, he deſires to live no longer, how great riches, and honours, and friends ſoever he leave behind him. From the time he knoweth Chriſt Crucified, and begins like *Enoch* to walk with God, he cryeth ever after Gen. 5. 22.
with the Apoſtle, *I deſire to be diſſolved, and to be with Chriſt. Who* Rom. 7. 24.
ſhall deliver me from this body of ſin? death were to me advantage. Even Luke 2. 28.
as *Simeon* rejoyced that Chriſt came to him: ſo the faithful rejoyce that they ſhall go to Chriſt.

The neceſſity of ſin is ſo irkſome to him which knoweth the vileneſs of ſin; that the faithful man, but to do good, would not live out of Heaven, no not an hour. This made the Martyrs ſo willing to abide any kind of Death that tyranny could deviſe, to be rid of their ſinful bands, and this corruptible burthen, which preſſeth down the ſoul, that looks after Chriſt, like his Diſciples when he aſcended Acts 1. 14.
to Heaven. All is trouble and wearineſs, and vanity to the godly mind: whether he eat, or drink, or ſleep, he counteth it a ſervitude unto the fleſh; and wiſheth with *David*, to be rid from theſe neceſſities: ſo the knowledg and love of God maketh a man forget his own fleſh, maketh him to deſpiſe the whole world, taketh away the difference from life and death, changeth his nature which he could never overcome, and teacheth him to renounce his dear ſelf, and ſay, though he ſhould dye, *Not my will, but thy will be done.* All this appeareth even in this example, what operation is in the knowledg and love of Chriſt: it made the World irkſome unto *Paul*, which all men naturally deſire: it made death pleaſant unto him, which all men naturally abhor: although they be weary of their life, and have no pleaſure from morning to night; yet it will not pleaſe them to change, which they needs muſt, they never loath but love their miſeries, I will not dye one hour to live for ever. Do not the wicked themſelves Propheſie by their fear of death, a worſe condition of ſome dreadful Judgment after this life prepared for ſinners, and all that contemn God, when none but they ſtand in ſuch fear of death? Why doth one wiſh for it, and another tremble to hear of it? If it were but a ſleep, no man would fear it at all: for who feareth to take his

2 Chron. 9.47. 2 Chron. 21.1. Acts 7. after Chriſts coming, when the faithful dye, they are ſaid to go to Chriſt, as we read of the penitent Thief, *Luke* 23. 43. Not becauſe the Patriarchs went not to Chriſt, as well as they; but becauſe yet Chriſt was not aſcended to Heaven, therefore they are not ſaid to go to Chriſt; although if they went to Heaven, they muſt needs go to Chriſt; becauſe Chriſt, touching his Godhead, was always in Heaven. *I deſire to be diſſolved.* As the worldly long for Chriſt to come to them, ſo the faithful long to go to Chriſt: for unleſs we aſcend to him, as he deſcended to us, his deſcending is in vain: becauſe he came down, that we might go up; he deſcended to take our fleſh, we aſcend to take his Kingdom: he deſcended to be Crucified, we aſcend to be Glorified: he deſcended to Hell, we aſcend to Heaven; that is, to Joy, to Glory, to Bliſs, to our Father, to our Saviour, to our Comforter, to Angels, to Saints, to eternal Life. Therefore good cauſe had *Paul* to deſire to be with Chriſt, that he might be at reſt: for no doubt it was the ſweeteſt voyce that ever the Thief heard in this life, when Chriſt ſaid unto him, *This day ſhalt thou be with me in Paradiſe*, Luke 23. 45. Beſides, as *Paul* perſecuted before, ſo he was after perſecuted himſelf; as he tells the *Corinthians*, 2 Cor. 11. 25. *I was thrice beaten with rods, I was once ſtoned, I ſuffered thrice ſhipwrack*, &c. Therefore good cauſe had *Paul* to deſire to be with Chriſt; that he might be out of trouble. Yet he will not diſſolve himſelf, but deſireth to be diſſolved: that is, that he which brought him into this World, would take him out of the World: neither doth he wiſh, or pray, or make any petition to God to take away his life, but tells him his deſire, deſiring to be diſſolved. To deſire, is not to pray; but ſhews what we approve. Neither doth he deſire ſo to be diſſolved, as though he were weary of his labours, and would ſuffer no more for Chriſt: but he is content to live, as he ſaith in ver. 24. *Nevertheleſs for me to abide in the fleſh, were better for you:* as if he ſhould ſay, To do you good, I am content to ſuffer evil, and ſtay ſtill from Chriſt, whom I long to be with. Seeing then that he will not diſſolve himſelf, nor pray to be diſſolved, but is content to live ſtill; why doth he ſay, *I deſire to be diſſolved?* Only to ſhew what he preferreth in his deſire. If he might chuſe life, or death for his own reſpect; he could be content to leave his friends, and riches, and pleaſure, and life and all, only to be with Chriſt. This ſeems to be a good leſſon for ſick men, when they can live no longer; then to be with Chriſt, were better than to be with the Glutton, which never thought of Heaven, till he was in Hell: but *Paul* was not ſick, nor ſore, when he deſired to be diſſolved, therefore this is not only for the ſick, but for the whole. If he had wiſhed to live and ſtay ſtill in the World, no man need to be taught to ſay after him: for young and old deſire not to be diſſolved; but few are content to be diſſolved.

Luke 16.

ved. To a natural man, in this life nothing is ſo ſweet as life; and he which is in love with this World, ſeldom dyeth quietly on his bed: but to a mind which miſliketh this World, nothing can come ſo welcome as death; becauſe it takes him out of the World. This is it which *Paul* would have us learn, That nothing in this World is ſo precious, that for it we ſhould deſire to live, or ſtay from God one hour. Though all may not wiſh to die, yet all muſt ſubſcribe to this, that death is better than life; becauſe it leads to Chriſt: which when *Paul* had thorowly taſted, he was ſatisfied of all things elſe; and deſired to live no longer that he might be with Chriſt: herein appeareth the end of mans life; which when he hath obtained, he deſires to live no longer, how great riches, and honours, and friends ſoever he leave behind him. From the time he knoweth Chriſt Crucified, and begins like *Enoch* to walk with God, he cryeth ever after with the Apoſtle, *I deſire to be diſſolved, and to be with Chriſt. Who ſhall deliver me from this body of ſin? death were to me advantage.* Even as *Simeon* rejoyced that Chriſt came to him: ſo the faithful rejoyce that they ſhall go to Chriſt.

Gen. 5. 22. Rom. 7. 24. Luke 2. 28.

The neceſſity of ſin is ſo irkſome to him which knoweth the vileneſs of ſin; that the faithful man, but to do good, would not live out of Heaven, no not an hour. This made the Martyrs ſo willing to abide any kind of Death that tyranny could deviſe, to be rid of their ſinful bands, and this corruptible burthen, which preſſeth down the ſoul, that looks after Chriſt, like his Diſciples when he aſcended to Heaven. All is trouble and wearineſs, and vanity to the godly mind: whether he eat, or drink, or ſleep, he counteth it a ſervitude unto the fleſh; and wiſheth with *David*, to be rid from theſe neceſſities: ſo the knowledg and love of God maketh a man forget his own fleſh, maketh him to deſpiſe the whole world, taketh away the difference from life and death, changeth his nature which he could never overcome, and teacheth him to renounce his dear ſelf, and ſay, though he ſhould dye, *Not my will, but thy will be done.* All this appeareth even in this example, what operation is in the knowledg and love of Chriſt: it made the World irkſome unto *Paul*, which all men naturally deſire: it made death pleaſant unto him, which all men naturally abhor: although they be weary of their life, and have no pleaſure from morning to night; yet it will not pleaſe them to change, which they needs muſt, they never loath but love their miſeries, I will not dye one hour to live for ever. Do not the wicked themſelves Propheſie by their fear of death, a worſe condition of ſome dreadful Judgment after this life prepared for ſinners, and all that contemn God, when none but they ſtand in ſuch fear of death? Why doth one wiſh for it, and another tremble to hear of it? If it were but a ſleep, no man would fear it at all: for who feareth to take his

Acts 1. 19.

reſt when the night approacheth? If it did take away ſenſe and feeling, and make men trees, or ſtones, no man would fear it at all: for who would fear ſtrokes, if he could feel no more than a ſtone? Or who would care for any thing, if he had no ſenſe of any thing? Would any man tremble ſo to be as the dead Creatures which have no ſenſe of evil? They muſt needs be in a better caſe than the happieſt man in this life, which is not without the ſenſe of evil. Therefore this fear of death which you ſee in all but the faithful, doth preſage ſome ſtrange torment, ſome heavy change, and ſharp puniſhment to thoſe men, which they begin to taſte already before they dye, like the ſpirit which perſecuted *Saul* before his end. They deſire not to be diſſolved, but they fear to be diſſolved; They go not to Chriſt, but their departure is an everlaſting departure from Chriſt to the damned, to the Devils, to Hell, without either end, or eaſe, or any patience to endure it.

1 Sam. 16. 14.

Thus you ſee that no man is willing to dye, before his conſcience be quieted toward God, and that he can catch ſome hope of a better life after this life. He which knows that he ſhall go to Chriſt, it is impoſſible that he ſhould dye unwillingly: but he which cannot hope for a better World, muſt needs leave this world grudgingly, and fear death more than all the terrors of life. He had rather to be ſick, and cold, and hungry, and want, and beg, than go with death; becauſe he knoweth what he ſuffereth here, but he knoweth not what he ſhall ſuffer hereafter. Therefore he which is not willing to be diſſolved, hath not learned Chriſt yet as *Paul* did; for no man eſteemeth this life when he begins to taſte of the next, but then the love of the World doth fall from him like the mantle of *Elias* when he was wrapt into Heaven.

2 King. 2. 14.

The Apoſtle had ſeen many good things in his days, and was never ſatisfied; willing to be diſſolved, but thirſted ſtill, and no water could quench his thirſt, until he drank of the water of life, and then he thirſted no more: ſo nothing can fill the ſoul which was made for God, but God alone. Riches, and honours, and pleaſures, did not make *Simeon* willing to dye, but the ſight of Chriſt: happy are the eyes which ſee him, for they are as willing to dye as *Simeon* was. So ſoon as *John Baptiſt* did ſee our Saviour, and knew that it was he, he debaſed himſelf as if he had been no body, and would not be accounted of, but ſought to loſe the opinion of the people, that Chriſt might have all; although he was a Prophet, and more than a Prophet, and not a greater amongſt the ſons of women. So when *Paul* had ſeen his Saviour, he forgat all that he loved, all that he deſired, and all that he poſſeſſed: no joy, no glory, no life now but to dye. All things muſt yield to the Son, and be content with *John*; that he increaſe, and we decreaſe. This is our glory and life, that he lives in

Luke 2. 22.

Joh. 1. 20.
Mat. 3. 11.

in glory. *It is enough* (ſaith *Jacob*) *for me that* Joſeph *my ſon liveth*: it is enough for us that Jeſus our Saviour reigneth. If the head be crowned, all the body is more honoured: therefore let us glory that Chriſt is glorified, and rejoyce as much that he is aſcended, as our fathers rejoyced that he deſcended: for where the head is, there the body muſt needs be.

Gen. 45. 28.

I deſire to be diſſolved. He calleth his death not a deſtruction, but a diſſolution, for three cauſes. Firſt, he departeth from this life, and hath no more ſociety with them that live upon the earth. Secondly, his ſoul departeth from the body until the day of Reſurrection, then ſhe findeth her own body again, and they rejoyce like friends which are met together. Thirdly, he departeth from this vale of miſery, into the paradiſe of joy and all felicity, to live and reign with God for ever: in aſſurance whereof he ſaith, that he ſhall be with Chriſt, ſo that death is the way to Chriſt. As the Dove found no reſt until ſhe came to the Ark: ſo the faithful find no reſt till they come to Chriſt, they go thorow the Wilderneſs like other men. Until the *Jews* arrived at *Canaan*, all their life was ſpent in ſinful *Ægypt*, or in the dreadful Deſart, during the time of their journey they had no ſetled reſt, or continuing pleaſure. Peace beginneth when the battel endeth; there is the prerogative of the dead, leſt death ſhould be too fearful to us. The beſt of Gods bleſſings are behind, that is everlaſting life, and the way to it is death; thou art going to joy, therefore look not for it, until thou come to thy journies end. If *Canaan* the land of peace, the land of plenty, the land of pleaſure, be in the Wilderneſs; ſtay here, march no further, whither do you go like the Pilgrims of *Iſrael*, if *Canaan* be in the Wilderneſs? But *Paul* looks for the Crown at the Gaol: he is not with Chriſt, but truſts to be with Chriſt: he is not in Heaven, but he hopes to come to Heaven, and this hope led him thorow the Wilderneſs, that he murmured not like the *Iſraelites*, but only longed for that day, when Chriſt ſhall ſay unto him as he ſaid to the penitent thief: *This day ſhalt thou be with me in paradiſe.* Thus you have heard the difference between the faithful and wicked, how the one loatheth this life, and the other longeth after it.

Gen. 8. 9.

Joſh. 13. 17.

Rev. 2. 10.

Now we come to our queſtion. *Simeon* ſaid, *Lord now letteſt thou thy ſervant depart in peace*: ſo *Paul* ſaith, *I deſire to be diſſolved, and to be with Chriſt*: they doubted not as the Papiſts do, what ſhould become of them after death: for one ſays that he goes *to Chriſt*, and the other ſays that he goes *to peace*: therefore it ſeems that Purgatory was not yet found, when the juſt men went to peace. This is one of the fruits of a godly life, it hath hope (ſaith *Solomon*) in the end: in death it warranteth a man of life, and when the fleſh ſaith fear, and the Serpent deſpair, it makes the fleſh crouch, and the Serpent fly, and the ſoul rejoyce while death is opening the priſon door, that ſhe may

Luke 2. 29.

Prov. 14. 36.

Prov. 12. 7.

may fly to her country from whence ſhe came. Therefore what ſhall I ſay to Purgatory, if *Paul* go to Chriſt, and *Simeon* go to peace?

Dan. 4. 1. Some ſay it is in the air: ſome ſay that it is in the earth; ſome under the earth: ſome a little above Hell. Thus *Nebuchadnezzar* cannot aſſoyl his own dream. You muſt underſtand that Purgatory is like your painted Sepulchres, which were framed more for the living than

Acts 19. 25. for the dead; for you know that the locuſts of *Rome* live by Trentals, and Dirges, and Maſſes for the dead, as the Silverſmiths in *Epheſus* lived by Images: and therefore as they were loath that Images ſhould go down, ſo they are loath that their Purgatory ſhould be quenched: for it is the gainfulleſt lye in in all Popery, for out of this lake iſſue their Maſſes, and Dirges, and Trentals for the dead. They are ſaid for the dead, but they make for the living: *For the dead have no portion of all that is done under the Sun*; do what you will, ſay what you can, Maſſes, Dirges, or Trentals, they have no portion in it, for they have received their reward already, and the *tree lyeth where it fell*: yet theſe fooliſh Virgins hope for oyl of the wiſe Virgins, and think

Gal. 3. 11. Job 5. 24. Rev. 14. 15. they ſhall be paid for other mens labours, and Almes, and Trentals, and Pilgrimages, and Maſſes: as though they never read that the *juſt ſhall live by his own faith*, that he which believeth ſhall not go to Judgment, but paſs from death to life, that *they that dye in the Lord reſt from their labours*: how do they go preſently into Paradiſe, if they ſtay at Purgatory, and fire and torments? Hath Chriſt ſatisfied for

Luke 16. us, and muſt we now make ſatisfaction for our ſelves? Whither the Glutton and the Beggar are gone, thither muſt we all, that is, to *Abraham's* boſom, or Hell fire. There are but two kinds of men, and therefore but two ways, and where then is Purgatory, which the beſt of the Fathers confeſſeth that he could never find in Scripture? Therefore take heed of Hell, for Purgatory is but a ſcar-babe.

Of walking Spirits. Furthermore, when *Paul* ſaith, that he ſhall go to Chriſt, this ſeems to reſolve the old queſtion often debated among the ſimple people, once deluded, whether the ſouls of men departed walk after death, and appear unto men, exhorting them to this or that, as *Gregory*, or ſome counterfeit reporteth in his Dialogues. The Apoſtles before their full growth, might ſeem to be incumbred with this error, becauſe when they ſaw Chriſt walking upon the waters, they ſaid, *It is a ſpirit*; and when *Peter* knocked at the door in the night, they ſaid to *Rhode* a Damſel, *It is his Angel*, Act. 12. 15. Which error was drawn from the illuſion of Satan, and vulgar opinion received from *Pythagoras*, which taught, that the Souls of men departed, did return into the bodies of other men after death, either for correction, or for reward: if they were good Souls, then they were preferred to better men: if they had been bad Souls, then they were caſt into worſe bodies than they had before: a fine Philoſophical dream.

This

This deluded *Herod*; when he heard of Chriſt, he ſuppoſed that *John Baptiſt* was riſen again, whom he had beheaded: and the better ſort of the people, as we read in *Matt.* 16. 14. dreamed that Chriſt was *Elias*, or *John Baptiſt*, or *Jeremy*, or ſome of the Prophets riſen again. But touching the ſoul once departed from the body, that it returns not, nor can return into the World, many examples, and teſtimonies, and reaſons, and the order of our Reſurrection declareth. The ſouls of the righteous are in the hands of the Lord, and no man Joh. 10. 28, 29. or Devil can take them out of his hands; the ſouls of the wicked are in the hands of the Devil, and God will not take them out of his hands; and therefore *Abraham* ſaith, *He which is here, cannot come* Luke 16. *from hence, and they which be there, cannot come from thence*, for then the pains of Hell were not everlaſting pains, nor the joys of Heaven everlaſting joys, but temporal, like the pains and joys of this World. Therefore it is no ſoul which walks about. How then? What is this which I ſee in the night like ſuch a man, and ſuch a man? The Devil (which changeth himſelf into an Angel of Light to deceive) can Note. change himſelf into the likeneſs of a man much more. That is it which thou ſeeſt, as *Saul* ſaw *Samuel*, 1 Sam. 28. 8. not *Samuel* himſelf: for could the Witch raiſe *Samuel* out of the Grave, which could not keep her ſelf out of the Grave? Or could the Devil diſturb the Prophet after death? Then he ſhould never be in quiet, if the Devil could diſturb him, becauſe he diſquieteth the godly ſo much while they live. If this apparition be called *Samuel*, how doth he call it *Samuel*, if it be not *Samuel?* As the Books of *Calvin* are called *Calvin*: as the picture of *Beza* is called *Beza*: as he which play- Note. eth the King upon the Stage, is called a King. As the golden Mice and Emrodes which the Philiſtims laid in the Ark, were called Mice, and Emrodes, although they were but meer ſhapes and figures of them: ſo this likeneſs of *Samuel* is called *Samuel*, though it was not *Samuel* indeed, but a counterfeit ſhape of *Samuel*. For God would Note. not anſwer *Saul* before by Oracle, nor by Prieſt, nor by Prophet: and would he anſwer him by the dead, which doth forbid to ask counſel of the dead? *No* (ſaith *Abraham*) *they have* Moſes *and the Prophets*, *Luke* 16. As if he ſhould ſay, Let them learn of the Books of the dead, for the dead ſhall not return unto them. Again, if it had been *Samuel* himſelf which had taught *Saul* to worſhip God, would that holy Prophet have received worſhip himſelf, as this ſpirit did? Again, if it had been *Samuel*, *Sauls* Schoolmaſter, which taught him always to repent while he lived; he would rather have exhorted him to repentance now, than before, ſeeing the day of his death was ſo near. But you will ſay, Whoſoever it was, it ſeems that he could Propheſie of things to come: for he foretold *Sauls* death. Can the Devil Propheſie? This was an eaſie matter for the Devil to Propheſie,

ſie, becauſe he knew that *David* was anointed before, and therefore *Saul* muſt be removed, that he might reign, as he was anointed. Secondly, he knew that *Samuel* had propheſied his confuſion; and therefore he muſt be degraded, that the Propheſie might be fulfilled. Thirdly, he did ſee the Philiſtims coming againſt him, and therefore no marvel if he did aim that his death was near at hand, ſeeing a man might propheſie the ſame.

If any man be not ſatisfied with this, to believe that the ſouls of the dead do not walk after their diſſolution, let me reaſon with him thus: Is it a ſoul which thou ſeeſt? Why, a ſoul is a Spirit, and cannot be ſeen, no more than the voyce, or an Eccho: didſt thou ever ſee thine own ſoul, though it hath been ever with thee ſince thou waſt born? Doeſt thou think it is a body? Why, a body cannot walk without a ſoul: for the ſoul is the life which moveth the body. If thou ſay, *it is* a body and ſoul too, then why doth *Paul* call death a diſſolution? *it is* a ſeparation of the ſoul from the body: if the body and ſoul be not diſſolved, then the man is not dead, but living ſtill. If thou ſay the ſoul is come to the body, and the body is riſen to the ſoul for that time; then I can ſay no more to thee, but believe thine own eyes: If thou thinkeſt that it is ſuch a mans body which thou ſeeſt, look in the Grave, and open the ground, and there thou ſhalt ſee the body where it is laid, even while this vizor walks in thy ſight: therefore apparitions are no other, than that which appeared to *Saul*. Thus the Devil hath many ways to deceive; and this is one, and a dangerous one to draw us from Gods Word to viſions, and dreams, and apparitions, upon which many of the Doctrines of the Papiſts are grounded.

They had never heard of Purgatory, but for theſe ſpirits that walked in the night, and told them, that they were the ſouls of ſuch and ſuch, which ſuffered in fire, till their Maſſes, and Almes, and Pilgrimages, did ranſome them out: ſo theſe night-ſpirits begat Purgatory, and Purgatory begat Trentals, as one Serpent hatcheth another.

Yet a third queſtion ariſeth out of theſe words, and that is this; Whether a Chriſtian may wiſh for death? As *Paul* deſired, ſo may we deſire, if we have *Pauls* ſpirit. As Chriſt told his Diſciples when they asked him, whether they ſhould pray for fire from Heaven, as *Elias* did, Chriſt anſwered, that they knew not of what ſpirit they were: as if he ſhould ſay, If you were of *Elias* ſpirit, and did pray with the ſame mind, and to the ſame end that he did, then you might pray as he prayed. The wicked wiſh to dye, becauſe they would be rid of the Croſs, and ſuffer no more for God: as *Cain*, ſo ſoon as he was curſed, and knew that his life ſhould be a torment, he ſought to dye, to prevent the juſt judgment of God, and ſpite him (as

Luke 9. 54.

Gen. 4.

(as it were) which ſhould puniſh ſins. So do the people oftentimes, which have not to ſatisfie hunger, and the ſick which faint of an uncurable diſeaſe, and the weary captives in priſon, gallies and bonds. As for the faithful, if they at any time wiſh to dye, they pray for death as the laſt remedy againſt ſin and Satan: even as they pray in Revelation, for the haſtening of Chriſts coming to Judgment, *Come, Lord Jeſus, come quickly*; for the ſhortning of the days of ſin, leſt all fleſh ſhould periſh. But they which wiſh for death in this ſort, would dye as the will of God hath ordained, and mortifie their fleſh to abide theſe troubles, and ſtill by faith ſuppreſs the dolorous grief of ſin, by frequent meditation of inward joy, received by grace in Chriſt, and therein revive themſelves, as with the earneſt-peny of their inheritance, which they ſhall receive at the fit time, when it ſhall comfort them much to have ſuffered ſo long. Much therefore have they to anſwer, which are not contented to dye in peace, and ſtay till they be diſſolved; but as though themſelves were the Authors of Life and Death, whoſe cruel heart give wrongful commiſſion to the bloody hand, to cut aſunder that which God hath joyned, the loving ſoul and their body; as *Judas*, *Achitophel*, *Saul*, and *Pilat* did: not one of theſe was good in life or death. Yet the Author of the *Maccabees* commendeth *Razis* moſt of all, for that which was the greateſt ſin that ever he did, for killing himſelf. Man was not born of his own pleaſure, neither muſt he dye at his own luſt; or elſe it had been good for *Job*, which ſuffered more than any Saint except Chriſt, to make away himſelf, as *Judas* did. But why is it commanded then, *Thou ſhalt not kill?* If thou mayeſt not kill another, much leſs mayeſt thou kill thy ſelf. As for the example of *Samſon*, Judg. 16. 30. which may ſeem to oppoſe againſt this, in that he killed himſelf when as he pulled the houſe upon his own head, and all that were with him: underſtand that he was a figure of Chriſt, which vanquiſhed more in his death than all his life; and it appeareth that he had warrant from God, in that his ſtrength being taken from him, was (for the Act) in a moment reſtored to him upon his prayer. And the Epiſtle to the *Heb.* 11. 13. to clear that fact faith, that he did it of faith: that is, knowing that he had deſerved to dye, and that by theſe means the enemies of God ſhould be deſtroyed, he ſubmitted himſelf to the good will of God, like a good Captain which ventured his life to kill his enemies: therefore we muſt not look to particular examples, but to the general Law. Wherefore let no man do this evil, that any good may come of it, but rather follow the advice of the holy Apoſtle, as it becometh us; with patience let us run out the race which is ſet before us.

2 Mac. 14.

Job 2.

Exod. 20. 13.

Here I might ſhew you, that they are guilty of their own death, that kill themſelves with ſurfetting, intemperance, drunkenneſs, &c.

Although they love their life too dear, yet they take all means to haſten their deaths. Thus much of Purgatory, and Night-ſpirits, and praying for death.

Now it remaineth, that as the Levites ſanctified their brethren before they did eat the paſſover, ſo I would prepare you before you eat this holy Sacrament, of which the Paſſeover was but a ſign. The *Jews* were taught of God before they did eat the Paſſeover, to put away leaven out of their houſes the day before, *Exo.* 12. 15. Hath God care of leaven? No: this is it which the Apoſtle teacheth, 1 *Cor.* 5. before ye come to the Lords Supper, *Purge the old leaven of malicioufneſs and wickedneſs out of your hearts:* that is, the leaven which you ſhould purge out of your houſes. Therefore mark what the Apoſtle writeth to the *Corinthians*, 1 Cor. 11. (I believe it is a matter which you did never conſider) *For this cauſe many are weak and ſick among you, and many ſleep or dye.* For what cauſe? becauſe they received this holy Sacrament unworthily and unreverently, before they were prepared with faith, and hope, and repentance: *For this cauſe many are weak and ſick among you, and many dye.* Who did ever think that his ſickneſs, or his wants, or his infirmities did grow, for that he received the Lords Supper unworthily? Many cauſes have been ſuppoſed, but this cauſe was never thought of. Have any of you ſaid in diſtreſſes of body or mind, This is come unto me, becauſe I did receive the bleſſed Sacrament of Chriſt unworthily? becauſe I came not prepared with that mind, as they do which believe and know God? Yet the Apoſtle, which by his divine ſpirit knew the cauſe of theſe calamities among the *Corinthians*, doth depute their ſtrange diſeaſes and ſudden death to none other cauſe, but to their unworthy and unreverent receiving of this holy Sacrament. Nay,
1 Cor. 11. 25. he ſaith further, that he which eateth and drinketh this Sacrament unworthily, eateth and drinketh his own damnation, that is, he taketh poſſeſſion of Death, Hell, and Damnation, even while he eats, as the Devil entred into *Judas* while he received. Now if your Phyſician ſhould warn you of ſuch a thing, that you take it in ſeaſon and meaſure, or elſe it is a poyſon, and will kill you; I ſuppoſe you would obſerve the ſeaſon and meaſure, and take it in ſuch order as he preſcribeth, as near as you could, if you believe him; ſo if you believe the Apoſtle, that you receive the Sacrament to your damnation, if you receive it unworthily; I am ſure you will not take it unreverently or raſhly for all the World. If I had the words of motion to ſpeak that which might be ſpoken of this matter, it would fright *Ju-*
Matth. 22. *das* himſelf, that no man would come to this holy Banquet without his Wedding Garment. Conſider but this, how you would come into the preſence of God, how you would prepare your ſelves to come before the Maker of Heaven and Earth, which ſearcheth the reins,

reins, and knoweth every corner of the heart. If ever ye did approach unto God, if ever ye came near unto the Lord, you never came ſo near as now, when you come to receive his body and blood, and are united unto him in one ſpiritual body; and yet (peradventure) many come not ſo prepared, ſo cleanſed, ſo dreſſed, ſo trimmed into the preſence of God, as *Heſter* did into the preſence of *Aſ-* Heſter 5.
ſuerus. What do you think of theſe elements? What do you imagine of this Bread and Wine? They are ſeals. What ſeals? Seals of his Word, ſeals of Gods Promiſes, ſeals of your Adoption. If ever you were inſtructed out of this Book, that inſtruction is confirmed and ratified unto you now by Chriſts ſeal. Chriſt hath not ordained Sacraments in his Church, for a faſhion or dumb ſhew, that you ſhould feel, or ſee, or taſte, but as the Woman which had a bloody flux, when ſhe touched the hem of Chriſts garment, he ſaid that vertue was gone out of him: that is, all the graces which theſe ſigns repreſent, that is, all the bleſſings, that Chriſt Jeſus hath purchaſed unto man by his death. Now becauſe if you receive this Sacrament rightly, you are united unto Chriſt, as the members with the head: if ever you did believe, or love, or repent before; this requireth you to believe, and love, and repent more, becauſe now you are Chriſts body, which ſhews that ye muſt obey Chriſt the Head, like members of the body, for the body is ruled by the head. What have you now to receive all theſe bleſſings? If you have not faith, how can you lay hold of any Promiſes or Merits of Chriſt, to ſay, This is mine? If you had a hand to take, and a faith to apprehend, now you might eat of the bread which is better than Manna, which he that taſteth, doth not hunger again after any pleaſure in the World. Here is enough for *Abraham*, and *Abrahams* ſeed: Come Luke 14.
unto it, all that thirſt, and it will refreſh you. Happier is that man now that hath his Wedding Garment, than the rich Glutton, that fareth deliciouſly, and goeth in purple every day. Now you are the Lords Gueſts, and the Lord himſelf is your feaſt, and this feaſt is before you, the holieſt meat that ever ye did eat, and the comfortableſt meat that ever you did eat, and yet the dangerouſeſt meat that ever you did eat: you ſtand upon Life or Death, you eat to Salvation or Damnation; there is nothing in this World which you can receive with greater benefit, or with greater peril. *Adam* did not eat the Gen. 3.
forbidden fruit with greater danger; *Adam* could not taſte the Tree of Life with greater fruit, than you may taſte and receive this Sacrament. The Ark was a ſign of mercy, yet *Uzziah* was ſlain for 1 Sam. 6.
touching the Ark unreverently: Circumciſion was a good thing, yet Circumciſion did not profit the *Sichemites*, but was a way to make Gen. 34.
their enemies to ſlay them; becauſe they were not circumciſed for religion, but for lucre: ſo if you receive for cuſtom, and not for devotion,

votion, this Sacrament ſhall be to you as Circumciſion was to them. Therefore take heed how you receive as they received, leſt you meet with a curſe when you look for a bleſſing. If thou remembreſt any ſin againſt God, or againſt thy Neighbour, leave thine offering at the Altar, and be reconciled before thou come into his preſence: for if ſtubble come to fire, there is no way but burn: now beloved, let faith, and love, and repentance, have their perfect work, that you may receive this Sacrament as Chriſt would have you receive it: and God grant you as much profit by it, as is offered in it: and ſo much comfort of it, as it hath brought to any, whoſoever have received it faithfully, reverently, and worthily before you.

THE



THE Godly Mans REQUEST.

Pſal. 90. 12.

Teach us, O Lord, to number our days, that we may apply our hearts to wiſdom.

THis Pſalm was compiled by *Moſes*, as ye may ſee by the title, at what time the Spies returned from the land of *Canaan*, and God, for the murmuring of the people, pronounced, that all which were above twenty years old ſhould dye in the Wilderneſs; except *Caleb* and *Joſhua*, that incouraged their brethren to go unto *Canaan*. Now when *Moſes* heard the ſentence of death pronounced againſt himſelf, and all the *Jews* which came out of *Ægypt*, except only two, *Caleb* and *Joſhua*, that all ſhould dye before they came to the land which they ſought, he prayeth thus for himſelf and the reſt, *Teach us, O Lord, to number our days, that we may apply our hearts to wiſdom:* that is, ſeeing we muſt needs dye, teach us to think of our death, that we may dye in thy fear, to live again: ſhewing us how the conſideration of our Mortality, will make

make us apply our hearts to godlineſs. He which is tottering himſelf, had need lean unto a ſtable thing; therefore a wavering man is commended here to conſtant wiſdom. Man is mortal, Wiſdom is immortal; yet by wiſdom man becomes immortal too: therefore *Moſes* thinking of his death, runneth to Wiſdom, as a remedy againſt death. I have choſen a text fit for the time, * which warneth us how our years paſs; that when we think of the old year, how ſoon it is gone, we may ſee upon what a whirling wheel we are ſet: which putteth us in mind every day of that laſt day which is coming for us, when we ſhall give account how every day was ſpent before it. So many years as are paſt, ſo many years we are nearer to the laſt: and though the old year be gone, and a new year come, yet whether another ſhall come after this, as this came after the former, no man, I think, hath any promiſe of him that made time: for even theſe two days ſince the old year went out, many have gone the way which we all ſhall follow. Now, why days, or weeks, or years, but for us? But for man there ſhould be no Winter, no Summer, no Spring, no Autumn; that we ſeeing how the ſeaſons are renewed, at laſt with them we may learn to renew our ſelves: for to celebrate new years with old ſins, is to let every thing go before our ſelves, and ſuffer the time to condemn us, which was given to ſave us. God hath ſhewed us new years, but he would have us ſhew him new men. This is Gods new-years gift: not ſheep, nor doves, nor fruits, which the *Jews* offered: neither, myrrhe, frankincenſe, and gold, which the *Gentiles* offered, *Mat.* 2. but a new creature, *Gal.* 6. 15. Therefore we muſt come to ſome School-maſter, which teacheth us like *John Baptiſt*, what we ſhould do, that we may grow in knowledg, as we grow in years, *Teach me to number my days* (ſaith *Moſes*) *that I may apply my heart to wiſdom.* Whereby *Moſes* telleth us, that this was one of his helps, which made him profit in the knowledg of God, to number his days: as a man that hath ſet a time for his task, liſtens to the Clock, and counts his hours, ſo we have a ſet time to ſerve God, *Work while it is day*, ſaith Chriſt. What he doth mean by this day, the Apoſtle ſheweth you, *This is the day of ſalvation:* that is, this life is the day wherein you ſhould work. What work have you to do? The Apoſtle tells you, *Work out your ſalvation.* This is a long task, therefore we had need to *number our days*, and not loſe a minute, leſt we be benighted before our work be done. *Teach me, O Lord, to number my days.* He which in the Land of *Midian* learned to number ſheep, now he is come into the Wilderneſs, learneth to number his days: *Teach us, O Lord, to number our days.* Not teach us the number of our days, for we ſhall quite forget it again, and the knowledg of times and courſe of ſeaſons is the knowledg of God himſelf, but *teach us to number our days*, that we may be ſtill num-

* For it was preached at the beginning of the year.

Joh. 9. 4.

numbring and counting our days, and hours and minutes, to ſee how faſt we dye, that every day and hour we may learn ſomething. As God hath numbred our days, ſo we muſt learn to number our days, or elſe it ſeems that we cannot *apply our hearts to wiſdom:* that is, unleſs we think upon death, we cannot faſhion our ſelves to a godly life, though we were as well inſtructed as *Moſes*. This we find daily in our ſelves, that the forgetfulneſs of death, makes us to apply our hearts unto folly, and pleaſure, and all voluptuouſneſs; that contrary to his advice, *Work your Salvation*, we work our Damnation. We are ſo far from numbring our days, that we do not number our weeks, nor our months, nor our years, but as the Apoſtle ſaith, *A thouſand years with God are as one day:* ſo one day with us is as a thouſand years: that is, our time ſeems ſo long that we think we ſhall never dye: but he which made this prayer is now dead, and the number of his days is ended, and nothing is left but his holy Books which bring this prayer unto us; that we may learn to pray ſo too. Now I muſt pray, *Teach me O Lord to number my days:* and thou muſt pray, *Teach me, O Lord, to number my days, that we may apply our hearts to wiſdom:* that is, ſo to pray, and faſt, and watch, and hear, and do, as becometh him which ſhall ſhortly give account of his *Stewardſhip*. This is the fruit which comes to a man by numbring his days, God teacheth man *to apply his heart to wiſdom:* and this is his leſſon which he gives for that purpoſe, *Number thy days*, that is, think that wiſdom is a long ſtudy, and that thou haſt but a ſhort time to get it, and this will make thee get ground of Vertue: for there is no ſuch enemy to repentance, as to think that we have time enough to repent hereafter, which makes a man ſay, when any good motion cometh, nay, I may ſtay yet, yet I may ſtay; like the ſluggard which turns upon his bed like a door upon the hinges, and ſaith, *Yet a little more, a little more ſleep, a little more ſlumber, I may lye ſtill a while:* this is not to number our daies, but to ſtretch our daies, and make them ſeem more than they are, and they that do ſo, never *apply their hearts unto wiſdom:* ſo you ſee what a Preſervative *Moſes* uſed againſt ſin and pleaſure, he kept a Calendar as it were of his daies, which called upon him, *Be diligent, for thou haſt but a ſhort time.* Five things I note in theſe words: firſt, that death is the Haven of every man, whether he ſit in the Throne, or keep in a Cottage, at laſt he muſt knock at deaths door, as all his fathers have done before him. Secondly, that mans time is ſet, and his bounds appointed, which he cannot paſs, no more than the *Ægyptians* could paſs the Sea: and therefore *Moſes* ſaith, *Teach us to number our daies*, as though there were a number of our daies. Thirdly, that our daies are few, as though we were ſent into this World but to ſee it, and therefore *Moſes* ſpeaking of our life, ſpeaks of daies, not of years, nor of months,

2 Pet. 3. 8.

Luke 16. 2.

Prov. 6. 10.

not

nor of weeks: but *teach us to number our daies*, shewing that it is an easie thing ever for a man to number his days they be so few. Fourthly, the aptness of man to forget death rather than any thing else, and therefore *Moses* prayeth the Lord to teach him to number his days, as though they were still slipping out of his mind. Lastly, that to remember how short a time we have to live, will make us apply our hearts to that which is good. The first point is, that as every one had a day to come into this World: so he shall have a day to go out of this World. When *Moses* had spoken of some which lived 700. years, and other which lived 800 years, and other which lived 900 years, shewing that some had a longer time, and some a shorter, yet he speaks this of all, *mortuus est*, at last comes in *mortuus est*, that is, *he died*, which is the Epitaph of every man. We are not lodged in a Castle, but in an Inn, where we are but guests, and therefore *Peter* calls us *strangers*. We are not Citizens of the earth, but Citizens of Heaven, and therefore the Apostle saith, *We have here no abiding City, but we look for one to come*. As Christ saith, *My kingdom is not of this world:* so we may say, my dwelling is not in this World, but the Soul soareth upward whence she came, and the body stoopeth downward whence it came: as the tabernacles of the *Jews* were made to remove, so our tabernacles are made to remove. Every man is a tenant at will, and there is nothing sure in life, but death: as he which wrote this is gone, so I which preach it, and you which hear it, one coming in, and one going out, is to all. Although this is daily seen, yet it had need be proved, nay every man had need to dye, to make him believe that he shall dye: When *Adam* and *Eve* became subject to death because of their sin, to teach them to think on death, so soon as they were thrust out of Paradise, God cloathed them with the skins of dead beasts, which shewed them that now they were cloathed with death, and that as the beasts were dead whose skins they wore, so they should dye also: therefore *David* saith, *Man being in honour became like the beasts that perish:* when he saith, that he did become like the beasts which perish, he implieth that man should not perish like the beasts, but when he did like a beast, he dyed like a beast. From that day every man might say with *Job, Corruption was my father, and the Worm was my mother*. For the rich Glutton is lockt in his grave as fast as poor *Lazarus*. Therefore God speaking of Kings, saith, *I said ye are gods, but ye shall dye like men*. If Kings must dye like men, then the expectation of men is dead: therefore when this King was ready to dye, he said to *Solomon, that he should go the way of all the earth*, calling death *the way of all the earth:* to which *Esay* bears witness, crying, *all flesh is grass*, that is, it falleth, and is cut down like grass. In Paradise we might live or dye: in the World we live and must dye: in Heaven we shall live and

1 Pet. 2. 11. Heb. 13. 19. Joh. 8. 36.

Gen. 3. 19. Exod. 33. 7. Exod. 26. 1.

Psal. 82. 6.

Job 17. 14. Luke 16. 22.

Esa. 40. 6. Gen. 1. 27. Gen. 3. 21. Gen. 47. 9.

and not dye. Before sin nothing could change us; now every thing doth change us: for when winter comes we are cold, when age comes we are withered, when sickness comes we are weak, to shew that when death comes we shall dye. The clothes which we wear upon our backs, the Sun which sets over our heads, the Graves which lye under our feet, the meat which goes into our mouths, cry unto us, that we shall wear, and fade, and dye, like the Fishes, and fowls, and Beasts which even now were living in their elements, and now are dead in our dishes. Every thing, every day suffers some eclipse, and nothing stands at a stay, but one Creature calls to another, let us leave this World. Our fathers summoned us, and we shall summon our children to the Grave; first we wax old, then we wax dry, then we wax weak, then we wax sick, and so we melt away by drops; at last as we carried others, so others carry us unto the Grave: this is the last bed which every man shall sleep in: we must return to our mothers womb. Therefore *Jacob* calleth his life but a pilgrimage; therefore *Paul* called his life but a race; therefore *David* calleth himself but a worm; a Pilgrimage hath an end, a Race hath a stop, a Worm is but trodden under foot and dead straight: so in an hour we are, and are not: here we are now, and anon we are separated, and to morrow one sickeneth, and the next day another sickeneth; and all that be here never meet again: we may well be called earthen vessels, for we are soon broken; a Spider is able to choak us, a Pin is able to kill us, all of us are born one way, and dye a hundred ways. As *Eliah* stood in the door of the Cave when God passed by, so we stand in the passages of this World, ready to go out whensoever God shall call. We lose first our Infancy; and then our Childhood, and then our Youth, at last as we came in the rooms of others, so others come into our rooms. If all our days were as long as the day of *Joshua*, when the Sun stood still in the midst of Heaven, yet it will be night at last, and our Sun shall set like others. It is not long that we grow, but when we begin to fall, we are like the Ice which thaweth sooner than it froze: so these little worlds are destroyed first, and at last the great World shall be destroyed too; for all which was made for us, shall perish with us. What do you learn when you think of this but that which *Moses* saith, to apply your hearts to wisdom? Death cometh after life, and yet guides to the whole life like the stern of a ship: but for death there would be no rule, but every mans lust should be his law: he is like a King which frighteth afar off, though he defer his sessions, and stay the execution, yet the very fear that he will come, makes the proudest peacock lay down his feathers, and is like a damp which puts out all the lights of pleasure. The second note is, that the time of man is set, and his bounds appointed which he cannot pass: and therefore *Moses* prayeth the Lord that he would

2 Tim. 4. 7. Psal. 22. 6. 2 Cor. 4. 7.

1 King. 19. 9.

Josh. 10. 12.

teach him to number his days; as though there were a number of our days: therefore God is called *Palmoni*, which signifieth a secret number, because he knoweth the number of our days, which is secret to us. As it was said to *Belthazzar*, *God hath numbred thy kingdom*; so it may be said to all, *God hath numbred thy life*. To this *Job* bears witness, saying: *Are not his days determined? thou hast appointed his bounds, which he cannot pass.* Again *Jeremy* saith, *they could not stand because the day of their destruction was come.* As there is a day of destruction, and a day of death; so there is a day of birth, a day of marriage, a day of honour, a day of deliverance: according to that *the determination is made*; that is, God hath determined all things. As God appointed a time when his Son should come into the World, and he came at the same time; as the Prophets and Evangelists accord: so he hath appointed a time when all his blessings shall come unto us, and they come at the same time; as we read of *Joseph*, when his appointed time came: shewing that God appointed a time when to exalt him, and before that time came, he could not be exalted: therefore Christ saith so often, *My time is not yet come*; shewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his rising, and the time of his ascending. As for that which is objected of *Hezekiah*, because *Esay* shewed him that he should die, and after told him that fifteen years were added to his life: it is like the preaching of *Jonas* to the Ninivites; *Forty days, and Ninevy shall be destroyed*, and yet *Ninevy* was not destroyed, because they repented: so *Hezekiah* was not abridged, because he repented. Therefore you must understand the phrase of God. As when we say that we shall journey to morrow, we understand, If God will; so when God saith, I will destroy, he understands if we persist. As all the promises of God are conditional to take place if we repent, so all the threatnings of God are conditional to take place, if we repent not: and therefore sometime this word *if*, is put in, as where there is no blessing nor cursing without an *if*. I may answer again, that God is a judg and spake like a judg to *Ezechias*: a Judg doth not condemn all whom he saith he will condemn; nor a School-master beat every one, whom he saith he will beat, to make him learn; yet the Judg and School-master doth not dissemble but menace: this is not lying but threatning. But you will say, if my time be set, thus long I shall live, and I cannot pass, then I will take no Physick. You may as well say, I will take no meat. God God hath not ordained the end without means, but the means as well as the end. If he have appointed one to dye in his youth, he hath appointed some means to shorten his life, as he did *Absolons*: if he have appointed one to live long, he hath appointed also some means to preserve his life, as *Joseph* cherished *Jacob* in his age. Therefore though

Joh. 14. 5.
Jer. 46. 31.
Dan. 11. 36.
Dan. 9. 29.
Gal. 4. 4.
Psal. 105. 19.
John. 7. 8.
2 King. 20. 1.
Jonah 3. 3.
Deut. 18.
2 Sam. 18. 6.

though God had promised *Paul* that his company should not be drowned, yet he told the Mariners, that unless they kept in the ship they should be drowned: as if their safety should not be without means: but a good mind never quarrels about these things.

The third point is, that our life is but a short life: as many little scals are in *Golgotha* as great sculs: for one apple that falleth from the tree, ten are pulled before they are ripe: and the parents mourn for the death of their children, as often as the children for the decease of their parents. This is our *April* and *May* wherein we flourish, our *June* and *July* are next when we shall be cut down. What a change is this, that within fourscore years not one of this assembly shall be left alive? but another Preacher, and other hearers shall fill these rooms, and tread upon us where our feet tread now.

The Raven and the Phœnix, and the Elephant, and the Lyon, and the Hart fulfil their hundreds; but man dyeth when he thinks yet his Sun riseth: before his eye be satisfied with seeing, or his ear with hearing, or his heart with lusting, death knocks at his door, and will not give him leave to meditate an excuse before he come to judgment. To shew the shortness of mans life, *Moses* used the shortest division in nature to express it by; he might have said, Teach me O Lord, to number my months, or my years, but he speaks of days: so the Scripture is wont to number our life by days, and hours, and minutes, to shew us that we shall give account for hours, as well as for days, for days, as well as for weeks, for weeks, as well as for months, for months, as well as for years: which warneth us to make use of all our time, and every day to think upon the last.

This was the Arithmetick of holy men in former times, to reckon their dayes, so that their time might seem short, to make them *apply their hearts to wisdom*. The Hebrews did number their dayes thus: First, they did deduct the time of sleep, so that if our years be three-score & ten, as the Prophet saith, five & thirty of these years are stricken off at one blow, because we spend half our time in sleep: then they did deduct the time of youth, which *Solomon* calleth *vanity*, as though it were not worthy to be called life but vanity: then they did deduct the days of sorrow; because in sorrow a man had rather dye than live. So when the hours of sleep, and the hours of youth, and the hours of sorrow are taken away, what an Epitome is mans life come to? The fathers used another account: first, they did deduct all the time which is past; for the time which is past is nothing: then they did deduct the time to come, because the time to come is uncertain; and no man can say that he shall live. Now when the time past and the time to come is set aside, there is nothing left but the time present, that is a mo-

Psal. 90. 10.
Eccl. 11. 10.

ment, which is not ſo much in reſpect of eternity, as a little mote to the whole earth.

David numbred his days by a meaſure, *My life* (ſaith he) *is like a ſpan long*, Pſ. 39. 5. when he meaſured his life, he took not a pole, or an ell, nor a yard to meaſure it by, but a ſhort meaſure, his ſhort ſpan, *My life is like a ſpan long*. Thus you have learned to number your days, or rather the hours of your days. As ſome came into the Vineyard in the morning, and ſome at noon, and ſome at night: ſo ſome go out of this Vineyard in the morning, ſome at noon, and ſome at night: ſome mens life hath nothing but a morning, ſome have a morning and noon; he which liveth longeſt, liveth all the day, and therefore the youngeſt of all pray but for this day; and if he live till to morrow, then he prayeth for that day, ſaying ſtill, *Give us this day our daily bread*. So that a pleaſant life may be compared but to a glorious day, and a ſorrowful life to a cloudy day, and a long life to a ſummers day, and a ſhort life to a winters day. How comes it to paſs, that when a man dies, all his years ſeem but ſo many days; and before he dies, all his days ſeem ſo many years? *Job* ſpeaketh of all
Job 14. 1. alike, *Man which is born of a woman, hath but a ſhort time to live: Jacob* was 130 years old, and yet when he came before *Pharaoh*, he ſaid, *Few and evil have my days been*. Though *Pharaoh* did not ſpeak of days, but asked him *how old he was*, yet he anſwered of days, to ſhew that not only his years, but his *days were few*. Our Fathers marvelling to ſee how ſuddenly men are, and are not, compared life to a dream in the night, to a bubble in the water, to a ſhip on the ſea, to an arrow which never reſteth till it fall, to a Player, which ſpeaketh his part upon the ſtage and ſtraight he giveth place to another; to a man which cometh to the market to buy one thing and ſell another, and then is gone home again: ſo the figure of this World paſſeth away. This is our life, while we injoy it, we
Gen. 47. 9. loſe it: as *Jacob* ſaid, that his days had *been few*: ſo we may ſay, that our days ſhall be few.

Now, why hath God appointed ſuch a ſhort time to man in this World? Surely, leſt he ſhould defer to do good; as his manner is: for though his life is ſo ſhort, yet he thinks it too long to repent.
Pſal. 90. 10. The Prophet ſaith, that *our years are but threeſcore and ten*, as though this was but a little time to live. But why ſhould we live ſo long? for if our life were but a year, yet a year is more than we uſe, all the reſt is loſt: for we defer till that week which we think will be laſt.
Rev. 12. 13. It is ſaid of the devil, that *he is buſie, becauſe his time is ſhort*: but
Luke 19. 42. the time of man is ſhorter: and therefore Chriſt ſaith, *in this thy day*: as though no day could be called thy day, but this day: and therefore all that thou haſt to do, thou muſt do this day. Conſider this, all which travel toward Heaven; had we not need to make haſte, which

which muſt go ſuch a long journey in ſuch a ſhort time? How can he chuſe but run, which remembreth that every day runneth away with his life?

The fourth point is our aptneſs to forget death rather than any thing elſe, and therefore *Moſes* prayeth the Lord to teach him to number his days, as though they were ſtill ſlipping out of his mind. He which hath numbred our days, muſt teach us to number our days: for when *Moſes* prayeth the Lord to teach him to number his days, he ſignifieth that he would very fain remember them, but ſtill his mind did turn from them; and that he could not think upon them longer than he thought on the Lord, which taught him to number them: ſuch is the rebellion of our nature, we cannot remember that which we ſhould, becauſe we remember ſo many things which we ſhould forget. How often doth the Scriptures call death to our minds? Yet we read how they put the day of death from them, and Amos 6. 1.
would not remember it. *Solomon* bids us remember that we ſhall come to judgment; and yet we read how they plead againſt the day Eccl. 11. 9.
of judgment, and ſyllogize to their ſins, *That all things ſhall continue* 2 Pet. 3. 5.
as they be, becauſe there hath been no change yet: even ſo it is with us, as *the fool ſaith in his heart there is no God*; ſo we ſay in our hearts Pſal. 14. 1.
there is no death, or at leaſt death will not come before we be old. Of all numbers we cannot skill to number our days: we can number our ſheep, and our oxen, and our coin: but we think that our days are infinite, and therefore we never go about to number them. We can number other mens days and years, and think they will dye ere it be long, if we ſee them ſick, or ſore, or cold; but we cannot number our own. When two ſhips meet on the ſea, they which are in one ſhip, think that the other ſhip doth ſail exceeding faſt; but that their ſhip goeth fair and ſoftly, or rather ſtandeth ſtill, although in truth one ſhip ſaileth as faſt as the other: ſo every man thinks, that the other poſt and run, and fly to the grave, but that himſelf ſtandeth ſtock ſtill, although indeed a year with him is no longer than it is with the other: beſide that, we are given to forget death, we ſtrive to forget it, like them which ſay; *We may not re-* Amos 6. 10.
member.

Teach me to number my days? nay, teach me to multiply my days: teach me to remember death? nay, teach me to prolong death; or if I cannot prolong death, teach me to forget death, that I may ſin without fear: for the remembrance of death maketh a man to ſin fearfully, and takes away the pleaſure of ſin. Therefore if ye mark, there is a kind of men which cannot abide to hear of death; they are ſick of the name of it: the reaſon is, *Ahab* cannot abide *Michaiah*, 1 King. 22.
becauſe he never prophefied good unto him, but evil: ſo death never prophefied goood to the wicked but evil; for which they cannot abide it.

it. Therefore as *Pharaoh* bade *Moſes* go out of his ſight, ſo they bid death go out of their ſight, and ſay when he comes, as *Ahab* ſaid to *Eliah*, *Art thou here my enemy?* when they ſhould ſay, Welcom my friend. For as the devils thought Chriſt was come to torment them: ſo the ungodly think that death come to torment them. Is it peace when they ſee death? they doubt it is not peace becauſe they never loved the God of peace. O that I could bring you into their hearts, that ye might ſee more than the tongue can expreſs: for I do not think that any Epicure or worldling, or Non-reſident, have any joy to think of death, or deſire to be diſſolved, but rather that he might never be diſſolved; becauſe death comes to the wicked like a Jailor, which comes always to hale unto priſon: therefore their care is not to remember death that *they might apply their hearts to wiſdom*, but to forget death, leſt they ſhould apply *their hearts to wiſdom*, and loſe their pleaſures before the time; for he which is not purpoſed yet to leave his ſins, would not be troubled with any thought that might make him take his pleaſure fearfully, leſt he ſhould leave ſin before ſin leave him. Therefore the Devil doth never teach a man to number his days, becauſe he gains by the forgetfulneſs of death; but the Lord, which would have a man *to apply his heart to wiſdom*, it is he which teacheth us to number our days, and therefore *Moſes* prayeth unto him: and becauſe we pray not unto him, as he did, to teach us *to number our days*, therefore we dye like worms before we be aware. So far we are from that which he ſhooteth at, *to apply our heart to wiſdom*, that we are not in the way unto it: that is, to remember that we ſhall dye.

The laſt point is the cauſe, why *Moſes* would learn to number his days, *That he might apply his heart to wiſdom*: as if he ſhould ſay, until men think upon death, they never apply their hearts to wiſdom, but buſie themſelves with worldly matters, as though they were fethering a neſt that ſhall never be pulled down. Wiſdom hath always carried that ſhew of excellency, that the very wicked have laboured to put on this vizor: as we read of *Pharaoh*, who to cover his fooliſhneſs, ſaith, *Come let us do wiſely*. And again, it is ſaid, that the Grecians ſought after wiſdom, even the nation which God calls the fooliſh nation, did ſeek after wiſdom, that is, they would have the name of wiſdom: but this wiſdom which *Moſes* calls wiſdom, is counted fooliſhneſs; *the fooliſhneſs of preaching*, ſaith *Paul*, meaning how the fooliſh count preaching fooliſhneſs. Again, *fooliſhneſs to the Gentiles*: meaning, that the word of God ſeemeth like a fooliſh thing unto many. For that which Chriſt ſaid unto *Peter*, he may ſay almoſt to all, *They do not ſavour the things of God*. As *Anah* deviſed a new creature; ſo they have found out another wiſdom, which is called the wiſdom of the fleſh. They remember, *Be wiſe as ſerpents*, but

Exod. 1. 10. 1 Cor. 1. 22. Deut. 32. 21. 1 Cor. 2. 21.

Mat. 16. 23. Gen. 36. 24. Rom. 8. 7. Mat. 12. 16.

but they forget, *Be ſimple as doves*. He which is like to *Achitophel*, is counted a deep counſeller: he which is like *Machiavel*, is counted a wiſe fellow. Alas how eaſy a matter is it to deceive, and counterfeit, and play the ſubtil ſerpent if a man would ſet his head unto it? Could not *David* go as far as *Achitophel?* Could not *Paul* ſhew as much cunning as *Tertullus?* Yes, yes, if they were not taught to be ſimple as Doves. But this wiſdom comes not by the remembrance of death, but by the forgetfulneſs of death. Men do not uſe to think of death when they go about ſuch matters, but ſay like the ſerpent, *We ſhall not dye*. Two things I note in theſe words: firſt, that if we will find wiſdom, we muſt apply our hearts to ſeek her: then, that the remembrance of death makes us apply our hearts unto it. Touching the firſt, *Moſes* found ſome fault with himſelf, that for all that he had heard, and ſeen, and obſerved, and was counted wiſe, yet he was new to begin, and had not applied his heart to learn wiſdom, like the wiſe man, which ſaith, *I am more fooliſh than any man, I have not the wiſdom of a man in me*. So unſatiable and covetous (as I may ſay) are the ſervants of God: the more wiſdom, and faith, and zeal they have, the more they deſire. *Moſes* ſpeaketh of wiſdom, as if it were Phyſick, which doth no good before it be applied; and the part to apply it to is the heart, where all mans affections are to love it and cheriſh it, like a kind of hoſteſs: when the heart ſeeketh, it findeth; as though it were brought unto her like *Abrahams* Ram. Therefore God ſaith, *They ſhall ſeek me, and find me, becauſe they ſhall ſeek me with their hearts*: as though they ſhould not find him with all their ſeeking, unleſs they did ſeek him with their heart. Therefore the way to get wiſdom, is to apply your hearts unto it, as if it were your calling and living, to which you were bound prentices. A man may apply his ears, and his eyes, as many trewants do to their hooks, and yet never prove ſcholars: but from that day which a man begins to apply his heart unto wiſdom, he learneth more in a month after, than he did in a year before; nay, than ever he did in his life. Even as you ſee the wicked, becauſe they apply their hearts to wickedneſs, how faſt they proceed, how eaſily and how quickly they become perfect ſwearers, expert drunkards, cunning deceivers: ſo if ye could apply your hearts as thorowly to knowledg and goodneſs, you might become like the Apoſtle which teacheth you. Therefore when *Solomon* ſheweth men the way how to come by wiſdom, he ſpeaks often of the heart: as, *Give thine heart to wiſdom, let wiſdom enter into thine heart; get wiſdom; keep wiſdom; embrace wiſdom*: as though a man went a wooing for wiſdom. Wiſdom is like Gods daughter, that he giveth to the man that loveth her, and ſueth for her, and meaneth to ſet her at his heart. Thus we have learned how to apply knowledg that it may do us good: not to our ears, like

2 Sam. 17. 7. Acts 24. 2. Mat. 10. 6. Gen. 3. 3. Prov. 30. 7. Jer. 29. 13. Prov. 2. 10. Prov. 4.5.13.8

them

them which hear Sermons only; nor to our tongues, like them which make table-talk of Religion; but to our hearts, that we may
Luke 1. say with the Virgin, *My heart doth magnifie the Lord:* and the heart
Mark 15. 12. will apply it to the ear, and to the tongue; as Christ saith, *Out of the abundance of the heart the mouth speaketh.* The last point is; that the remembrance of death makes us to apply our hearts to wisdom. *Moses* commended not many books to a wise man learned: but as *Da-*
Psal. 1. 2. *vid* commends one book instead of many, *Meditate in the law of God*
Eccl. 12. 12. *day and night:* for *the reading of many books* (saith Solomon) *is but wearinesse to the flesh:* therefore as though *Moses* had marked what did move him most to seek after God, he prayeth that that thought may run in his mind still; *the remembrance of death.* As many benefits come unto us by death, so many benefits come unto us by the remembrance of death: and this is one; It maketh a man to apply his heart to wisdom. For when he considereth that he hath but a short time to live, he is careful to spend it well: like *Moses*, of whom
Heb. 11. 26. it is said, that when he considered how he had but a season to live, he chose rather to suffer afflictions with the servants of God, than to injoy the pleasures of sin for a season. This is that which makes the old men fast, and watch, and prepare themselves more than young,
Gen. 27. 2. because they think themselves neerer the door: like old *Isaac*, which when he was blind for age, said unto *Esau, Behold, I am now old, and*
2 King. 20. 1. *know not the day of my death:* that is, because I am old, I look to dye shortly. And therefore as *Esay* taught *Hezekiah* to set all things in order before he died: so he called his eldest son, to whom he thought that his inheritance belonged, that he might bless him before he died. This wisdom the fathers called *the wisdom of the Cross*, which we call the best, because it was deerest bought. It is hard for a man to think of a short life, and think evil; or to think of a long life, and think well. Therefore when *Jeremy* had numbred all the calamities and
Lam. 1, 9. sins of the Jews, at the last he imputed all to this, *she remembred not her end:* so if I may judg why natural men care for nothing but their pomp, why great men care for nothing but their honour and dignity, why covetous worldlings care for nothing but their gain, why voluptuous Epicures care for nothing but their pleasure; I may say with *Jeremy, They remember not their end.* We never covet the same things living and dying: therefore when *Solomon* had spoken of all the vanities of men, at last he opposeth this *Memorandum* as a counterpoise
Eccl. 11. 9. against them all; *Remember that for all these things thou shalt come to judgment:* as if he should say, Men would never speak as they speak, nor do as they do; if they did but think that these speeches and deeds should come to judgment. As the bird guideth her flight with her train: so the life of man is best directed with a continual recourse
Mat. 4, unto his end. The thought of death hath made many sins avoid,

like

like the Devil, when Christ alleadged scripture: it is like a strainer, allthe thoughts, and speeches, and actions which come thorow it, are cleansed and purified, like a cloth which cometh out of the water. Seeing then that so much fruit grows of one stalk, which is the numbering of our days; let us consider what an harvest we have lost, which happily before this day never prayed with *Moses*, that the Lord would teach us to number our days. What if we had died in the days of our ignorance, like *Judas*, which hanged himself before he could see the Passion, or Resurrection, or Ascension of Christ? But God hath cared for us more than we have cared for our selves. We should have numbred our days and sins too: but alas, how many days have we spent, and yet never thought why any day was given us? But as the old year went, and a new year came, so we thought that a new would follow that, and so we think that another will come after this; and so they thought which are dead already. This is not to remember our days, but to provoke God to shorten our days: there are few here which have not seen twenty years; now if we had but every year learned one vertue since we were born, we might by this time have been like Saints among men: but the time is yet to come, when we must apply our hearts to wisdom. To riches and pleasures we have applied our hearts, and our eyes, and our ears, and our hands too; but to wisdom we have not applied our hearts.

There be many causes, but there should be no cause if we had numbred our days. For surely if a man could perswade himself that this is his last day, as it may be, he would not defer his repentance until to morrow: If he could think that this is his last meal that ever he shall eat, he would not surfeit: if he could believe that the words which he doth speak to day, should be the last that ever he should speak, he would not offend with his tongue: if he could be perswaded that this Sermon should be the last Sermon that ever he should hear, he would hear it better, than ever he heard any yet. Yet breath is in the body, and the heart may apply it self, and the eye may apply it self, and the ear may apply it self, and the hand may apply it self: *Work while it is light.* I can but teach you with words, as *John* baptized with water. As *Moses* prayed the Lord to teach him to number his days, so you must pray the Lord to teach you to number your days. And now I lead you to number your days. It may be that thou hast but twenty years to serve God, wilt thou not live twenty years like a Christian, that thou mayest live a thousand years like an Angel? It may be that thou hast but ten years to serve him, wilt thou not serve ten years for Heaven, which wouldst serve twenty years for a farm? It may be that thou hast but five years to serve God, wilt thou not spend five years well, to redeem all thy years for five? Yet

God doth know whether many here have ſo long, to repent for all the years which they have ſpent in ſin. If thou wert born but to day, thy journey is not an hundred years: If thou be a man, half thy time is ſpent already; if thou be an old man, then thou art drawing to thy Inn, and thy race is but a breath: therefore as Chriſt ſaid unto his Diſciples when he found them ſleeping, *Could ye not watch one hour?* So I ſay to my ſelf, and to you, can we not pray? can we not ſuffer a little while? He which is tyred can crave a little way, a little further, one ſtep more for a kingdom. For this cauſe God would not have men know when they ſhall dye, becauſe they ſhould make ready at all times, having no more certainty of one hour than another. Therefore our ſaviour ſaith, *Watch*, becauſe you know not when the Lord will come to take you, or to judg you; *Happy are they which hear the word and keep it.* Thus you ſee that death is the laſt upon earth, that the time of man is ſet, that his race is ſhort, that he thinks not of it, that if he did remember it, it would make him apply his mind to good, as he doth to evil: and now I end as I began, The Lord teach us to number our days, that we may apply our hearts to wiſdom, Amen.

A

A GLASS FOR DRUNKARDS.

Gen. 9.

22 *And when Cham, the Father of Canaan, ſaw the nakedneſs of his father, he told his two brethren without.*

23 *Then took Shem and Japhet a garment, and put it upon both their ſhoulders, and went backward, and covered the nakedneſs of their father, with their faces backward: ſo they ſaw not their fathers nakedneſs.*

24 *Then Noah awoke from his wine, and knew what his younger ſon had done unto him:*

25 *And ſaid, Curſed be Canaan: a ſervant of ſervants ſhall he be unto his brethren.*

26 *He ſaid moreover, Bleſſed be the Lord God of Shem, and let Canaan be his ſervant.*

27 *God perſwade Japhet that he may dwell in the tents of Shem, and let Canaan be his ſervant, &c.*

YOu have here the ſtory of *Noah* and his ſons. As *Noah* did well and evil, ſo he had good ſons and evil: but as his vertues were more notorious than his vices, ſo God bleſſed him more than he croſſed him: for he had two good ſons, and but one evil ſon: his good ſons were *Shem* and *Japhet*; his wicked ſon was *Cham*: his good ſons were bleſſed, his wicked ſon was curſ-

ed. Firſt, of the father, and then of his ſons. In *Noah*, firſt you ſee his husbandry; and then his drunkenneſs, and after his nakedneſs. In *Cham*, firſt you ſee his mockery; and after, his curſe: in *Shem* and *Japhet*, firſt you ſee their reverence; and after their bleſſing.

Of *Noahs* drunkenneſs and his husbandry, we have ſpoken: now a word of his nakedneſs, *drinking of the wine, he was drunk and was uncovered in the midſt of his tent*, &c. It is ſaid that drunken porters keep open gates: ſo when *Noah* was drunken, he ſet all open; as wine went in, ſo wit went out, as wit went out, ſo his clothes went off. Thus *Adam* which began the World at firſt, was made naked with ſin: and *Noah* which began the World again is made naked with ſin, to ſhew that ſin is no ſhrouder, but a ſtripper. This is one fruit of the Vine more than *Noah* looked for: inſtead of being refreſhed and comforted, he was ſtripped and ſcorned.

Gen. 3.

Job 9. 34. & 21. 9.

There is a thing which followeth ſin, which *Job* calleth *a rod*, which the ſinner never thinketh of, before he have done. When the child hath faulted, then he is beaten: ſo now *Noah* hath ſinned, he muſt be beaten: firſt he is ſtript naked, after he is ſcourged; wine putteth off his cloaths, and then *Cham* cometh and laſheth him: to ſhew that wine can both cheer the heart, and grieve the heart. As the forbidden tree when it promiſed our parents knowledg, took their knowledg from them: ſo every ſin giveth other wages than it promiſeth. Little thought *Noah* that Wine would make him naked: but now he is naked and ſtripped too, as though he were firſt ſtripped, and then whipped. He which believeth the threatning (like *Lot*) when others mocked; he which eſcaped the flood when others were drowned; he to whom all the Fowls of the air, and the beaſts of the earth flocked in couples, as they did to *Adam*, he which was reſerved to declare the judgments of God, and begin the world again; *Noah*, the example of temperance, the example of moderation, the example of ſobriety, lieth naked in his Tent for drinking the Wine which he himſelf had planted: the operation of Wine was drunkenneſs, the ſequel of drunkenneſs, was nakedneſs, the effect of nakedneſs, was deriſion. As the Serpents ſting is in his tail; ſo the end of ſin is bitterneſs. Leſt he ſhould love the vice wherewith he was once defiled (as they which are once drunk, hardly get out of the cellar) God giveth him a *Memorandum*, like *Jacobs* limping, that he was never drunken after, but learned temperance of intemperance: therefore it is good a little to feel the ſting of ſin, that we may handle it like a hornet.

Gen. 3. 3.

Gen. 19.

Gen. 2.

Now when *Noah* the father was drunken, *Cham* the ſon becometh a ſcorner; the father deſerved to be deſpiſed of his ſon, becauſe he had diſfigured the image of a father. Therefore followeth, *When Cham*

Cham the father of Canaan, ſaw the nakedneſs of his father, he told his two brethren without, &c. drunkenneſs was his fault, and ſhame muſt be his puniſhment. Whereby you may note, how God doth proportionate and match ſins and puniſhments together, that a man may look upon his puniſhment like a glaſs and ſee his ſin. Again, by this you may ſee how God doth bring forth the faults of the juſt, as well as the unjuſt; or elſe others would ſay as Chriſt ſaith, *Joh.* 8. *Who can accuſe me of ſin.* What a grief was this to *David*, that his Son ſhould be his traytor? So to increaſe the grief of *Noah*, his Son was his ſcorner. He may ſay as the Pſalmiſt ſaith, Pſal. 54. 12. *It is thou O man! even my companion and familiar, which delighted together.* If mine enemy had defamed me, I could have born it, or I would have fled from him: but he whom I have loved, nay he whom I brought into the World, made me a ſhame to the World, like the Viper which killeth the dam that bearcth it. So oftentimes the propheſy of *Michaiah* proveth true, *A mans enemies are they of his own houſe*, chap. 7. 6. As *Judas* betrayed his Maſter.

Who can reclaim a wicked diſpoſition? how deep was the root of evil hid in his heart, that *Noah* could never know it before he ſhewed it? Until now, *Cham* ſeemed as good as *Shem*, and if *Japhet* had ſaid, thou ſhalt be curſed, he would have ſaid, thou ſhalt be curſed. Hypocriſy is ſpun with ſuch a fine threed, that we may live as long with a man, as *Noah* did with *Cham*, and ſcarce diſcern him.

Here are two ſins which go before *Chams* curſe: one, that he did ſee his fathers nakedneſs: the other, that he did reveal it unto his brethren.

When he ſaith that *Cham ſaw his fathers nakedneſs*: he meaneth that he looked upon it with a pleaſure, as *David* upon the nakedneſs of *Bathſheba*: for he might have ſeen it by chance, and not offended, as a man ſeeth an image and deteſteth it. 2 Sam. 11.

The *Edomites* are reproved for looking upon the affliction of their brethren, becauſe they rejoyced to ſee it: but the friends of *Job* looked upon his afflictions, and are not reproved, becauſe they ſorrowed to ſee his ſorrows. Therefore *Cham* did not ſin in ſeeing, but in gazing and rejoycing, like the *Edomites*. Obad. 12.

There is a wife eye, and there is a fooliſh eye. The wiſe eye is like the Bee which gathereth hony of every weed: the fooliſh eye is like the Spider, which gathereth poyſon of every flower. Therefore God licenſed *Abraham* to ſee the flames of *Sodom*, which he forbad *Lot*, becauſe that which teacheth one, tempteth another. It is a true Proverb, *The eye is a ſhrew*; although it ſhew light, yet it leadeth many into darkneſs. If *Eve* had not ſeen, ſhe had not luſted: for Eccl. 2. 14. Prov. 17. 24.

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Gen. 3. 6. it is ſaid, *Seeing that the tree was pleaſant to the eye, ſhe took and eat.*
Joſh. 7. 21. If *Achan* had not ſeen, he had not ſtoln; For he ſaith, firſt, I ſaw,
2 Sam. 11. 2. and then I coveted. If *David* had not ſeen, he had not luſted: for it is ſaid firſt, that he did ſee her, and then he ſent for her. So when *Cham* had ſeen the temptation, he was ſnared with the ſin: therefore it followeth, *He told his brethren which were without*, &c. Thus ſin groweth of ſin, from the eye to the heart, and from the heart to the tongue: a man may go into a labyrinth eaſily; but when he is in he cannot get out; ſo *Cham* did ſee a temptation eaſily, but when he
Iſa. 5. 18. had ſeen it, he could not look from it. Therefore when *Iſaiah* ſpeaketh of vanity, he named *cart-ropes of vanity*, to ſhew how one ſin draweth another, as it were with cart-ropes, and one ſinner maketh
Gen. 3. another, as *Eve* did *Adam*. When Satan was caſt out himſelf, he ſought
1 Pet. 4. 5. ever after whom he might devour: ſo when *Cham* had ſtrained reverence himſelf, he laboured to bring his brethren into the ſame diſobedience. All men ſeek after fellows, and we think it evil to be evil alone: therefore the thieves before they go to ſteal, call their mates,
1 Pet. 4. 3. and ſay, *Come with us*, Prov. 1. 10. *It is enough* (ſaith *Peter*) *that we have ſpent our former time in luſt*: ſo it was enough that *Cham* had faulted himſelf, but when he had ſeen, he would have his brethren ſee too; when he was become a ſcorner, he would have his brethren ſcorn too; therefore as *Andrew* called *Simon*, and *Philip* called *Na-*
John 11. *thaniel*, to ſee the Son of God: ſo *Cham* called his brethren to ſee the nakedneſs of his father. The ſins of men are like a plume of feathers; for itching ears and an evil diſpoſition, breedeth an evil ſuſpition. Therefore *Cham* thinking that his brethren had been as ſhameleſs as himſelf, thought this a merry may-game to make them ſport. Come with me (ſaith he) and I will ſhew you my father naked. They ſay, it is an evil bird which will defile his own neſt: ſo it is an evil Son that will ſhame his own Father. He ſhould have covered his fathers nakedneſs ſo ſoon as he ſaw it, leſt his brethren ſhould ſee it too; but he was ready to make it worſe, like them which hear a ſuſpition and make it a report. He ſhould have taken the beam out of his own eye, when he ſpied a mote in his fathers eye: but as the eye ſeeth all things
Prov. 30. 1. and cannot ſee it ſelf, ſo we can ſee other mens faults, but not our own. When *Agur* had conſidered the follies of others, he conſidered his own follies, and ſaid, I am more fooliſh than any man. When *Judah* had conſidered *Thamars* ſins, he conſidered his own and ſaid,
Gen. 38. *She is more righteous than I.* But when *Cham* did ſee a fault in his father, all his own faults were hid under a buſhel; he cared not that he was his father, nor that he was ſaved for his righteouſneſs, nor that he had planted a Vineyard for him and his brethren, nor that he was never drunken before, nor that he had committed greater ſins himſelf; but like them which make their ſport of that which ſhould be their

their ſorrow, ſo he laughed at that which might make him weep; Often did I well, might *Noah* ſay, and thou didſt never honour me for that: but once did I evil, and for that thou wouldeſt ſhame me.

There is a kind of men which are aſhamed of other mens faults, but not of their own; they are like flies, which always light upon the ſore: if they find any ſin, thereof they talk, that is their ſport, like a Tennis-ball, when they come to their Ordinaries; and though they did never well in all their life, yet that fault ſeemeth greater to them than all their own: theſe men are ſo like the Devil, that in *Rev.* 12. 10. the Devil is called by their name, an accuſer of the brethren: and that you may know that ſuch tongues ſhall burn in the fire of Hell, Saint *James* ſaith, *That their tongues are kindled with the flame of hell already*, Jam. 3. 6. This was ever the property of bad men, to ſeek faults in good men, to object again, that they may ſin without reproof of them. Therefore ſaid Paul, *So behave your ſelves, that* Tit. 2. 8. *they which would ſlaunder you, may be aſhamed, having nothing to ſpeak evil of you.* If *Noah* had not been drunken, *Cham* had loſt his ſport.

Now becauſe this fact of *Cham* was ſo hainous; when he is accuſed of it, he is called the father of *Canaan*; as if he ſhould ſay, Think what he deſerveth, which being a father himſelf, would ſo diſhonour his father. It was meet that he which had children, ſhould know the duty of a child; and ever think, that as he behaved himſelf towards his father, ſo his ſons would behave themſelves to him again: but all this did nothing move him, therefore the greater was his ſin.

To conclude then, as *Cham* was worſe than *Noah*, whom he de- Note.
rided: ſo if you mark, they which are wont to ſpeak hardly of others, have greater faults themſelves, which they cannot tell how to cover but by diſgracing others. Thus much of the wicked ſon: now of the good ſons it followeth.

Then took Shem and Japhet a garment, and put it upon both their ſhoulders, and went backward, and covered the nakedneſs of their father, &c. *Solomon* ſaith, *If ſinners tempt thee, yet conſent thou not.* So Prov. 1. 10.
though *Cham* tempted them, they conſented not; but when he ſaid, Come and ſee, they went and hid. *Noah* ſtripped himſelf, but he could not cover himſelf: ſo we can corrupt our ſelves, but we cannot amend our ſelves. As *Cham* is accuſed of two faults, for beholding his fathers nakedneſs, and for revealing it: ſo *Shem* and *Japhet* are commended for two things, that they would no ſee their fathers nakedneſs, and that they covered it. All came out of one root, and all had one duty, and yet ſee what difference was between them! one was glad of his fathers ſhame, and the other were ſorry for it; one

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publiſhed it, and the other ſmothered it. Theſe two (ſaith *Moſes*) ſaw not their fathers nakedneſs.

Gen. 2. 25. Once it was no ſhame to be naked, for it is ſaid that *Adam* and *Eve* were both naked, and were not aſhamed. But as ſin made labour irkſom, which was not irkſom before, and made heat offenſive, which was not offenſive before, and made cold hurtful, which was not hurtful before; ſo it made nakedneſs ſhameful, which was not ſhameful before: that rather than a man would be naked now, he would cover himſelf, as *Adam* did with fig-leaves. Therefore we never read that *Noah* was naked before he was drunken; ſhewing, that a ſober man will never open that which nature hath hid.

This is the difference between men and beaſts; men are not only aſhamed to be ſeen naked themſelves, but unleſs it be ſome *Cham*, they are aſhamed to ſee another naked. *Shem and Japhet ſaw not their fathers nakedneſs.* Who is ſo blind as he which will not ſee? Nay, who is ſo blind as he which will ſee? The ſight of the eye oftentimes draweth the ſoul out of light into darkneſs: knowing therefore that it was hard to ſee like *Cham*, and not to ſin like *Cham*, they would not ſee, leſt they ſhould offend. As they would not ſee it themſelves, ſo they were careful that none other ſhould ſee it, and therefore they covered it with their cloaks. For we muſt not only refrain ſin, but reſtrain ſin, according to that, Lev. 19. 17. *Suffer not thy brother to ſin:* ſo *Shem* and *Japhet* ſeeing how their brother had ſinned, ſtopped the cauſe that no more might ſin; they were loath that he ſhould ſee, that which he would have them to ſee, their grief and modeſty was ſuch, that they did not ſtay to make him any anſwer, or ask him any queſtion, but ſtraight they thought what was beſt to be done: and as a Nurſe taketh the milk out of her own mouth to give to the Child; ſo they took off their clothes from their backs to cover their Father. Such a reverence is in children toward their Parents, if they have but nature, that they will not ſuffer the majeſty of their Father to wax vile, but rather they will hear any reproach againſt themſelves, than abide a word againſt their father. Now if we do ſuch reverence to earthly Fathers, which brings us into miſery, that we had rather ſhame our ſelves, than they ſhould bear any ſhame: why are we ſo aſhamed, and afraid to ſpeak of our Father, which calleth us out of miſery into happineſs? If *Cham* be curſed for diſhonouring a man; let them fear which diſhonour God.

Note. Note. Mark.

Note well. You know that the Papiſts do cover the ſpots of their Biſhops with this cloak of *Shem* and *Japhet*, and not only they, but others too: for if any ſpeak of corruption in Rulers, or bribery in Judges, or Simony in Biſhops, or Non-reſidency in Paſtors, he is ſaid to diſcover his fathers nakedneſs like *Cham:* but as we may not reveal all ſins,

ſins, leſt the uncircumciſed rejoyce; ſo we may not cover ſome ſins, leſt the uncircumciſed increaſe. For if ſome mens drunkenneſs were not reproved; they would be drunken ſtill, and make a common-weal of drunkards: therefore they which will be covered, firſt let them prove themſelves fathers as *Noah* was, and after let them amend as *Noah* did, and they which cover them, let them diſtinguiſh between *Noah* and *Cham:* and between error and obſtinacy. For ſome, Chriſt appointed admonition; for others, reprehenſion; for others excommunication; and for others, correction: therefore every mans nakedneſs muſt not be covered as *Noahs* was: we will not cover the firſt drunkenneſs, as *Shem* and *Japhet* did; if they will repent as *Noah* did, and be drunken no more. But ſhall we follow them like a blind mans boy, to ſtay them ſo often as they fall, when they ſay that they ſtumble not, though they lye on the ground? This is not the cloak of reverence, but the cloak of flattery. Therefore as Chriſt ſaid, *Let the dead bury the dead:* ſo I may ſay, Let the wicked cover the wicked; the Wolves are not the Lambs Fathers, but the Lambs Butchers; therefore if they would be covered, let them ſpeak to their children to cover them: for this is our rule, *They which ſin openly, reprove openly, that the reſt may fear:* 1 Tim. 5. verſ. 20.

Note.

Thus you have heard what the bad ſon did, and what the good ſons did: now we come to *Noah* again. *Then* Noah *awoke, and knew what his younger ſon had done unto him and ſaid unto him, Curſed be* Canaan, *a ſervant of ſervants ſhall he be unto his brethren. He ſaid moreover, Bleſſed be the Lord God of* Shem, *and let* Canaan *be his ſervant,* &c.

Firſt, he ſheweth how *Noah* cometh to himſelf: then, how he knew what his ſons had done unto him: then how he curſeth one, and bleſſeth another. As his ſons were aſhamed of his nakedneſs when he was drunken: ſo now he is ſober, he is aſhamed of it himſelf; therefore he is ſaid to awake from his wine, as though he had been aſleep: for the Drunkard (ſaith *Solomon*) *is as one that ſleepeth:* Prov. 23. 34. When the belly is full, the bones are at reſt: ſo, when *Noah* was full, his thoughts were at reſt: therefore being as it were lulled aſleep with over much wine, he may be ſaid to awake.

Here *Moſes* would exhort all them that ſleep with *Noah*, to awake with *Noah*. *Noah* was once intemperate, and many follow him in that: *Noah* was but once intemperate, and few follow him in that. *David* was once incontinent, and many follow him in that; *David* was but once incontinent, and few follow him in that; *Peter* was once unfaithful, and many follow him in that; *Peter* was but once unfaithful, and few follow him in that. This is the difference between the faithful and the wicked; both fall, and but one riſeth again.

Note.

It followeth, *He knew what his younger ſon had done unto him:* either by the Spirit of God which ſuggeſted him, or elſe by ſome other that told him; for a drunken man doth not remember what is ſaid or done: and therefore the drunkard ſaith, *I was beaten, but when I awaked, I knew it not*, Prov. 23. 35. Therefore when *Lot* was drunken, his daughters lay with him; and it is ſaid, Gen. 19. 33. *That he perceived not when they lay down, nor when they roſe up:* therefore *Noah* knew, either by the Spirit which informed him, or by others that told him.

Now, as *Moſes* (declaring *Chams* ſin) called him the *father of* Canaan: ſo *Noah* repeating his ſin again, called him his *younger ſon:* He diſdaineth to name him, but calleth him a younger ſon to aggravate his fault, becauſe we will ſuffer our elder ſons to be more familiar with us, but of the younger we look for more reverence; or elſe becauſe parents are wont to make more of the youngeſt, and dandle them, as *Jacob* did *Benjamin*; and ſo he might ſay: My younger ſon, which for his years ſhould have ſhewed me moſt duty, and for my affection ſhould have born me moſt love; my younger ſon hath ſought my diſhonour; and not content to ſcorn me himſelf, hath publiſhed my ſhame, and as much as in him lay, provoked his brethren to ſcorn me too.

Of whom is a man ſo often deceived, as of his neereſt friend? Lightly the younger ſon is better than the elder: as *Joſeph* was better than his elder brethren; *David* was better than his elder brethren; *Abel* was better than his elder brother; *Iſaac* was better than his elder brother; *Jacob* was better than his elder brother; but here the youngeſt is worſt: ſo neither vertue nor vice goeth by age. Now, as Chriſt, when he awoke, rebuked the winds, and comforted his Diſciples: ſo *Noah*, when he awoke, curſed the ſcorner, and bleſſed the other. *Moſes* doth not ſet down his words of choler, but bringeth him in, ſpeaking by the ſpirit of prophecy, what ſhould come upon all his ſons. It is like that the good Patriarch had bewailed his own ſin before, and now having repented, and got pardon for it, he cometh forth like a Proclaimer of Gods Judgment, and thundreth againſt this mocker. What a grief was this to the Father, to be conſtrained to condemn his own Son, and with his own mouth to pronounce him baniſhed from the Church of God? For though *Cham* had not the nature of a Son, yet *Noah* had not loſt the nature of a Father, and he ſaw what a ſmall number was left upon earth, like *Adams* Children for to repleniſh the whole World again: therefore it grieved him to curſe his Son, as much as it rejoyced his Son to ſcorn him. Yet as *Abraham* would ſacrifice his Son, rather than diſpleaſe God; ſo *Noah* did curſe his Son, rather than he would diſpleaſe God: ſhewing, that we ſhould not ſpare our own bowels, when

when God would have them puniſhed: but do as the fathers and mothers of Idolaters and Blaſphemers did in the Law, who brought the firſt ſtone to preſs their Sons to death: ſhewing that as the Son of God died for them, ſo their Sons ſhould dye for God, if they would not ſerve him. Now the Curſe goeth forth: *Curſed be Canaan*, that is, curſed be ſcorners, curſed be all they which diſhonour their father and mother, *A ſervant of ſervants ſhall he be.* This is the firſt mention of ſervants in all the Scripture. Man was not made to ſerve, but to rule; but ſin maketh them ſerve, which ſhould rule: therefore as you ſaw ſin bring in the firſt nakedneſs, ſo you ſee ſin bringing in the firſt ſervant. *A ſervant of ſervants ſhall he be.* This Curſe is denounced with great vehemency: for he ſaith not ſimply, A ſervant ſhall he be; but, *A ſervant of ſervants ſhall he be:* as if he ſhould ſay, a ſervant, and more than a ſervant; that is, of a ſervile condition, and a ſervile mind. As the Sabbath of Sabbaths ſignifieth a high Sabbath; as the Song of Songs ſignifieth an excellent Song; as the Holy of Holies ſignifieth the Holieſt place; and as the Lord of Lords ſignifieth the chiefeſt Lord: ſo Vanity of Vanities ſignifieth the greateſt Vanity, and *ſervant of ſervants* ſignifieth the vileſt Servant. Seeing then that the Pope taketh this Name unto him, and writeth himſelf, *The ſervant of ſervants*, in all his Indulgences, as though he did ground upon this Curſe of *Cham*; it ſeemeth that the Lord would ſhew thereby who is like *Cham*; and who is curſed: therefore let us not deny him that which the Holy Ghoſt doth give him; but as he taketh *Chams* name, ſo let him take his Curſe too. *Curſed be Canaan, &c.* It was not *Canaan* which tempted *Shem* and *Japhet* to gaze upon their fathers nakedneſs, but it was *Cham.* How cometh it then that *Noah* doth curſe *Canaan* and not *Cham?* In verſ. 22. *Cham* is called the father of *Canaan*; ſo that *Canaan* was *Chams* Son: therefore God not content with the puniſhment of *Cham* alone, ſaith, *Curſed be Canaan* alſo: ſhewing, that both *Cham* and *Canaan*, the Father and the Children, ſhall be curſed for this impiety: becauſe *Cham* had ſhewed himſelf a rebellious Child to *Noah*, God ſheweth that his Children ſhall do the like by him. Here is to be noted, that whereas *Cham* had elder Sons than *Canaan*, and *Canaan* was his youngeſt, yet God for a purpoſe, nameth the youngeſt in the Curſe; ſhewing, that his wrath ſhould laſt even to the youngeſt, and be a great while before it was forgotten. Here is to be noted again, that whereas the Country of *Canaan* was ſo fruitful, and ſo bleſſed a Country, that it was called the Land that floweth with milk and honey; yet under the name of *Canaan Chams* youngeſt Son (of whom the Country of *Canaan* took the name) God ſheweth that the *Canaanites* ſhall be Curſed in this bleſſed Land; as *Cain* was a vagabond upon his own ground: to ſhew that joy of heart, and peace of Conſcience

Deut. 13.

Note.

The Pope and Cham have one ſtile.

Gen. 4.

cometh from God, and nothing elſe. Now the iſſues which followed from this Curſe, do ſhew that *Noah* ſpake not from the ſpleen, but from the Spirit of God: for firſt you read how the *Canaanites*, who came of *Canaan*, were ſlain of the *Iſraelites*; then you read how the *Gibeonites* which came of *Canaan*, were made ſlaves to the *Iſraelites*;
Iſa. 20. 4. then you read how the *Ægyptians* and *Æthiopians* which came of *Canaan*, were taken captive by the King of *Aſſur*: then you read how *Nimrod* and his complices that came of *Canaan*, were confounded at *Babel*, when they went about to exalt themſelves. Beſide, whereas length of days is a bleſſing to them which honour their father, *Cham* which diſhonoured his Father, had not one Son of his Line which
Gen. 27. lived above one hundred years. So that as *Iſaac* ſaid, *Jacob have I*
Gen. 28. *bleſſed, and he ſhall be bleſſed*: ſo *Noah* may ſay, *Cham* have I curſed, and he ſhall be curſed, for he was curſed indeed; curſed in himſelf, and curſed in his Children; curſed in Heaven, and curſed in earth; curſed with God, and curſed with men: for after this he began to be abhorred, and they that came of him. Therefore *Abraham* commanded his Servant that he ſhould not chuſe a Wife for his Son of the *Canaanites*. *Iſaac* giveth the like commandment to his Son *Jacob*, becauſe they were a curſed Nation, and hated of God ever ſince *Noah* ſaid, *Curſed be Canaan*. Thus when *Cham* ſaid unto his brethren, *Come, and I will ſhew you my father naked*: he might have ſaid, Come, and I will ſhew you my ſelf accurſed. If God have ſuch wrath againſt a ſcorner, think whether thou followeſt not ſome Sin worſe than ſcorning.

Now after *Noah* had curſed *Cham*, he bleſſed his brethren, *Bleſſed be the Lord God of Shem*, &c. Of *Shem* came the *Jews*, which had the firſt bleſſing; and therefore *Shem* is bleſſed firſt: of *Japhet* came the *Gentiles*, which had the later bleſſing, and therefore *Japhet* is bleſſed after: the form of *Shems* bleſſing is, *Bleſſed be the Lord God of Shem, &c.* One which heareth this bleſſing, would think that *Noah* did not bleſs *Shem*, but that he bleſſed God: for he ſaith not, bleſſed be *Shem*, but *Bleſſed be the Lord God of Shem*. This is to ſignifie, that as curſed *Canaan* came of *Cham*, ſo the bleſſed Meſſias ſhould come of *Shem*, which though he were *Shems* Son, yet here he is called *Shems* Lord, as he was called *Davids* Son, and *Davids* Lord. Then, to ſhew that *Noah* doth not bleſs *Shem*, but God doth bleſs him, and *Noah* prayed that he might be bleſſed, as Chriſt gave the Spirit, and *John* miniſtred but the water. Thirdly, to ſhew that God for bleſſing us, ſhould be bleſſed of us; and therefore *Noah* ſaid, *Bleſſed be the Lord God of Shem, &c.* as if he ſhould ſay, Bleſſed be the Lord which bleſſeth *Shem*. Further, this ſheweth the difference between *Shems* bleſſing, and *Japhets* bleſſing; that is, the *Jews* and the *Gentiles*: for he ſaith, *God perſwade* Japhet *to dwell in the tents of* Shem,

Shem, as though *Japhet* were not bleſſed yet, but ſhould be bleſſed, but he ſaith of *Shem*, *Bleſſed be the Lord God of Shem*: as if he ſhould give him poſſeſſion, and ſay, take thy bleſſing: for to aſſure him of Gods bleſſing, he calleth God *Shems* God. As we ſay, my lands are my goods, ſo he might ſay, my God, and my Lord: ſuch a propriety the faithful have in God. As *Paul* ſaith, *God is not the God of the dead, but of the living*: ſo I may ſay, God is not the God of the wicked, but of the righteous; and therefore he is called, *The God of* Abraham, *the God of* Iſaac, *and the God of* Jacob, which were all good, and righteous, and holy men. The next bleſſing is *Japhets*, the form of his bleſſing is, *God perſwade* Japhet *to dwell in the tents of* Shem: that is, God perſwade the Gentiles which come of *Japhet*, to embrace the religion of the Jews, which come of *Shem*. See how God counteth it for a bleſſing, to be in the true Religion, and how men ſhould be perſwaded unto it, becauſe it is love which cannot be forced: this is the firſt prophecy in Scripture of the calling of the Gentiles: that is, of our calling to Chriſt. And to put us in mind that we were once out of the Covenant, and but added to the Covenant; the name of *Japhet*, which was the Father of the Gentiles, doth ſignifie, *perſwaded* or *inlarged*, as it were added to the Church, as though the time were, when we were out of the Church: therefore firſt we are indebted to our good Mediator, which added us to the kingdom, when we were out of the kingdom; and then, that he did it by perſwaſion, not by compulſion. As *Noah* prayed to God to perſwade *Japhet*, ſo he hath perſwaded us by his Word, and not forced us by his rods: ſhewing how we ſhould perſwade one another to the truth, in the ſpirit of mildneſs, remembring that we come of *Japhet*, which ſignifieth *perſwaded*.

Now after *Shems* bleſſing, and after *Japhets* bleſſing likewiſe, he ſaith, *Let Canaan be his ſervant*; this is thrice repeated in three verſes together, as if God had ratified it, and ſworn it, with a treble verity. For when *Joſeph* told *Pharaoh* why his dream was doubled, he
Gen. 41. 32. gave this reaſon, Becauſe it ſhould ſurely come to paſs. Here is a ſweet obſervation beſide, how *Shem* and *Japhet* are bleſſed in *Chams* curſe, and how *Cham* is curſed in their bleſſing, for when he ſaith, *Let Canaan be Shem and Japhets ſervant*; he implieth this, that beſide they were bleſſed in their own children (becauſe they were obedient to them) they ſhould be bleſſed in *Chams* Children, becauſe they were ſervants to them: ſo *Shem* and *Japhet* were bleſſed in *Chams* curſe. Again beſide that *Cham* was curſed in his own children, becauſe they were rebellious to him, he is curſed alſo in *Shems* and *Japhets* Children, becauſe they were Lords over him; according to this ſaying, *Let Canaan be their ſervant*: ſo *Cham* is curſed in *Shem* and *Japhets* bleſſing, as the *Egyptians* were drowned in the waters which

ſaved

ſaved the *Iſraelites*. Theſe are the notes which I could pick out of this ſtory: here you ſee how *Cham* was curſed, but for doing evil; and how *Shem* and *Japhet* were bleſſed, but for doing well: therefore as the Angel ſaid to them which ſought Chriſt at the ſepucher, *fear not you*, ſo I may ſay to all which ſeek Chriſt, Fear not you: for when *Cham* is curſed, *Shem* and *Japhet* are bleſſed; ſo when the wicked are curſed, the godly ſhall be bleſſed, as the ſheep went to the right hand, when the goats went to the left hand. This is enough to ſhew what we are, that when God ſaved but eight perſons in the floud, yet you ſee one of them drink until he be drunken; and another ſcorn until he be curſed. If two among ſo few did ſo, when the floud was by them, what marvel though ſo many do ſo now the floud is gone, and the weather calm? As there was a *Cham* in the Ark, ſo look always to have a *Cham* in the Church. *Shem* did not go out of the Ark, becauſe *Cham* was in the Ark, neither let the faithful go out of the Church, becauſe the wicked are in the Church. As *Cham* ſcorned, and *Noah* was ſcorned; ſo there ſhall be always one that perſecuteth and one which is perſecuted: if the ſon perſecute the Father think it not ſtrange to be perſecuted of any; for they which are not perſecuted, likely are perſecutors themſelves. Thus you have ſeen *Noah* drunken and ſcorned, *Cham* ſcorning and curſed, *Shem* and *Japhet* reverencing and bleſſed. In this ſtory is the firſt mention of planting Vineyards, the firſt ſpeech of drinking wine, the firſt example of drunkenneſs, the firſt bleſſing and curſing of parents, the firſt name of ſervant, and the firſt Prophecy of the calling of the Gentiles. *Noah* is a warning to all drunkards; *Cham* is a warning to all ſcorners; *Shem* and *Japhet* are an example for all ſubjects to reverence their Rulers, and for all children to reverence their Parents. Now as *Noah* prayed, *God perſwade* Japhet *to dwell with* Shem: ſo God perſwade us to dwell with Chriſt.

Note.

THE

THE ART OF

HEARING,

IN TWO

SERMONS.

Teaching a way to remember Sermons or Counſel afterward, as well as preſently, and how every Sermon ſhall take away ſome corruption from the Hearer.

To the Reader.

BUT the ear cometh knowledg, and therefore it is likely, that many would profit by Sermons, *if they were taught to hear. But before they can tell how to hear, that is, what things to obſerve, and the way to remember them, it is not poſſible that they ſhould learn much, though they hear often: for this I know by tryal, even of thoſe which are accounted among the beſt and ancienteſt hearers in* London, *that they might learn more in a month, than they have gathered in twenty years. For they underſtand neither the* Lords Prayer, *nor the* Creed, *nor the ten* Commandements: *but have a few notes in their heads of ſome* Sermons *that they have heard, and that is all their knowledg; except ſome few, which have kept the order laid down in this book. Therefore that every man may be able not only to make a confeſſion of his faith,*

faith, but to give a reason of his faith too; that which I have Preached, here I have written, as a Catechism for hearers to begin at: desiring all my brethren, that they would tell their flocks at the first, that they shall never profit much, unless they record their Sermons so soon as they are gone, and that they as Teachers, would study to deliver that which is worthy to be recorded.

THE



THE First Sermon.

Luke 8. 18.

Take heed how you hear.

THis is the warning of Christ to his Disciples, after they had heard the parable of the seed, how it fell in four grounds, and but one of the four brought forth fruit. Here Christ exhorteth his Disciples to be that ground; and we exhort you. As God sent his Prophets and Teachers to *Jerusalem*, that was the chief City of the Jews, where the Temple was built, and where the Priests, and the Levites, and the Doctors dwelt, like an University, that from it all the Towns and Villages about, might receive instruction and light, like a Beacon which standeth upon a hill, and is seen over all the Country: so God hath done to this *Jerusalem* of yours. The City of *Jerusalem* had never so many Prophets crying at once in her streets, as this City wherein we dwell, though the Oxe which treadeth out the Corn, hath often been attempted to be muzled, even of those which tread not at all. Yet as the Lambs breed in winter, and Quails came with the wind: so Preachers spring in the time of discouragement, more than when nothing hindereth them: and whether it be our ambition (as the kindred of Christ said, *They which will be famous go to great places*) or whether God would make this City a spring and fountain to water the Land, as he did *Jerusalem*; here is the Colledg of the Prophets, here is the

A note for London.

voice of a Crier, here dwels the Seer, though he be hated, and scorned, and contemned for his pains. When I consider how many labourers God hath sent to this Vineyard, and yet how little fruit it yieldeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing*, neither so much to the want of *hearing*, as to a kind of negligent *hearing*; like the high way which received the seed, but did not cover it. Therefore when this sentence came to my mind, me thought I should go no further, until I had taught you how to *hear*; I stood in a doubt a while, whether I should take such a short text, but when I looked into longer than it, me thought this seemed longer than they, and as I judg, a text which should be preached before all texts; which because it was not taught and learned at the first; a Thousand Sermons have been lost and forgotten, as though they had never been preached at all: therefore let me say as my Text saith, before I expound it, *Take heed how you hear*, while I teach you how to *hear*.

There is no sentence in Scripture which the Devil had rather you should not regard than this lesson of Hearing: for if you *take heed how you hear*, you shall not only profit by this Sermon, but every Sermon after this shall leave such instruction, and peace, and comfort with you, as you never thought the *Word* contained for you: therefore no marvel if the Tempter do trouble you when you should hear, as the fowls cumbred *Abraham* when he should offer sacrifice. For be ye well assured, that this is an infallible sign, that some excellent and notable good is toward you, when the Devil is so busie to hinder your *hearing* of the *Word*, which of all other things he doth most
Gen. 3. envy unto you: therefore as he pointed *Adam* to another tree lest he should go to the tree of life: so, knowing the *Word* to be like unto the tree of life, he appointeth you to other business, to other exercises, to other works, and to other studies, lest you should hear it, and be converted to God, whereby the tribute and revenue of his Kingdom should be impaired: therefore mark how many forces he hath bent against one little Scripture; to frustrate this counsel of
The Devils sleights against hearing. Christ, *Take heed how you hear*. First, he labours all that he can to stay us from *hearing*: to effect this, he keeps us at Taverns, at Plays, in our Shops, and appoints us some other business at the same time,
Matt. 22. that when the bell calls to the Sermon, we say like the churlish guests; we cannot come. If he cannot stay us away with any business or exercise, then he casts fancies into our minds, and drowsiness into our heads, and sounds into our ears, and sets temptations before our eyes; that though we hear, yet we should not mark, like the birds which fly about the Church. If he cannot stay our ears, nor slack our attention as he would, then he tickleth us to mislike something which was said, and by that make us reject all the rest. If we cannot

not mislike any thing which is said, then he infecteth us with some prejudice of the Preacher, he doth not as he teacheth, and therefore we less regard what he saith: If there be no fault in the man, nor in the doctrine, then lest it would convert us and reclaim us, he curseth all means to keep us from the consideration of it, until we have forgot it. To compass this, so soon as we have heard, he takes us to dinner, or to company, or to pastime, to remove our minds, that we should think no more of it. If it stay in our thoughts, and like Note.
us well, then he hath this trick, in stead of applying the Doctrine, which we should follow, he turns us to praise and extol the Preacher: he made an excellent Sermon, he hath a notable Gift, I never heard any like him. He which can say so, hath heard enough: this is the repetition which you make of our Sermons when you come home, and so to your business again till the next Sermon come: a breath goeth from us, and a sound cometh to you, and so the matter is ended. If all these comers hear in vain, and the Tempter be so busie to hinder this work more than any other, Christs warning may serve for you, as well as his Disciples, *Take heed how you hear*. There Mark. 4. 24.
is a Hearing, and a preparative before Hearing, there is a Praying, Eccl. 2. 7.
and a preparative before Praying; there is a Receiving, and a preparative before Receiving. As I called examination the fore-runner, 1 Cor. 11. 28.
which prepareth the way to the Receiver; so I may call attention the fore-runner, which prepareth the way to the Preacher: like the Plough, which cutteth up the ground, that it may receive the seed. As there is a foundation, upon which the stones, and lime, and timber are laid, which holdeth the building together; so, where this foundation of hearing is laid, there the instructions, and lessons, and comforts do stay and are remembred: but he which leaneth his ears on his pillow, goeth home again like the child which he leadeth in his hand, and scarce remembreth the Preachers Text. A divine tongue, and a holy ear make sweet Musick, but a deaf ear makes a dumb tongue. There is nothing so easie as to *hear*, and yet there is nothing so hard as to hear well. You come not hither to learn how to *hear*, but you come hither to *hear* as you were wont: for there is none but thinks before he comes to *hear*, that he knows how to hear already. But when I have shewed you Christs meaning in this cave-at, you shall judg whether you have heard, or not heard, before you learned how to hear. In the seventeenth chapter, and the fifth verse of S. *Matthews* Gospel, the Father teacheth you how to *hear*: now the Son teacheth you how to *hear*; shewing (as *James* saith) that *hearers only* are not blessed, for many shall say unto Christ, *have we not heard thee in our Synagogues?* whom he will answer with, *I know you not*: and therefore it is not enough to *hear*, but you must care *how you hear*: it is not enough to *pray*, but you must care *how you*

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Note. Mark. 4. 24. Eccl. 2. 7. 1 Cor. 11. 28.

pray: it is not enough to *receive*, but you must care *how you receive*; it is not enough to *ſuffer*, but you muſt care *how you ſuffer*; it is not enough to *give*, but you muſt care *how you give*; it is not enough to *believe*, but you muſt care *how you believe*; for God hath appointed *the way*, as well as *the end:* Becauſe *Cain* regarded not the *manner*, Gen. 5. God regarded not *his ſacrifice*. It is better *to do well*, than *to do good*: for a man cannot offend in doing well, but he may offend in doing good, if he do not well. Therefore Chriſt (whom the Father bade us hear) teacheth us not only to *hear*, but how to *hear*, *Mark.* 14. Matt. 17. 5. 14. teacheth us not only to *read*, but *how to read*; *Matt.* 24. 15. teacheth us not only to *ſuffer*, but *how to ſuffer*; *Matt.* 5. 10. teacheth us not only to *receive*, but *how to receive*: Luke 22. 19. teacheth us not only to *pray*, but *how to pray*, Luke 11. 1. ſignifying, that there is more ſin in *hearing*, and *reading*, and *praying*, and *ſuffering*, and *receiving amiſs*, than in *not hearing*, *reading*, *praying*, *ſuffering*, or *receiving* at all. Therefore *Paul* takes the Chriſtian before his race, and gives him this watch-word; *So run that thou maieſt obtain*; 1 Cor. 9. 24. That is, ſo ſeek, that thou mayeſt find; ſo ask, that thou mayeſt obtain; ſo knock, that it may be opened; ſo give, that thou mayeſt do good; ſo ſuffer, that thou mayeſt have comfort; ſo hear, that thou mayeſt profit. How many have faſted, and watched, and prayed more than we, and yet loſt all their devotion; becauſe they thought not of this rule, *to do good in a good ſort?* The Papiſts, ſo they pray, care not how they pray; for they think it enough to pray: and therefore when they have gone over their beads, their prayer is done, although they never thought what they asked. But *Jeremy* ſaith, *Curſed be he that doth the buſineſs of the Lord negligently*, Note. whether he *hear negligently*, or *pray negligently*, or *receive negligently*, or *preach negligently*. The Scribes and Phariſees did faſt, and watch, and pray, and hear, and read, and give, and do all that we can do, and yet Chriſt rewarded all their works with a wo: *Wo be unto you Scribes and Phariſees.* The Diſciple which betrayed Chriſt, heard as much as the Diſciples that loved Chriſt; yet he had no feeling nor comfort, nor profit with all his company with Chriſt, becauſe he did not uſe it as the reſt did. The Jews did hear more than all the World beſide, yet becauſe they took no heed to that which they heard, therefore they crucified him which came to ſave them, and became the curſedſt people upon the earth, which were the bleſſedſt Nation before: therefore the A. b. c. of a Chriſtian is to learn the art of *hearing*. We care how we ſow, leſt our ſeed ſhould be loſt: ſo let us care how we *hear*, leſt Gods ſeed be loſt. There is no ſeed which groweth ſo faſt, as Gods ſeed, if it be ſown well: therefore that I may ſhew you that method of *hearing*, which Chriſt commendeth here to his Diſciples, it is neceſſary to obſerve five things. Firſt, *The neceſſity of hearing:*

ing: Secondly, *The fruit which cometh by hearing:* Thirdly, *The kinds of hearers:* Fourthly, *The danger of hearing amiſs:* Fifthly, *That manner of hearing which will make you remember that which is ſaid, and teach you more in a year, than you have learned all your life.* Five parts of this treatiſe.

Touching *The neceſſity of hearing.* When Chriſt ſaith, *Take heed how you hear*; he implieth that all his Diſciples ſhould *hear:* nay, they which were excommunicate from the Prayers, and from the Counſels, and from the Sacraments for their ſins, yet were not excommunicate from *hearing*, becauſe they ſhould learn to repent.

Here that large commandment of our Saviour Chriſt ſtandeth, *that which I ſay unto you, I ſay unto all:* therefore it is a general proclamation, *Whoſoever hath an ear to hear, let him hear:* the place implieth that *all ſhould hear*, though it importeth that *all cannot hear.* When the voice ſpake from Heaven, it ſaid nothing; but, *This is my beloved Son, hear him*, as though all the duties of man were compriſed in hearing. When Chriſt ſpake but *of one thing which is neceſſary*, he ſpake of *hearing*, Luke 10. 30. As though it were ſo neceſſary to *hear*, that all neceſſities ſhould give place unto it. When men would not *hear*, God ſpake to the ground; *O earth earth, earth hear the Word of the Lord*, Jer. 22. 29. ſhewing that God ſo contemneth them which will not hear, that he regards the earth, and the trees, and the ſtones being ſenſeleſs creatures, above them. Luke 8. 8. Matt. 17. 5.

When God ſtruck *Zacharias*, he made him dumb, but not deaf: Luke 1. when God ſtruck *Saul*, he made him blind, but not deaf: when God Acts 9. 3. ſtruck *Mephiboſheth*, he made him lame but not deaf. Thus God 2 Sam. 4. 4. would have them hear, which cannot ſee, nor ſpeak, nor go. But Note. there is a Devil which is called the deaf Devil, *Mark* 9. 25. ſhewing, that the Devil would have us deaf, becauſe he that heareth inſtruction is in the way to life, but *He which hears not inſtruction, goeth out of the way*, Prov. 10. 17. To ſhew the *neceſſity of hearing*, *the Word* which we ſhould *hear* is called *meat*, *Heb.* 5. 11. and the want of the *Word* is called a *famine*, *Amos* 8. 11. as though it were as neceſſary for us to *hear* as it is to eat.

Although our hearts are contrary to the *Word*, more than to any thing beſide, yet no man can think that this is the *Word* of God, but he thinks it neceſſary to be heard. Beſides, if Chriſt be the *Word* (as S. *John* calleth him in chap. 1. 14.) and the *Word* is received by no other means, but by *hearing* only, can any man receive Chriſt without *hearing*? Let not any be thus fond ſo vainly to dream, for that were to receive the *Word* without the *Word*.

Therefore as *John* wept until the book was opened, and ſo ſoon as it was opened, all the Elders ſung: ſo we ſhould count it the greateſt cauſe of weeping, when the Word is taken from us that we cannot hear it, and the greateſt cauſe of rejoycing, when it is open to

us,

us, that we may hear without let. Thus much of the neceſſity of *hearing*.

Secondly, Touching *the fruit that cometh by hearing:* Of all our ſenſes, *hearing* is the ſenſe of learning: and therefore *Solomon* begins his Wiſdom, with *Hearken, my Son*, Prov. 1. 8. opening as it were the door where wiſdom muſt enter. Therefore except in *Praying*, temptations never trouble a man ſo much as in *hearing*, which ſheweth that theſe two are the deſtroyers of the deſtroyer: therefore as
Mat. 4. the tempter himſelf could not abide to hear the *Word* when Chriſt ſpake, ſo he cannot abide that we ſhould hear the *Word*. It muſt needs be good for us, which our enemies would keep from us.

Many hearing the *Word*, have met with knowledg, have met with comfort, have met with ſalvation; but without the *Word* never any was converted to God. Therefore whenſoever the *Word* is preached, every one may ſay to himſelf, as the Diſciples ſaid to the blind man,
Mark 10. 49. *Be of good comfort, he calleth thee:* be of good comfort, the Lord
Luke 11. 28. calleth thee. When Chriſt heard a woman ſay, *Bleſſed are the breaſts which gave thee ſuck*, Chriſt replyed, *Bleſſed are they which hear the Word of God:* ſhewing that his Diſciples were more bleſſed for *hearing him*, than his mother for *bearing him*. As *Iſaac* gave *Jacob* a double bleſſing, ſo Chriſt bleſſed them again: for in *Matt.* 16. 17. he
Matt. 16. 17. ſaith; *Bleſſed are the ears which hear the things which you hear*: ſhewing that the Jews were more bleſſed than all the World, becauſe they had this one bleſſing, to *hear* the truth. If they be bleſſed which *hear*, then you come hither for a bleſſing, and he which is bleſſed wanteth nothing. Every priviledg doth import ſome ſpecial good to him which hath it: but it is the priviledg of man to *hear the Word*,
John 1. 14. and therefore the *Word became man*, becauſe it belongeth only to man. God hath given life, and light, and food, to fowls, and fiſhes, and beaſts, but his *Word* is the prerogative of man. As to ſpeak is the property of man; ſo to hear is the property of man. To ſhew *the*
The fruits of hearing. *fruit which cometh by hearing*, Chriſt calleth the *Word* which we ſhould
Matt. 13. 14. hear; *Verbum Regni, The Word of the Kingdom*, as though it brought a Kingdom with it: to ſhew *the fruit which cometh by hearing*, the
John 6. 18. Diſciples call the *Word* which we ſhould hear, *Verbum Vitæ, The Word of Life*, as though it brought life with it: to ſhew *the fruit that cove-*
Verſ. 15. *eth by hearing*, Chriſt compareth the good *hearers* to the fruitful ground: to ſhew *the fruit that cometh by hearing*, *Paul* ſaith, *Faith cometh by hearing*, in *Rom.* 10. there is one fruit: *Knowledg cometh by hearing*, *Matt.* 15. 10. There is another fruit: *Comfort cometh by hearing*, Pſal. 119. there is another fruit: the ſenſe of ſin cometh by
Acts 2. *hearing*, there is another fruit. As Chriſt with five loaves and two
Acts 2. 41. fiſhes, fed five thouſand men, ſo *Peter* with one Sermon, converted
Acts 26. 27. three thouſand ſouls. *Agrippa* hearing *Paul* but once, *almoſt became*

a Chriſtian;

a Chriſtian; the Eunuch hearing *Philip* but once, *ſtrait received the* Acts 8. 38.
faith: *Zacheus* hearing Chriſt but once, *gave half his goods to the poor*: Joſh. 6.
ſo I doubt not but ſome go from our Sermons almoſt Chriſtians, like *Agrippa*; ſome whole Chriſtians, like the Eunuch, expreſſing their faith like *Zacheus*. Now a little, and then a little, the ſoul groweth like the body. If you hear well; our voice is like the ſound of the *Rams-horns*, that made the walls of *Jericho* to reel; nay it will make 1 Sam. 11.
the walls of Hell to reel: for the ſame *Word* made the Prince of Hell give back, *Matt.* 4. 7. Although at all other times we are as plain and ſimple as *Jacob*, yet at this time we have a promiſe, and it is given to us (for your ſake) to ſpeak ſometime that which we conceive not our ſelves, becauſe the hour is come wherein God hath appointed to call ſome of you, as he hath done ſome of you before. Therefore as the princely ſpirit came upon *Saul* when he ſhould reign, to teach him how he ſhould rule; ſo the Prophetical ſpirit cometh upon Preachers when they ſhould teach, to teach them how they ſhould ſpeak. Therefore as Chriſt was contented to be baptized of *John*, ſo be you content to be inſtructed of us, that if we be more Matt. 3. 15.
ſimple than you, the glory of God may appear more in converting you by us.

Thirdly, Touching *the kind of hearers:* If all which come to *hear*, did *hear* as they ſhould, Chriſt need not warn us, *Take heed how you hear*. But as we pray, ſo we *hear*; the one is a lip-labour, and the other is an ear-labour. As children play the trewants in the School, ſo men play the trewants in the Church; how many come to hear me, and yet (peradventure) ſome do not hear, while I ſpeak of *hearing*? One hath no pitcher, another hath left his pitcher behind him, another hath brought a broken pitcher which will hold no water; therefore Chriſt calleth us *Fiſhers*: for as a Fiſher taketh but a few in reſpect of thoſe which go by, ſo we reform but a few in reſpect of them which go as they came. Firſt, of *Pauls hearers*, and then of *Chriſts hearers*, and after of our *hearers*. When the *Athenians* heard *Paul* preach of the reſurrection, it is ſaid, that *ſome mocked*; there is one ſort, *the chair of ſcorners:* ſome ſaid, *We will hear thee of this* Pſal. 1.
again; there is another ſort, which are not yet reſolved, but deſire Acts 17. 32.
to be better inſtructed: ſome did aſſent unto him, and received his doctrine; as *Dionyſius Areopagita*, and *Damaris*, a woman; there is the beſt ſort: we never preach but we have all theſe *hearers*; ſome mock, ſome waver, and ſome believe.

Now of *Chriſts hearers:* we find in the Goſpel that Chriſt had *four ſorts of hearers*; while I count them to you, think of what ſort you are, for I doubt not but that there be here of all ſorts. Some heard him to *wonder at him*, like *Herod*, which was moved with the fame that went of him. Some came to hear, *becauſe they would know all*

things,

things, that they might be able to talk of them. It seems that *Judas* was such a Scholar, for he had learned to preach, but not to follow: some came to *cavil and to trip him in his speeches*; of these *hearers* were the Scribes and Pharisees, which would make him an enemy to *Cesar*: some were like to the good ground, which came *to know what they might do, and how they should believe*; like the humble Scribe which inquired the way to heaven.

Note. Now to our *hearers*. As there were wise *Virgins* and foolish *Virgins*, so there are wise *hearers* and foolish *hearers*. Some are so nice, that they had rather pine than take their food of any which is licensed by a Bishop; as if *Elias* should refuse his food because a Raven brought it to him, and not an Angel: some come unto the service to save forfeiture, and then they stay the Sermon for shame: some come because they would not be counted Atheists: some come because they would avoid the name of Papists: some come to please their friends. One hath a good man to his friend, and left he should offend him, he frequents the Preachers, that his friend may think well of him: some come with their masters and mistresses for attendance: some come with a fame; they have heard great speech of the man, and therefore they will spend one hour to hear him once, but to see whether it be so as they say: some come because they be idle, to pass the time they go to a Sermon, left they should be weary of doing nothing: some come with their fellows, one saith, Let us go to the Sermon, content saith he, and he goeth for company: some hear the sound of a voice as they pass by the Church, and step in before they be aware: another hath some occasion of business, and he appoints his friends to meet him at such a Sermon, as they do at *Pauls*. All these are accidental *hearers*, like children which sit in the market, and neither buy nor sell. But as many Foxes have been taken when they came to take; so they which come to spy, or wonder, or gaze, or scoff, have changed their minds before they went home, like one which finds when he doth not seek.

As ye come with divers motions, so ye hear in divers manners: one is like an *Athenian*, and he hearkneth after news: if the Preacher say any thing of our Armys beyond the Sea, or Councel at home, or matters of Court, that is his lure: another is like the Pharisee, and he watcheth if any thing be said that may be wrested to be spoken against persons in high place, that he may play the Devil in accusing of his brethren; let him write that in his tables too: another smacks of eloquence, and he gapes for a phrase, that when he cometh to his Ordinary, he may have one figure more to grace and worship his tale: another is male-content, and he never pricketh up his ears, till the Preacher come to gird against some whom he [illegible], and when the Sermon is done, he remembreth nothing which

which was said to him, but that which was spoken against others: another cometh to gaze about the Church, he hath an evil eye, which is still looking upon that from which *Job* did avert his eye: another cometh to muse, so soon as he is set, he falleth into a brown study, sometimes his mind runs on his market, sometime on his journey, sometimes of his suit, sometimes of his dinner, sometimes of his sport after dinner; and the Sermon is done before the man thinks where he is: another cometh to hear, but so soon as the Preacher hath said his prayer, he falls fast asleep, as though he had been brought in for a corps, and the Preacher should preach at his funeral.

This is the generation of hearers: Is not the saying of Christ fulfilled now, *Hearing you hear not*? because we hear and hear not; like a covetous churl which goeth by a beggar, when he cryeth in Christs name for relief, and heareth him cry, but will not hear him, because he craveth that which he will not part with. May we not say again with Christ, *What went ye out to see*, rather than, *what went ye out to hear*? seeing ye remember that which ye see, and forget all that which ye hear. So you depart from our Sermons like a slide-thrifts purse, which will hold no money; and as you go home one saith, he doth not edifie: another saith, I cannot profit by him: another saith, he keeps not to his text: another saith, he speaks not to the heart; as if the ground should complain of the seed, which will not receive the seed. Is not this the cause why your Preachers about the City care not how they Preach, because their flocks have no care to hear? Is not this the cause why God doth not hear us, because we will not hear him? is not this the cause why ye are such Doctors in the World, and such Infants in the Church? Ye learned your trade in seven years, but you have not learned Religion in all your years. Can you give any reason for it but this? you marked when your Master taught you your trade, because you should live by it: but you marked not the Preacher when he taught you Religion, because you do not live by it. Note.

Come now to the danger by hearing amiss, Christ saith, *Take heed how you hear*: In the fourth Chapter of *Deuteronomy*, it is said, *Take heed how you forget that which ye hear.* This *Take heed*, always goeth before some danger: therefore as *Paul* saith, that men receive the Sacrament to their salvation, or to their damnation, 1 *Cor.* 11. so Christ saith, that men hear the Word to their salvation or to their damnation, *The word which I have spoken shall judge you in the latter day*, John 12. It is called the savour of life because it saveth: and it is called *the savour of death*, because it condemneth. An evil eye engendreth lust, and an evil tongue ingendreth strife, but an evil ear maketh an Heretick, and a Schismatick, and an Idolater. This careless hear- 1 Cor. 2. 16.

ing made God take away his word from the Jews: Therefore you may hear the word ſo, as it may be taken from you, as the talent was from him that hid it: for God will not leave his pearls with
Mat. 25. ſwine; but as he ſaith, *VVhat haſt thou to do to take my words in thy mouth, ſeeing thou hateſt to be reformed?* ſo he will ſay, What haſt thou to do to take my word in thy ear, ſeeing thou hateſt to be reformed? If any of you go away no better than you came, you are not like hearers, but like cyphers, which ſupply a place, but ſignifie nothing; ſo you take a room, but learn nothing, and they which are cyphers in the houſe of God, ſhall be cyphers in the kingdom of God. Therefore if thou have an evil eye, and an evil tongue, and an evil hand, and an evil foot, yet have not an evil ear too; for then all is evil, becauſe the ear muſt teach all: if the ear hearken to evil, then the heart muſt learn evil. Therefore an evil ear is compared to a bad porter, which lets in every one in a gay coat, though he be never ſo bad; and keeps out him that goes bare, though he be never ſo good: ſo an evil ear lets all that is evil enter into the heart: but all that is good it ſhuts the door againſt, leſt it ſhould ſet the ſpirit and the fleſh at variance. Oh, if the adder had not ſtopped his ear, how long ſince had he been charmed! But the ſhorteſt time in Gods ſer-
Note. vice, is the longeſt time in all the day. The beaſts came to the Ark
Luk. 10. to ſave themſelves; and men will not come to the Church to ſave themſelves. *It is too far*, ſaith *Jeroboam*; but it were not too far if
Note. *Jeroboam* were not unwilling: One thing is neceſſary, and all unneceſſaries are preferred before it. The greateſt treaſure in the world is moſt deſpiſed, the *Star* which ſhould lead us to Chriſt, the *Ladder* which ſhould mount us to heaven, the *Water* that ſhould cleanſe our Leproſie, the *Manna* that ſhould refreſh our hunger, and the
Pſal. 1. 2. Book that we ſhould meditate on day and night, lyeth in our windows, no man readeth it, no man regardeth it; the love of God, and the love of knowledg, and the love of ſalvation is ſo cold, that we will not read over one book for it, for all we ſpend ſo many idle times while we live. If *Samuel* had thought that God had ſpoken to him, he would not have ſlept; but becauſe he thought it was not God, but *Eli*, therefore he ſlept; ſo, becauſe you remember not that it is God which ſpeaks, therefore you mark not. But if you remember Chriſts ſaying, *He which heareth you, heareth me, and he which deſpiſeth you, deſpiſeth me*, you would hear the voice of the Preacher, as you would hear the voice of God. Surely (beloved) we know no other way to ſave you, nor your ſelves; if we did, how wretched were we to keep it from you, which have no other calling, but to ſhew you the way of ſalvation? If this be the way and no other, if this be ſhewed you and no other, and yet you will not take it, but chuſe another; then are not you condemned by any other, but

but you condemn your ſelves. He which will not hear, is worſe than *Herod:* for as bad as he was, yet it is ſaid of him, that he heard *John.* Nay, even thoſe whom our Saviour Chriſt in the Parable before this Text, compareth to the barren, the ſtony, and the thorny ground, were all hearers: and therefore he which will not hear, is worſe than any ground. It is ſaid of *Saul*, that though he were haunted with an evil ſpirit, yet when he heard *David* play upon the Harp, the evil ſpirit departed from him: ſo they which hear, have ſome eaſe of their ſins, ſome peace of Conſcience, ſome intermiſſion of their fear, as *Saul* had when he heard the Harp; but they which will not hear, have no intermiſſion of their fear, nor of their grief, nor of their ſins, becauſe the evil ſpirit never departeth from them: Therefore as all the beaſts tremble when the Lyon roareth, ſo let all men hearken when GOD teacheth.



THE
Second Sermon.

Luke 8. 18.
Take heed how you hear.

IN the end hereof is proved that none ſhould Preach without due meditation: which is a common preſumption in theſe days, and makes the Word and Miniſtry deſpiſed.

Now it remaineth that I ſhould teach you ſo to hear, that you may remember that which is ſaid, and learn more by one Sermon, than you reap by ten. Chriſt calleth none unto him, but them which hunger and thirſt: as if none were fit to hear the Word, but they which hunger after it, and bring a ſtomach with them. It is written of the Hart, that when he lifteth up his ears; he is quick of hearing, and heareth every noiſe: but when he layeth down his ears, he is deaf and heareth nothing: So it is, when you mark, and when you mark not. They which are quick of hearing, are ſure of remembrance, but they which are dull of hearing, are ſhort in keeping: therefore, before I teach you how to hear, give me leave to ſay again as my Text ſaith, *Take heed how you hear:* that both our labours be not loſt.

Note. As there be two ſpirits, ſo there be two doctrines, two wiſdoms, and two counſels; In 1 *Tim.* 4. 1. there is a doctrine of Devils: if you hear that doctrine, you hearken to the Devil, as *Saul* did to a Witch. In *Matt.* 15. there is a doctrine of men, which Chriſt called *Leaven:*

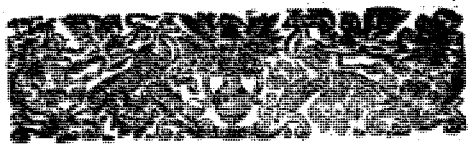
Leaven: if you hearken to that, you ſhall err like men, becauſe the blind lead the blind. Mark. 12. In *Gen.* 3. there is a counſel of the Serpent: if you hearken to that, you ſhall periſh like *Eve.* In 2 *Sam.* 18. there is a wiſdom of *Achitophel:* if you hearken to that, you ſhall ſpeed like *Abſolom.* Of all theſe *Solomon* ſaith, *Hearken no more to the words which make thee err.* Prov. 19. 27. But there is another doctrine, *Acts* 13. 1, 2. which is called, *The doctrine of the Lord,* of this it is ſaid, Luk. 8. *Whoſoever hath an ear to hear, let him hear.*

Now to ſhew you how you ſhould hear; when *Peter* and *John* would make the Cripple attentive, they ſaid unto him, *Look upon us*; Acts 3. ſo many, to ſharpen their attention, deſire to ſtand before the Preacher, that they may look him in the face. By this little help *Peter* ſheweth, that we had need to uſe many helps to make us hear well. In *Jer.* 13. 15. when the Lord ſpeaketh, it is ſaid; *Hear and give ear:* as though we ſhould *hear,* and *more than hear.* This *more than hear,* is to mark, and underſtand, and remember, and believe, and follow that which we hear: like the Jews which ſaid, *All which thou ſpeakeſt from the Lord, we will do it,* Exod. 24. So, all that which we ſpeak unto you from the Lord, you ſhould do it: Therefore all the Commandments but the laſt, are Commandments of doing. And *Solomon* in *Eccleſ.* 12. 13. concludes his Doctrine with this, which he called the ſum of all: *Fear the Lord and keep his Commandments.*

In *Exod.* 3. 5. God teacheth us how to hear, when he ſpeaks to *Moſes,* and bids him *put off his ſhoes*; ſo we ſhould put off our luſts, and our thoughts, and our cares, and our fancies, and all our buſineſs, when God ſpeaks: for he which thinks or doth any thing elſe, when he ſhould do that which is better, though it be good which he doth, yet he doth ſin in doing it. In *Rev.* 10. an Angel teacheth us how to hear, when he willed *John* to eat the book: ſhewing that we ſhould hunger after the Word, and digeſt it into every part, as we digeſt meat. Patterns of hearing well.

In *Matt.* 15. Chriſt teacheth us how to hear, when he ſaith, *Hear and underſtand.* And again, in *Mark* 4. when he ſaith, *Take heed what you hear.* And *Iſaiah* teacheth you how to hear, when he ſaith, *Hear for afterwards:* ſhewing that more do hear for the preſent, than for afterward, becauſe they forget it again, and after a while are never the better. In 1 *Cor.* 6. 1. *Paul* teacheth us how to hear; when he ſaith, *Receive not the Grace of God in vain:* ſhewing that many hear comfort, and are not comforted; many hear inſtruction, and are not inſtructed. *James* teacheth us how to hear, Chap. 1. 22. when he ſaith, *Be not hearers only, but doers,* ſhewing that you ſhould do as you hear, as you would have us do as we teach. In *Luke* 10. *Mary* teacheth us how to hear, when ſhe leaves all to ſit at Chriſts Isa. 42. 23. Matt. 22.

feet



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Now it remaineth that I ſhould teach you ſo to hear, that you may remember that which is ſaid, and learn more by one Sermon, than you reap by ten. Chriſt calleth none unto him, but them which hunger and thirſt: as if none were fit to hear the Word, but they which hunger after it, and bring a ſtomach with them. It is written of the Hart, that when he lifteth up his ears; he is quick of hearing, and heareth every noiſe: but when he layeth down his ears, he is deaf and heareth nothing: So it is, when you mark, and when you mark not. They which are quick of hearing, are ſure of remembrance, but they which are dull of hearing, are ſhort in keeping: therefore, before I teach you how to hear, give me leave to ſay again as my Text ſaith, *Take heed how you hear:* that both our labours be not loſt.

Note. As there be two ſpirits, ſo there be two doctrines, two wiſdoms, and two counſels; In 1 *Tim.* 4. 1. there is a doctrine of Devils: if you hear that doctrine, you hearken to the Devil, as *Saul* did to a Witch. In *Matt.* 15. there is a doctrine of men, which Chriſt called *Leaven:* if you hearken to that, you ſhall err like men, becauſe the blind lead the blind. In *Gen.* 3. there is a counſel of the Serpent: if you hearken to that, you ſhall periſh like *Eve.* In 2 *Sam.* 18. there is a wiſdom of *Achitophel:* if you hearken to that, you ſhall ſpeed like *Abſolom.* Of all theſe *Solomon* ſaith, *Hearken no more to the words which make thee err.* But there is another doctrine, *Acts* 13. 1, 2. which is called, *The doctrine of the Lord,* of this it is ſaid, Luk. 8. *Whoſoever hath an ear to hear, let him hear.* Mark. 10. Prov. 16. 27.

Now to ſhew you how you ſhould hear; when *Peter* and *John* would make the Cripple attentive, they ſaid unto him, *Look upon us*; ſo many, to ſharpen their attention, deſire to ſtand before the Preacher, that they may look him in the face. By this little help *Peter* ſheweth, that we had need to uſe many helps to make us hear well. In *Jer.* 13. 15. when the Lord ſpeaketh, it is ſaid; *Hear and give ear:* as though we ſhould *hear,* and *more than hear.* This *more than hear,* is to mark, and underſtand, and remember, and believe, and follow that which we hear: like the Jews which ſaid, *All which thou ſpeakeſt from the Lord, we will do it,* Exod. 24. So, all that which we ſpeak unto you from the Lord, you ſhould do it: Therefore all the Commandments but the laſt, are Commandments of doing. And *Solomon* in *Eccleſ.* 12. 13. concludes his Doctrine with this, which he called the ſum of all: *Fear the Lord and keep his Commandments.* Acts 3.

In *Exod.* 3. 5. God teacheth us how to hear, when he ſpeaks to *Moſes,* and bids him *put off his ſhoes*; ſo we ſhould put off our luſts, and our thoughts, and our cares, and our fancies, and all our buſineſs, when God ſpeaks: for he which thinks or doth any thing elſe, when he ſhould do that which is better, though it be good which he doth, yet he doth ſin in doing it. In *Rev.* 10. an Angel teacheth us how to hear, when he willed *John* to eat the book: ſhewing that we ſhould hunger after the Word, and digeſt it into every part, as we digeſt meat. Patterns of hearing well.

In *Matt.* 15. Chriſt teacheth us how to hear, when he ſaith, *Hear and underſtand.* And again, in *Mark* 4. when he ſaith, *Take heed what you hear.* And *Iſaiah* teacheth you how to hear, when he ſaith, *Hear for afterwards:* ſhewing that more do hear for the preſent, than for afterward, becauſe they forget it again, and after a while are never the better. In 1 *Cor.* 6. 1. *Paul* teacheth us how to hear; when he ſaith, *Receive not the Grace of God in vain:* ſhewing that many hear comfort, and are not comforted; many hear inſtruction, and are not inſtructed. *James* teacheth us how to hear, Chap. 1. 22. when he ſaith, *Be not hearers only, but doers,* ſhewing that you ſhould do as you hear, as you would have us do as we teach. In *Luke* 10. *Mary* teacheth us how to hear, when ſhe leaves all to ſit at Chriſts Mark. 12. Iſa. 42. 23. Matt. 22.

feet

ſcet and mark his Doctrine, ſhewing that we ſhould not ſay like the churliſh gueſts, we have other buſineſs: but that this is our buſineſs, as Chriſt anſwered his parents, *I muſt go about my fathers buſineſs.*

In *Luke* 2. the Virgin teacheth us how to hear; when ſhe heard the ſayings of *Anna*, and *Simeon*, and Chriſt; it is ſaid, that *ſhe pondered them, and laid them up in her heart:* ſhewing that our ears ſhould be but meſſengers to the heart: for our treaſure ſhould be where the heart is, as the heart is where the treaſure is. In *Acts* 17. the men of *Berœa* teach us how to hear, when they went home and and ſearched the Scriptures, ſo ſoon as they had heard *Paul* Preach, to ſee whether *Moſes* and the Prophets did teach the ſame, ſhewing, that the Word is our Touchſtone to try the doctrines.

In *Luke* 8. all the Diſciples teach us how to *hear* when they noted Chriſts Parable, and repeated it again unto him to know the meaning: ſhewing that we ſhould not only hear, and the Preacher only preach: but if you doubt of any thing, you ſhould inquire, and they ſhould inſtruct you again.

In *Luke*. 3. the Souldiers, and the Harlots, and the Publicans teach us how to hear, when they come to inquire, and ask, *Maſter, what ſhall we do?* ſhewing that we ſhould come to hear ſomething which may incourage us to this Vertue, or arme us againſt that Vice, that we go from hearing to doing, as *John* taught them; all theſe are glaſſes in the Scripture for the Hearer to dreſs himſelf by, before he come to the Sermon.

Beſide theſe, other things do teach us too. As *Solomon* ſaith, *Go to the Piſmire, and learn to labour:* ſo Chriſt in the beginning of this Chapter, ſends us to the Husbandman to learn to hear. As he prepareth the ground before he ſoweth his Seed, leſt his ſeed ſhould be loſt: ſo we ſhould prepare our hearts before we hear, leſt Gods ſeed be loſt. In *John* 10. he ſends us to the ſheep: as they know the voice of their Shepheard, and will not hear a ſtranger; ſo we ſhould know the voice of Chriſt from the voice of Popes, or Doctors, or Councils, or Traditions, leſt we go like *Samuel*, from God to *Eli*. When you have been in the Sheep-folds, go to the Woods, and learn of the Birds; for they will liſten to him which teacheth them to ſing, that they may learn to ſing the ſame note after him; ſo we ſhould learn to ſing the tune of the Spirit: for they which hear the Word aright, learn to ſpeak even as the Word ſpeaketh.

Beſide theſe School-maſters, we have other teachers too: all the titles which are given to the Word, do teach us how we ſhould hear the Word. The Apoſtles call their writings, *Epiſtles*, *The Epiſtle to the* Romans, *The Epiſtle to the* Corinthians, *&c.* ſhewing that the Word is like an Epiſtle ſent from God to man, wherein he writes his mind

mind familiarly unto us, and therefore we ſhould read it, hear it, mark it, and ſcan it, as we would ſcan a Letter which comes from ſome of our familiar and dear friends.

In *Mark* 14. The Goſpel of Chriſt is called his Teſtament or Will, ſhewing that our Legacies are written in it, and that we ſhould hear it, and mark it, and ply it, till we be as cunning in Gods will, as we are in our fathers will. In 1 *Tim.* 6. the Word is called a *charge*; and in 2 *Tim.* 4. God is called a *Judg*; ſhewing that we ſhould hear the Word of God, as we hearken to a judg, when he gives a charg, or pronounceth a ſentence: for every ſentence in this book is a charge to the King, or the Counſellor, or the Lawyer, or the Preacher, or one, or other; let every one hear his charge.

In *Heb.* 5. 14. the Word is called *meat*, ſhewing that we ſhould deſire and hunger to hear it. And as the ſtomach ſends the ſtrength of the meat into every member of the body: ſo we ſhould ſend to the eye, that which is ſpoken to the eye; and to the ear, that which is ſpoken to the ear; and to the tongue, that which is ſpoken to the tongue; and to the hand, that which is ſpoken to the hand. If thou hear comfort, apply that to fear; If thou hear a promiſe, apply that to thy diſtruſt. If thou hear a threatning, apply that to thy preſumption, and fill up the gap ſtill where the Devil entreth.

In the Parable before my Text, the Word is compared to ſeed, the Preachers to ſowers, and the Hearers to the ground; ſhewing that ye come hither to be watered and dreſſed, and manured: therefore if Gods ſeed be ſown, and the Devils fruit come up, you are like the Jews which brought Chriſt vinegar, when he thirſted, for wine.

As the little birds pirk up their heads when their dam comes with meat, and prepare their beaks to take it, ſtriving who ſhall catch moſt mile. (now this looks to be ſerved, and now that looks for a bit, ſo every mouth is open till it be filled:) ſo you are here like birds, and we the dam, and the Word the food; therefore you muſt prepare a mouth to take it. They which are hungry will ſtrive for the bread which is caſt amongſt them, and think this is ſpoken to me, this is ſpoken to me, I have need of this, and I have need of this: *comfort*, go thou to my fear; *promiſe*, go thou to my diſtruſt; *threatning*, go thou to my ſecurity, and the Word ſhall be like a perfume, which hath odour for every one. A good Simile.

Theſe are good remembrancers for all Hearers, to think that the Word is an Epiſtle from God unto them; that it is the Will wherein their Legacies are written; that it is a charge from the Judg of Life and Death; that it is the meat whereby they live; that it is the ſeed, which if it grow they are fruitful, if it grow not they have no fruit: but Note.

but these are general matters, my desire is to teach you a compendious way of hearing, which you have not heard before; that as the *Word* is called a *brief Word*, so you may learn it briefly: for it is not gainful unto us, as it is to Lawyers, Physicians, and Chirurgions, to keep you long in hand; but to heal you, and dispatch you quickly, as Christ healed the Lepers.

This Age hath devised divers methods to learn many things in shorter time than they were learned of old: A man may spend seven years in learning to write, and he may meet with a Scribe which will teach him as much in a month. A Prentice may spend Nine years in learning a Trade, and some Master (if he were dispos'd) would teach him as much in a twelve-month. A man may fetch such a compass that he may be a whole month in going to *Barwick*, and another which knoweth the way will go it in less than a week: so to every thing there is a further way, and a nearer way, and so there is to knowledg. You do not remember the hundreth part of that which you have heard, and to morrow you will not remember the tenth note which you have heard this day. It may be that some will remember more: and why not thou as well as he? because one useth an help of his memory, which the other useth not. If you will use his policy, you shall remember as well as he: for let him neglect his help, and the best memory here shall not carry away half which he marketh now, until it be night. When the Woman of *Samaria* heard Christ speak of a water, *of which he that drinketh shall thirst no more*; *Oh* (saith she) *give me of that water*: so, now you hear of such a way, you would fain know it: but will you use it? I wish that I were such a messenger, that I could compel you unto it: for truly until you use it, you shall never learn faster than you do. Now I think you have a desire to hear it, I will shew it unto you: first, in mine opinion two things out of every Sermon are especially to be noted; that which thou didst not know before, and that which speaketh to thine own sin: for so thou shalt increase thy knowledg, and lessen thy vices.

Mat. 22.

Now if thou wouldest remember both these a year hence as fresh as now, this is the best policy that ever thou shalt learn, to put them presently in practice: that is, to send them abroad to all the parts of thy soul and members of thy body, and reform thy self sembleably to them, and thou shalt never forget them, for thy practice remembreth them. But before this you must use another help, that is, record every note in thy mind, as the Preacher goeth: and after, before thou dost eat, or drink, or talk, or do any thing else, repeat all to thy self. I do know some in the University, which did never hear good Sermon, but as soon as they were gone they rehearsed it thus, and learned more by this (as they said) than by their reading and study;

study: for recording that which they had heard when it was fresh, they could remember all, and hereby got a better facility in preaching than they could learn in books. The like profit I remember I gained when I was a scholar by the like practice.

The Philosophers and Orators that have written such Volumes, have left in their writings, that this was the keeper of their learning, like the bag which beareth the treasures. Therefore I may say with Christ, that the wicked are wiser than Christians: for the Orators and Philosophers used this help in hearing of earthly things, and we will not use it in hearing of heavenly things: The only cause why you forget so fast as you hear, and of all the Sermons which you have heard, have scarce the substance of one in your heart, to comfort or counsel you when you have need, is because you went from Sermon to dinner, and never thought any more of the matter: as though it were enough to hear, like sieves which hold water no longer than they are in a river. Note.

What a shame is this, to remember every clause in your Lease, and every point in your fathers Will: nay, to remember an old tale so long as you live, though it be long since you heard it; and the lessons which ye hear now, will be gone within this hour, that you may ask, what hath stollen my Sermon from me? Therefore that you may not hear us in vain, as you have heard others, my exhortation to you is, to record when you are gone, that which you have heard. If I could teach you a better way, I would: but Christs Disciples used this way when their thoughts ran upon this speech, and made them come again to him to ask the meaning; the Virgin his mother used this way when she pondered his sayings, and laid them up in her heart: the good hearers of *Berœa* used this way, when they carred *Pauls* sermon home with them, that they might examine it by the Scripture. This difference is noted between *Jacob* and his sons, when *Joseph* uttered his dream, his brethren gave no regard to it: but it is said that father *Jacob* noted the saying. Therefore this must needs be an excellent way. For if *Joseph* and *Mary*, and Christs Disciples should speak unto you as I do, and shew you a way to hear, they would shew you the same way that they used themselves. You cannot tell how much it will profit you until you practise it; do you try it one month, and if you love knowledge, I am sure you will use it while you live: but if you will not use it for all that can be said, truly you shall be like the old women which S. *Paul* speaks of, which were always *learning, and never the wiser*.

Note this well. Luk. 2. Luk. 1. Act. 17. Gen. 37. 11. Note.

This is our first lesson unto you, *Take heed how you hear*: I may say now, take heed how you read too. For there are books abroad like *Ismael*'s scoffs, like *Rabshekah*'s railings, like the songs which were made against *David*, which may write for the title of their books,

1 Tim. 3. 7. Isa. 56. 1 King. 16. 34.

books, *Fools in print.* If *Hiel* had not built *Jericho* again, theſe might be fit workmen for ſuch a frame.

Of negligent preaching. 2 Tim. 4. 13.

If you muſt *Take heed how you hear*, then we muſt take heed *how we preach*; for you hear that which we preach. Therefore *Paul* putteth none among the number of Preachers, but they which *cut the word aright*: that is in right words, in right ſenſe, and in right method; and becauſe none can do this without ſtudy and meditation, therefore he teacheth *Timothy* to *give attendance to doctrine*: that is, to make a

2 Pet. 3. 16. ſtudy and labour of it: for as Saint *Peter* ſaith, that in *Pauls Epiſtles there be many things hard to underſtand:* ſo in *Peters* Epiſtles, and *Johns* Epiſtles, and *James* Epiſtle, there be many things too, which

Pſal. 119. Epheſ. 3. *David* before called, *The wonders of the Law*, and *Paul* calleth, *The myſtery of ſalvation*; and Chriſt calleth, *A treaſure hid in the ground.* Therefore *Solomon* confeſſeth, that he ſtudied for his doctrines, *Eccleſ.* 12. 10. Although he was the wiſeſt and learneſt man that ever was, yet he thought, that without ſtudy he could not do ſo much good.

Dan. 6. 16. Note ye Preachers. *Daniel* was a Prophet; and yet he deſired reſpite to interpret *Nebuchadnezzars* dream. Is the Scripture lighter than a dream, that we ſhould interpret it without meditation? It ſeems then that *Solomon* and *Daniel* would not count them Sermons, which come forth like untimely births, from uncircumciſed lips, and unwaſhen hands; as though they had the ſpirit at commandment. Wheat is good, but

Note. they which ſell the refuſe thereof, are reproved; *Amos* 8. 6. So preaching is good, but this refuſe of preaching is but like ſwearing: for one takes the name of God in vain, and the other takes the word of God in vain. As every ſound is not muſick, ſo every Sermon is not preaching, but worſe than if he ſhould read an Homily. For if *James* would have us conſider what we ask before we come to pray, much more ſhould we conſider before we come to preach; for it is harder to ſpeak Gods word, than to ſpeak to God: yet there are Preachers riſen lately up, which ſhroud every abſurd Sermon under the name of the ſimple kind of teaching, like the Popiſh Prieſts, which made ignorance the mother of devotion: but indeed to preach ſimply, is not to preach unlearnedly, nor confuſedly; but plainly, and perſpicuouſly, that the ſimpleſt which doth hear, may underſtand what is taught, as if he did hear his name.

Bad Hearers make bad Preachers. But if you will know why many Preachers preach ſo barely, looſely, and ſimply, it is your own ſimplicity which makes them think that if they go on and ſay ſomething, all is one, and no fault will be found; becauſe you are not able to judg in or out: and ſo becauſe they *give no attendance to doctrine*, as *Paul* teacheth them, it is almoſt come to paſs, that in a whole Sermon, the hearer cannot pick out

Note ye Preachers. one note more than he could gather himſelf; and many loath preaching, as the Jews abhorred the ſacrifice for the ſlubbering Prieſts, which

which cared not what they offered: and the greater ſort imagine that there is no more wiſdom in the *Word* of God, than their teachers ſhew out of it. What a ſhame is this, that the Preachers ſhould make preaching be deſpiſed? In *Jer.* 48. there is a curſe upon them which do the buſineſs of the Lord negligently: if this curſe do not touch them which do the chiefeſt buſineſs of the Lord negligently, it cannot take hold of any other. Therefore let every Preacher firſt ſee how his notes do move himſelf; and then he ſhall have comfort to deliver them to others, like an experienced medicine, which himſelf hath proved.

Thus much of preaching: now to you which hear. Think that you are gathering Manna, and that it is God which ſpeaks unto you, and that you ſhall give account for every leſſon which you *hear:* and therefore record like *Mary* when you are gone, and the ſeed which we ſow, ſhall grow faſter than the ſeed which you ſow.

THE
Heavenly Thrift.

Luke 8. 18.

Whoſoever hath, to him ſhall be given, and whoſoever hath not, from him ſhall be taken, even that which it ſeemeth that he hath.

THE next words before are, *Take heed how you hear*, the reaſon follows: to make us take heed how we hear, he ſaith, *Whoſoever hath, &c.* This ſentence hath two hands (as it were) one giveth, and the other taketh: therefore one calleth it a comfortable ſaying, and a dreadful ſaying: for it bleſſeth ſome and curſeth other; like *Moſes* which ſaved the Iſraelites, and ſlew the Egyptians. *Whoſoever hath, to him ſhall be given:* there goeth the bleſſing: *Whoſoever hath not, from him ſhall be taken:* there runneth the curſe. Thus looking back to the words before, viz. *Take heed how you hear:* this Doctrine cometh unto us, That he which taketh heed how he heareth, ſprouteth and flouriſheth like a twig which hath life in it; till it come to a tree: but he which taketh no heed how he heareth, fadeth and withereth like a ſtock which is dead, until he hath not only loſt the gifts which he had, but till the Spirit do leave him too, and he ſeem as naked to men, as *Adam* did to God. The like ſentence is in *Matt.* 21. where it is ſaid, *The kingdom of heaven ſhall be taken from you, and ſhall be given to a Nation which will bring forth the fruits thereof:* there is a taking from them which bring no fruits, and a giving to them which bring fruits. The like is in *Rev.* 21. where it is ſaid, *Let him that is juſt, be juſt ſtill, and let him that is filthy, be filthy ſtill:* whereby it is meant, that the juſt ſhall be more juſt, and the filthy ſhall be more filthy. The like is in *John* 15. 2. where it is ſaid, *Every branch which bringeth no fruit, he taketh away: but*

but every branch which bringeth forth fruit, he purgeth, that it may bring forth more fruit. The like is in *Matt.* 25. where this ſentence is repeated again, after the parable of the Talents: as to one ſervant were committed five Talents, and to another two, and to another one, to increaſe and multiply; and he which uſed his Talent, doubled it; and he which hid his Talent, loſt it: even ſo to every man God hath given ſome gift of judgment, of tongues, or interpretation, or counſel to imploy and do good; and he which uſeth that gift which God hath given him to the profit of others, and Gods glory, ſhall receive more gifts of God, as the ſervant which uſed two Talents, received two more: but he which uſeth it not, but abuſeth it, as many do, that gift which he hath ſhall be taken from him, as the odd Talent was from the ſervant which had but one: ſhewing, that one gift is too much for the wicked, and therefore it ſhall not ſtay with him. One would think it ſhould be ſaid, Whoſoever hath not, to him ſhall be given; and whoſoever hath, from him ſhall be taken: for God biddeth us give to them which want. But this is contrary: for he taketh from them which want, and giveth to them which have. It is ſaid, that our thoughts are not like Gods thoughts: and ſo our gifts are not like Gods gifts; for he giveth ſpiritual things, and we give temporal things. Temporal things are to be given to them which have not, but ſpiritual things to them which have. Therefore Chriſt calleth none to receive his word, and Spirit, and grace, but them which hunger and thirſt, which is the firſt poſſeſſion of Heaven. When it is ſaid, *It ſhall be given:* God ſheweth himſelf rich and bountiful, becauſe he giveth to them which have; that is, he giveth after he hath given: for *What hath any that he hath not received?* Therefore none can ſay as *Eſau* ſaid to *Iſaac*, *Haſt thou but one bleſſing my Father?* For he bleſſeth, when he hath bleſſed, as a ſpring runneth when it hath run. Firſt, Mark the growth of Gods gifts in them which uſe them, how he watereth his ſeed like a Gardiner, until it ſpring in the earth; and after, he watereth it again, until it ſpring above the earth; and after he watereth it again, until it bring forth fruit upon the earth: therefore God is called, *The Lord of the harveſt*; becauſe the ſeed, and the blade, and the ear, and the corn, and all do come from him. After, you ſhall ſee the want and the Eclipſe of their gifts which uſe them not, how their learning, and knowledg, and judgment doth betray them, as ſtrength went from *Sampſon* when he had loſt his hair: till at laſt they may ſay like *Zedekiah*, *When did the Spirit depart from me?* When did love depart from me? When did knowledg depart from me? When did my zeal depart from me? Mat. 9. 18. 1 King. 22.

The firſt part of this ſentence is like the gratulation to him which uſed his talent, in *Matt.* 25. *Good and faithful ſervant, I will make thee Lord over much.*

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The ſecond part is the Objurgation to him which hid his Talent, *Naughty and ſlothful ſervant, take his talent from him.* So God beginneth here to ſeparate between the ſheep and the goats. *Jacob* ſhall not be curſed, becauſe *Eſau* is curſed: neither ſhall *Eſau* be bleſſed, becauſe *Jacob* is bleſſed; but the Lord knoweth who are his, and who are not: and therefore he ſaith, *Whoſoever hath*; and *Whoſoever hath not:* as though he knew them all, whoſoever they be.

This Scripture was performed before it was written. For when *Adam* ſerved God, God ſerved him; he conſulted for a Manſion for him; he conſulted for meat for him; he conſulted for a companion for him: until *Adam* rebelled againſt God, we read of nothing that God did, but his works for *Adam* ſix days together; as though he had been hired to labour for him. But when he left his innocency, then God began to take again that which he had given him: he loſt his wiſdom, he loſt his quietneſs, he loſt his liberty, he loſt his glory, he loſt his dwelling, like the man which fell among thieves. Thus while *Adam* had righteouſneſs, it might be ſaid of him: *Whoſoever hath, to him ſhall be given.* And when he had not righteouſneſs, it might be ſaid of him too: *from him which hath not ſhall be taken.* God is called a *Father*, becauſe he is like a Father, which taketh a pleaſure to ſee his ſon thrive, and grieveth to ſee him an unthrift. Firſt, he giveth us a ſtock, to prove our husbandry; and then if we thrive with that, he doth add more unto it, now a little, and then a little, until at laſt the inheritance come too. As they which try a veſſel, firſt put water into it, to ſee whether it will hold water, then they commit wine into it: ſo, firſt, God giveth us one grace, if we uſe that well, then he giveth another, and another, and another; according to that, *He which is found faithful in a little, ſhall be made Lord over much*; *My Father* (ſaith Chriſt) *is an Husbandman*, Joh. 15. ſhewing that as we dreſs the ground, that it may bring forth fruit: ſo God dreſſeth us, that we may bring forth fruit. All cometh not at once: but as the body groweth, ſo the Spirit groweth: firſt, good thoughts, and then good ſpeeches, and then good works: as the blade followeth the ſeed, and the ear the blade, and the corn the ear. Look how in our firſt generation one thing comes after another; ſo it is in our ſecond generation: As the child ſpringeth in the mothers womb, from a gelly unto milk, and from milk to blood, and from blood to fleſh; and ſhe knoweth not how it groweth, till it come forth: ſo the ſpirit groweth in us; and we ſee not how it groweth, but that it is grown. Faith calleth to love, and love calleth to obedience; and obedience calleth to conſtancy, and one grace is the foundation of another. Therefore *Paul* ſaith, *Whom he predeſtinated, them he called; whom he called, them he juſtified; and whom he juſtified, them*

them he glorified: Thus as the rich eaſily grow richer: ſo the good eaſily grow better: he which hath power to ask, hath power to receive: for it is ſaid, *Ask and ye ſhall receive*: he which hath power to ſeek, hath power to find; for it is ſaid, *Seek and you ſhall find*: he which hath power to knock, hath power to enter; for it is ſaid, *Knock, and it ſhall be opened unto you.* As Gods riches are infinite, ſo he is never weary of giving; when a man ſerveth God, at laſt it cometh to this, that God delighteth (as it were) to do him good; as it is ſaid, *Jer.* 32, and *Mich.* 7. *I will delight to do them good.*

Now when it cometh to this paſs, that God hath a delight to do a man good; then *aſk what thou wilt* (ſaith *Solomon* to his mother) *and I will not ſay thee nay*: ſo ask what thou wilt, and God will not ſay thee nay. He which hath the Son, may have the Father; he which hath the *Wedding garment*, may have the wedding feaſt; he which hath the ſpirit of *Eliſha*, may have the ſpirit of *Elijah*; he which cometh unto Chriſt, may make Chriſt come unto him: as when the Son came toward the Father, the Father met him in the way; ſhewing that God is as ready to give, as we to ask. When *David* did well, *Nathan* ſaid unto him, *The Lord hath given thee this, and this, and this: and if that had not been enough, he would have given thee ſuch and ſuch things:* ſhewing us, that the cauſe why we have not ſuch and ſuch things, is, for that we are not thankful for theſe and theſe things. When the Eunuch believed, he ſaid, *What letteth me to be baptized?* So when thou believeſt, thou mayſt ſay, What letteth me to be loved? what letteth me to be bleſſed? what letteth me to be ſaved? and as *Philip* ſaid, *Nothing:* ſo Chriſt ſaith *Nothing*, but *be it unto thee as thou believeſt.* From that day, righteouſneſs ſtandeth over their heads, as the Sun did over *Joſhua*, and they renew their vertues, as the Eagle reneweth her youth. Therefore when *Iſaac* had ſaid; *Jacob have I bleſſed:* he addeth, *and he ſhall be bleſſed:* as if he ſhould ſay, He beginneth to be bleſſed now, but he ſhall be more bleſſed: ſo they which are bleſſed of God, ſhall be more bleſſed, riſing and riſing like the Sun, until it come to the height.

1 King. 2. 20.

Acts 8.

When God began to bleſs, he ſaith as he ſaid to *Abraham*, *What ſhall I hide from him? what ſhall I keep from him?* As though one of his gifts did bind him to give another: therefore his mercies are called *everlaſting mercies*, becauſe when they begin, they have no end. So ſoon as he had moved *Solomon* to pray for Wiſdom, he gave him Wiſdom; So ſoon as he had moved *Abraham* to go from his Country, he began to guide him: So ſoon as he had moved *Gideon* to fight, he began to ſtrengthen him. Gods mercies are reſembled to rain, firſt it rains ſmall drops, and after fall great drops, and the ſmall are ſigns

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Note. of the great. First, you see *Elisha* with a single spirit, and after you see him with a double spirit; First, you see *Paul* sitting at *Gamaliels* feet, and afterward you see him preaching in *Moses* chair: First you see *Timothy* a student, and after you see him an Evangelist; First you see *Cornelius* praying, and after you see *Peter* instructing; First you see *David* repenting, and after you see *Nathan* comforting; First you see the Disciples worshipping, after you see the Holy Ghost descending; First you see the Wisemen seeking Christ, and after you see them together with Christ; First you see the Son coming toward the Father, and after you see the Father coming toward the Son; First you see the Eunuch reading, and after you see him understanding, and after you see him believing, and after you see him baptized. Most notable is the example of *Nathaniel*, so soon as he believed, Christ remembred this promise and said, *Believest thou for this, thou shalt see greater things than these?* So he gave more to him which had some. That which he said to *Nathaniel*, he saith to all which are like *Nathaniel*, believest thou this Sermon, thou shalt hear other Sermons than this? Repentest thou for this example, thou shalt see other examples than this? Lovest thou for one benefit, thou shalt receive more benefits than one? Honourest thou God for his gifts upon others, thou shalt feel his gifts upon thy self? for, *He which keepeth Israel doth not sleep, but watch.* What doth he watch? He watcheth who seeketh for comfort, and who looketh for wisdom, and who prayeth for faith, and who intreateth for patience, that he may give abundantly to him which desires fervently.

If he see one pray like *Cornelius*, he sendeth another to strengthen him like *Peter:* If he see one study like the Eunuch, he sendeth another to instruct him like *Philip:* If he see one mourn like *David*, he sendeth another to comfort him like *Nathan:* If he see one willing like *Isaiah*, he sendeth another to inable him like the Seraphin; If he see one that thinketh well, he teacheth him to speak well; If he see one that speaketh well, he teacheth him to do well; If he see one do well, he teacheth him to continue well; If he see one meek like *Moses*, he maketh him wise like *Solomon*; If he see one wise like *Solomon*, he maketh him righteous like *Abraham*; If he see one righteous like *Abraham*, he maketh him patient like *Job*; If he see one patient like *Job*, he maketh him penitent like *Peter*; If he see one love one vertue, he maketh him love another vertue; If he see one hate one vice, he maketh him hate another vice; If he see one like one Sermon, he maketh him like another Sermon; when he hath him in his School,
1 Sam. 3. and he cometh once to to this, to say like *Samuel*, *Speak Lord, for thy servant heareth*, then he taketh him up to the mount like *Moses*, and openeth his heart unto him, teaching him a way to make use of all that he seeth, and of all that he heareth, and of all that he readeth, and

and of all that he feeleth. Thus when God hath strained and fined him, he is apt to every good work, and takes all occasions to do them. If he but see one pray, his heart burneth to pray too: If he see one reading, he hath a mind to read too; If he see one meditating, he hath a zeal to meditate too; If he see one sorrowing, he hath a desire to sorrow too; Like the Disciples, which when they heard *Peter* say, We go a fishing, they said, we will go a fishing too. After this, every benefit maketh him thankful, every instruction maketh him fearful, and he is never well, but when he is walking with God like *Enoch*, or when Christ is speaking to him, or when he is speaking to Christ; for when God meeteth with his children, like a Nurse, he emptieth himself of his milk, according to this Text which we now handle, *To him which hath shall be given.*

Thus when you use those gifts well which you have, the Lord will come unto you, and say that your heart may hear him, *Good servant and faithful, I will make thee Lord over much:* thy seed shall become a tree, thy spirit shall be doubled. First, Thou shalt have a love to hear, read and meditate; after thou shalt have a little knowledg to judg and speak of Gods Word, of the Spirit, and of Doctrines; then thou shalt ascend to Faith, which will bring thee unto peace of conscience; then thou shalt meet with good books, and God will send thee Teachers to instruct thee, and incourage thee, like the Angels which came to Christ when he hungred. Thus a Traveller passeth from Town unto Town, until he come to his Inn; so a Christian passeth from vertue to vertue, until he come to Heaven, which is the journey that every man must endeavour to go till death.

It followeth, *And whosoever hath not, from him shall be taken, even that which it seemeth that he hath.*

As the Lord saith to his faithful servant, *Thou shalt be Ruler over much:* So he saith of his slothful servant, *Take his Talent from him.* Here is one like *Jacob* whom God loveth, *to him* (he saith) *shall be given*; Here is another like *Esau* whom God hateth, *from him* (he saith) *shall be taken:* So one may say like *Job*, *The Lord hath given*; and the other may say like *Job*, *The Lord hath taken.* But from whom doth he take? *From him which hath not.* And to whom doth he give? *To him which hath.* In this God seemeth not to deal his gifts charitably; for he should give to them which want. *Joseph* marvelled to see *Jacob* lay his left hand upon *Manasseh*, and his right hand upon *Ephraim*, as though the younger should be more blessed than the elder. *Ishai* marvelled to see *Samuel* chuse the least of his sons before the tallest, as though the unfittest were the fittest; So it is marvel that he which commandeth us to give unto them which want, should take from them which want, and give to them which have.

Isaac would not have blessed *Jacob* but *Esau*, but God would have him bless *Jacob* and not *Esau*; *Joseph* would that *Manasseh* should have more than *Ephraim*, but God would that *Ephraim* should have more than *Manasseh*. As God loveth not as man loveth, so he giveth not as man giveth. Why should *Abraham* have three Angels, and *Lot* but two, and *Balaam* but one, and *Balaac* none? Why should not *Philip* go up the mount, as well as *James*? Why should not *Aaron* behold God as well as *Moses*? Why should not *Moses* go to *Canaan*, as well as *Caleb*?

According to our love is Gods love, and according to our hatred is Gods hatred. *Reuben* should have had as good a blessing as *Judah*,
Gen. 49. 4. but when *Jacob* blessed him (*Gen.* 35. 22.) he remembred his sin with *Bilhah*, and therefore curbed his blessing: for when he blessed him, he said, *Thou shalt not be excellent:* as if he should say, *Reuben*, thou shalt have something, but thou shalt not have so much as thou shouldest have had, because of thy uncleanness with *Bilhah*. So *Moses* should have gone to *Canaan* as well as *Caleb:* but God remembred his murmuring at the waters of bitterness; and when he desired to go unto it, God would not hear him, but let him see it from an hill, and so he dyed. So the third servant should have received as many Talents as his fellows: but the Lord remembred how he hid the Talent which he had, and therefore would give him no more, lest he should hide them too: so we should have more understanding, more judgement, and more knowledg, but God seeth what we do with this, and therefore stayeth his hand lest we should abuse any more. This is S.
John 1. 16. *Johns* meaning when he saith, *God giveth grace for grace:* that is, where he finds one grace there he giveth another. This is S. *Pauls* meaning *Rom.* 1. where he saith, *The righteousness of God is revealed from faith to faith:* signifying that they which have faith shall have more faith. Therefore this is the fearfullest sign, that we have no faith, nor grace, if God do not increase our faith, and his graces in us: for *to him which hath shall be given.* Therefore if we had faith, we should have love; if we had love, we should have knowledg; if we had knowledg, we should have zeal; if we had zeal, we should have holiness: As he which hath broken one Commandment, is made guilty of all; so he which hath one vertue, is made partaker of all.
2 King. 2. It is said so long as *Jehoiadah* lived, *Joash* prospered and did well, because *Jehoiadah* instructed and guided him: but when *Jehoiadah* dyed, *Joash* goodness dyed with him, and he was never like himself after, but turned like his fathers: So there is a seed in the heart, which while it liveth and is fostred, we sprout and prosper as *Joash* did: but when that seed dyeth for want of cherishing, then we begin to droop and fade, and decay again as *Joash* did. If one vertue be offended, she loseth all her fellows from us, as many of *Ishbosheths* friends shrunk with *Abner*. *David*

David setteth forth the godly man, *like a tree planted by the waters side, which sprouteth and groweth, and bringeth forth fruit*; Streight Psal. 1. 3.
upon this, he saith, *It is not so with the wicked*, when he spake of *growing, and flourishing, and fructifying*, he saith, *It is not so with the wicked.* That is, it is contrary with the wicked, therefore their gifts are not like *the tree planted by the waters side*, but like *the chaff which the wind bloweth away.* Nay, saith *David*, themselves are *like chaff which* Psal. 1. 5.
the wind bloweth away. If they be *chaff*, then their fruit is *chaff.* The Gluttons table was for the ungodly, but the Lords table was for the Luke 16.
holy, therefore he which had not the *wedding Garment*, had not the wedding feast. For if the Lord would cast pearls unto swine, why Matt. 22.
doth he forbid us to do so? Therefore it is not said, *Be it unto thee as thou desirest*, lest all should look to receive; but, *Be it unto thee as thou believest*, that all might care to *believe.* It is not said to them that seek not, *Ye shall find*, but *Seek, and you shall find.* How should they *enter* which have not a hand to knock at the door? How should they *receive*, which have no tongue to ask the giver? How should they have wisdom, which have not *the fear of the Lord* which *is the* Prov. 1.
beginning of wisdom? Thus as *James* saith, *Shew me thy faith and I will shew thee my faith?* So God saith, shew me thy love, and I will shew thee my love; as Christ was known at *Emaus* by breaking of bread, so you may know him here by dealing his gift. It is said when *Joseph* feasted his brethren, *Benjamins* mess had five times more than Gen. 43.
any of his brethren, because *Joseph* loved him more than the rest: So the mercy and graces of God will shew to whom his affection standeth. If you see Christ leaning on a mans breast, as *John* did on Christs breast, then may you say, This is a beloved Disciple; for as *Lydia* perswaded *Paul* and *Silas* to come to her house, saying, *If you judge me to be faithful come to my house:* so you may judge them to be Acts 16. 13.
faithful to whose house the Lord cometh. If you ask *Solomon* to whom the Lord giveth wisdom and knowleg, he answereth, *To a man which is good in his sight*, shewing that those men are gracious in Eccles. 2. 26.
Gods sight, as *Joseph* was in *Pharaohs.* Contrariwise, if you see God flying from a man as *David* fled from *Saul*, that is, withdrawing his Spirit, as the master did his Talent, then you may say, this is not a faithful servant to his Master; for if he had used his Talent well, the Lord would increase it as he promised; but because he doth abuse it, therefore the Lord doth with-draw it again, as he threatned.

To some God giveth, and never recalleth again; to some he giveth, and after taketh it from them: As some Angels went up the ladder, and some went down; so some mens gifts increase, and some decrease. In *Eph.* 4. you have God giving: In *Mat.* 21. you have him taking. In *Gen.* 1. you have God blessing; In *Gen.* 4. you

have God curſing. In *Act.* 26. you have God opening eyes; In *Eſay* you have God ſhutting eyes. In *Dan.* 2. you have God making wiſe. In *Iſa.* 44. you have God making fools. In *John* 15. you have God dreſſing trees. In *Mat.* 3. you have God hewing down trees. When one Sea floweth, another ebbeth. When one ſtar riſeth, another ſetteth. When Light is in *Goſhen*, darkneſs is in *Egypt*; When *Mordecai* groweth into favour, *Haman* groweth out of favour: When *Benjamin* beginneth, *Rachel* endeth. Thus we are riſing or ſetting, getting or ſpending, winning or loſing, growing or fading, until we arrive at Heaven or Hell. As *Eliſha* his ſpirit was doubled, ſo *Sauls* ſpirit departed. As the *Gentiles* become believers ſo the *Jews* become Infidels. As *Saul* becometh an Apoſtle, ſo *Judas* becometh an Apoſtate. As *John* groweth in the ſpirit, ſo *Joaſh* decayeth in the ſpirit. As *Zacheus* turneth from the world, ſo *Demas* turneth to
Acts. 16. the world. As *Lydias* heart is opened, ſo *Pharaohs* heart is hardned, even as the thorns burn while the Vines fructifie. When *Iſhb-ſheth* was aſleep upon his bed, *Baanah* and *Rechab* came and took away his life; So while men ſleep and do no good, God cometh and taketh away their gifts. It was never ſaid *Sampſon* hath loſt his ſtrength until he hearkned unto *Dalilah*. It was never ſaid, *Saul hath loſt his ſpirit*, until he hearkned not to *Samuel*. It was never ſaid, *Take his Talent from him*, until he hid it in the ground. One ſin openeth the door for many vertues to go out. While *Jacob* ſtayed with *Laban*, *Labans* cattel increaſed, becauſe God bleſſed him for *Jacobs* ſake, but when *Jacob* went from him, many of *Labans* ſheep went with him, and he grew poor again; So while the love of righteouſneſs is with thee, to husband thy knowledg and wiſdom like *Jacob*, thou ſhalt thrive in graces, and one day ſhall teach another; but when that ſteward departeth from thee, then look that thy wiſdom and knowledg, and judgment ſhould decreaſe, as faſt as the widows oyl increaſed; the world will win the fleſh, and the fleſh will win the ſpirit, and one ſin will cry to another, as the *Moabites* did at the River, *Now Moab to the ſpoyl*, now ſins to your ſpoyl; then thy knowledg ſhall flye as though it were afraid to be taken captive of ignorance, thy love ſhall not abide thy hatred, thy humility ſhall not abide thy pride, thy temperance ſhall not abide thy concupiſcence. As thou ſeeſt the leaves fall from the trees in a boiſterous wind, ſo thy graces ſhall drop away one after another, as though thou wert in a conſumption. As the Ark would not ſtay with the *Philiſtins*, ſo the grace of God will not ſtay with ſinners, but flieth from them like Perſecutors. *David* was not ſo ready to flye from *Saul*, but the Spirit was as ready to flye from him too. This muſt come upon all which ſin like *Sampſon*, their ſtrength muſt depart from them, until they learn like *Nebuchadnezzar* from whence it came.

came. This ſentence is ſuch a meditation, that he which would preach it to the quick, had need to have an eye in all mens hearts, to ſee how one vertue dieth after another, until the ſoul dye too. Dan. 4.

As there is a fall of leaves, and an eclipſe of the Sun, and a conſumption of the body; ſo there is a fall of gifts, and an eclipſe of knowledg, and a conſumption of the ſpirit. It is ſtrange to ſee how wiſdom, and knowledg, and judgment do ſhun the wicked, as though they were afraid to be defiled. As *Barak* would not go unleſs *Deborah* would go with him; ſo knowledg will not ſtay, unleſs vertue will ſtay with her: To this *Jeremiah* pointed when he mocked the *Jews*, for ſaying *Knowledg ſhall not depart from the Prieſt, nor counſel from the wiſe, nor the word from the Prophet:* To this *Iſaiah* pointed when he ſaith, *The wiſdom of the wiſe men ſhall periſh, and the underſtanding of the prudent ſhall be hid*; as if he ſhould ſay, one day Chriſt will tell you, that *Whoſoever hath not, from him, &c.* And when you hear that ſaying, then remember theſe examples how he hath fulfilled it before. After come the Apoſtles, and they ſhew ſome *hardned*, ſome *bewitched*, ſome *blinded*. *Paul* tells how *Demas fell away*, and *John* ſheweth how *many fell away*. Thus the Prophets and Apoſtles on either ſide, and Chriſt in the midſt, hold up this threatning as if it were a pit, which all are falling into. The ſoul of man is called the *Temple of the holy Ghoſt*. As God pulled down his *Temple* when it became *a den of thieves*; ſo he forſaketh *the Temple of the ſoul*, and taketh his graces from her (as from a divorced ſpouſe) when it luſteth after other loves. With any Talent he giveth this charge, *Uſe and increaſe it until I come:* being left, at laſt he cometh again to ſee what we have done. The ſeed was ſown, this year the Lord calls for fruit, and none will come; the next year, and the next after, and none comes; at laſt the curſe goeth forth, *Never fruit grow upon thee more*. Then as the fig-tree began to wither; ſo his gifts begin to pair, as if a worm were ſtill gnawing at them; his knowledg loſeth his reliſh like the *Jews Manna*; his judgment ruſts like a ſword which is not uſed; his zeal trembleth as though it were in a palſie; his faith withereth as though it were blaſted; and the image of death is upon all his Religion. After this he thinketh like *Sampſon* to pray as he did, and ſpeak as he did, and hath no power, but wondereth like *Zedekiah* how the ſpirit is gone from him. Now when the good ſpirit is gone, then cometh the ſpirit of blindneſs, and the ſpirit of errour, and the ſpirit of fear, and all to ſeduce the ſpirit of man. After this, by little and little, firſt he falls into errour, then he comes unto hereſie, at laſt he plungeth into deſpair; after this if he enquire, God will not ſuffer him to learn; if he read, God will not ſuffer him to underſtand; if he hear, God will not ſuffer him to remember; if Isa. 18. 18. Isa. 26. 14.

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he pray, God ſeemeth unto him like *Baal*, which could not hear; at laſt he beholdeth his wretchedneſs, as *Adam* looked upon his nakedneſs, and mourneth for his gifts, as *Rachel* wept for her children, *becauſe they were not.* All this cometh to paſs, that the Scripture might be fulfilled, *Whoſoever hath not, from him ſhall be taken that which he ſeemeth to have.* As the ſhip ſinketh upon the ſea while the Merchant ſporteth upon the land, and makes him a bankrupt when he thinketh that his goods are coming in: So while we are ſecure, and the heart ſpendeth, and the ear bringeth not in, by little and little the ſtock decayeth, and more become bankrupts in Religion, than in all trades beſide. When a man ſinneth, he thinketh with himſelf, I will do this no more: after, another ſin promiſeth as much profit as that, and he ſaith again, I will do this no more: preſently another ſin promiſeth as much profit as that, and he ſaith again, I will do this, and no more. There goeth ſtrength, and there cometh a wound: ſo the ſoul bleedeth to death, and knoweth not her ſickneſs till ſhe be at the laſt gaſp. Even as a man undreſſeth himſelf to bed: firſt, He caſteth off his cloak, then his coat, and then his doublet; So when God riſleth our hearts, he pulleth away one feather after another: firſt, he wounds his faith, after he ſtrikes his love, then he blindeth his knowledg; then he ſhall have no delight to hear the Word: after, he ſhall grow to hate the Preachers of the Word: at laſt, he ſhall even hate the Word it ſelf. This is the bleeding of the ſoul, or the ſpiritual conſumption, when graces drop away, as the hairs fall from an hoary head before death. Let *Achitophel* be a ſpectacle for all to fear, he was counted a wiſe man, and a deep Counſellor: yet becauſe it was the wiſdom of the fleſh, the ſtory ſaith, that God turned his wiſdom into folly; and that he might ſeem fooliſh (as he was indeed) God made him to hang himſelf, whereby his folly was more notorious than his wiſdom. But moſt notable is the example of perſecuting *Saul*; when he began to fall, he ran headlong: Firſt, he fell in hatred of *David*, then he fell in hatred of God, after, God fell in hatred of him: anon the Spirit departed from him: at laſt he ſought for help at Witches, which he had condemned before. This is the property of ſin, to ſpur a man forward, until he commit that which he condemneth himſelf, that he may be tormented of his own conſcience. Now if I might apply this Scripture, as Chriſt ſaith, Are there no more ſinners but they, upon whom the Tower of *Shilo* fell? ſo I may ſay, Is the talent taken from none but from him which hid it in the ground? Nay, *Saul* was but a type of many which ſhould loſe the Spirit; *Sampſon* was but a type of many which ſhould loſe their ſtrength: *Demas* was but a type of many which ſhould embrace the World. As *David* cryeth, *How are the mighty overthrown!* ſo we may mourn and ſay, How are the zealous cool-

cooled, how are the diligent tired? They which ſhould ſeaſon others, are become like the white of an egg, which hath no taſte: once they ſeemed to have fruit, but now they are not hanged with leaves. As God cryed unto *Adam*, *Adam, where art thou?* ſo they may cry, Zeal, where art thou? Learning, where art thou? Conſcience, where art thou? Love, where art thou? they which ſhined like the Sun when they roſe, ſeem now to be eclipſed of their light. The World hath won the fleſh, the fleſh hath won the ſpirit, and *Jordan is turned back:* As God took heat from the fire when it would burn his children, ſo he taketh knowledg from the learned, when they turn it to evil. Now, when they ſee ſuch ruines of their gifts, with what heart can they think, I am the tree whom Chriſt accurſeth, or I am the ſervant of whom it is ſaid, *Take his talent from him?* Therefore I ſay to you, as Chriſt ſaid, *Remember Lots wife:* as her body was turned into ſalt, ſo your Wiſdom may turn into folly, your knowledg may turn into ignorance, your underſtanding may turn into blindneſs, your zeal may turn into coldneſs: therefore let all which have a Talent, take heed how they uſe it. Three things I note in theſe words, and then I end. Firſt, Chriſt ſaith not, It ſhall be taken from them which have, but from them which *ſeem to have.* Left they which ſtand, ſhould fear to fall, *Paul* ſaith not, Let him which ſtandeth, take heed leſt he fall; but, *let him which* thinketh he ſtandeth: ſo, leſt they which have the Spirit ſhould fear, Chriſt ſaith, *It ſhall be taken from them which ſeem to have.* Mark how warily the Scripture ſpeaketh; for this ſpeech doth ſhew that many ſhall fall, and yet it doth ſhew that none ſhall fall, but they which *ſeem* to ſtand; that none ſhall loſe the Spirit, but they which ſeem to have it. For if Chriſt would take from them which have, as he giveth to them which have, he would not ſay, they which *ſeem to have at his taking*, no more than he ſaid at his giving. So we have a comfort in this terrour, like the honey which *Sampſon* found in the Lyons jaws: for if God will take from none but them which *ſeem to have*, then we need not fear, unleſs we be Hypocrites: for the threatning is made to none but them which *ſeem.* Secondly, this ſpeech doth ſhew, that many have that ſhew of holineſs which *Paul* ſpeaketh of, wherewith they would deceive God, and deceive themſelves: you have *Pilate* waſhing his hands in hypocriſy, as well as you have *David* waſhing his hands in innocency: you have the *Sichemites* with their Circumciſion, as well as the *Iſraelites* with their Circumciſion: you have the Sadducees with their Doctrine, as well as the Apoſtles with their Doctrine: you have the Phariſee with his Prayer, as well as the Publican with his Prayer: you have the Pythoniſt with her confeſſion, as well as *Peter* with his confeſſion: you have the Exorciſts with their Jeſus, as well as *Paul* with his Jeſus: you

Note.

Acts. 8.

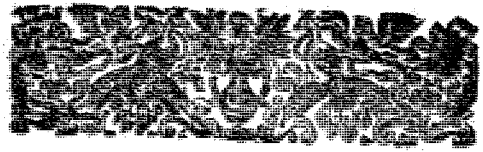
Mat. 4. you have Satan with his Scripture, as well as Christ with his Scripture: you have *Judas* with his kiss, as well as *Jonathan* with his kiss: you have *Cain* with his sacrifice, as well as *Abel* with his sacrifice: you have *Esau* with his tears, as well as *Mary* with her tears: you have *Achitophel* with his wisdom, as well as *Solomon* with his wisdom: you have *Zedekiah*, with his spirit, as well as *Eliah* with his Spirit: you have *Jezabel* with her fasts, as well as *Anna* with her fasts: you have the Harlot with her vows, as well as *Jacob* with his vow. Of all these the Scripture is fulfilled, *That which they seemed to have, was taken from them.*

This is the first note, The very shew of godliness shall be taken from them which have not goodness it self: lest men should content themselves with shews and shadows, Christ saith, *That which he seems to have shall be taken from him:* as if he should say, Take away his Talent, and his napkin too, that he may not seem to have a Talent, as *Moses* saith, *I will not leave a hoof behind.* Thou shalt not seem just, nor wise, nor honest, but I will make thee as naked to men, as *Adam* was to me. Even as the Fig-tree, because it had no fruit, was spoyled of his leaves, which shewed like fruit: so they which have made shipwrack of honesty, shall make shipwrack of credit too. Their name shall go with a brand upon it, like *Cain* the murtherer, *Achan* the thief, *Absolom* the rebel, *Magus* the sorcerer. *Judas* had for his title, *Judas which betrayed the Lord*, Act. 1. *Jeroboam* had for his title, *Jeroboam which made Israel to sin. Demas* had for his title, *Demas which imbraced the World.* Mark how sin doth persecute and vex the sinner. Indeed, *Demas* had imbraced the World, but he would not have the World to know it; but see first how God makes *Paul* to know it, and after, he makes him to proclaim it, that now *Demas* is not only an hypocrite, but known to be an hypocrite, like a rogue which is burned in the ear. When *Jeroboams* wife came to the Prophet to enquire of her son, she disguised her self, because she would not be known: yet the Prophet knew her; for so soon as she knockt at the door, he called, *Come in, Jeroboams wife:* so though men disguise themselves with sober countenances, and holy speeches, and honest company, because they would not be known; yet when God seeth an hypocrite, he will pull his vizor from his face, as *Adam* was stript of his fig-leaves, and shew the Anatomy of his heart, as though his life were written in his forehead, and he shall marvel how men know that, which he scarce thought had been known to God.

Thus

Thus he which hath made the day, can bring forth thy righteousness like the light: he which hath made the night, can bring forth thy wickedness like the dark. Therefore *Solomon* saith, *The candle of the wicked shall be put out:* that is, the least light that he hath shall be quenched, *Prov.* 15.

Thus you see how God will increase your gifts, if you use them; and how God will decrease them, if you use them not. Now let us pray that he will teach us this use, that we may receive his blessing.



THE MAGISTRATES SCRIPTURE.

Psal. 82. 6, 7.

I have said, Ye are Gods, and ye are all the children of the most high.

But ye shall die as a man, and ye Princes shall die like others.

I May call this text, *The Magistrates Scripture*; Considering the state of Kings and Governours, how much good they might do, and how little they perform, GOD becomes a remembrancer unto them. And first, shews what a high calling Princes and Rulers have, and then, lest they should be proud of it, and make their magistracy a chair of ease, he turns upon them again, as though he had another message unto them, and tells them, that though they be above others, yet they shall dye like others; and though they judg here, yet they shall be judged hereafter, and give account of their Stewardship, how they have governed, and straitway, their subjects, how they have obeyed. A good *Memorandum* for all in authority, so to deal in this kingdom, that they lose not the kingdom to come.

I have said ye are gods, &c. How can he call them gods, which calls

calls himself *the only God*? and saith, *There are no more gods but he*, Esa. 44. 5. & 45. 21. *I have made thee Pharaohs god*, saith God to *Moses*, *Exod.* 7. 1. because he had given him power to speak unto *Pharaoh* in his name, and to execute his judgments upon him: so he calleth Magistrates *gods*, because he hath given them power to speak to the people in his name, and to execute his judgments upon them. Out of this name, Rulers may learn how to govern, and Subjects how to obey. As the inferiour Magistrates do nothing but as the superiour Magistrate prescribeth: so they which rule under God, for God, must rule by the Prescript of God, and do nothing but as their Conscience tells them that God would do himself. Therefore they which use their power against God, which bear the person of God and execute the will of the Devils, which make Laws against Gods Law, and be enemies to his servants, are worse than *Balaam*, which would not curse whom God blessed: and so much as in them lieth, make God a Lyer, because they cannot so well be called *gods*, as Devils: such *gods* go to Hell. 1 Sam. 3. Num. 22. 18.

I have said ye are gods, &c. First, this name informs us what kind of Rulers and Magistrates we should chuse: those which excel all other men like gods among men. For a King should be a man after Gods own heart, like *David*, as appeareth in the first Book of *Samuel*, the thirteenth Chapter, and fourteenth verse. As all those whom God set over his people in his mercy, and not in his anger, had some note of excellency above the rest, which God chose them by, as it were the Magistrates mark: *the mildest man*, Num. 12. 3. or *the wisest man*, 1 Reg. 4 31. or *the justest man*, Heb 7. 2. as though all these had met in one, the inquisition should have stayed there, and all give place to him; but our vertues are so singled, that he which was called the mildest, is not called the wisest; and he which was called the wisest, is not called the justest: as though God found some defect in his own election. For when he chose one mild, another wise, and another just, he shewed that he would have one which is mild, and wise, and just like himself; that is (as I may say) a man made even in print. Isa. 32. 33.

As *Paul* bid deth to *chuse widows, which were widows indeed*, 1 Tim. 5. 3. so we should chuse Magistrates which are Magistrates indeed; that is, such as seem to be sent of God for that purpose, as *Pharaoh* chose *Joseph*, because he was the first in all the land, *Gen.* 41. 38. *Elisha* thought that the single spirit was not enough, but required that the spirit of *Elijah* might be doubled upon him, because he was a Prophet which should teach others: so we should pick out them which have a double spirit to be Magistrates, because they must govern others; as God picked forth *Joshua* in *Moses* room; he might have chosen many out of all *Israel*, which had the spirit of wisdom;

Deut. 24. 9. but he chose *Joshua*, of whom he saith, that *he was full of the spirit of wisdom*, Deut. 24. 9. shewing, that if one be better than another, he should be chosen before the rest, because the best have said, *Send another*, Exod. 4. 14. as though none were fit: but for want of Angels we are fain to make magistrates of men. Therefore as *Samuel* went
1 Sam. 1. 6, 5. over all the Sons of *Ishai*, to anoint a successor to *Saul*, and put back one after another which thought themselves fit, yet there was but one amongst them which pleased God; and the Prophet could scarce discern him: so necessary it is, that this choice be committed to none but to the godly, because he which would have chosen the best, yet liked another before him. Therefore there was such a scrutiny amongst the Tribes to find out the man whom God had chosen, as
Exod. 18. 21. *Jethro* taught *Moses* to cull out of all the people those which *had best courage*, and *feared God*, and *dealt truly*, and *hated covetousness*. Therefore a wicked man may not supply the place of God, as the
Mat. 23. 2. Scribes and Pharisees sate in *Moses* chair: but as it is said of *Judas*,
Act. 1. 10. *Let another take his place*: so let better take their place, for they which are called *Gods*, must be like God. If all should be *holy as he*
1 Joh. 33. *is holy*; how much more should they be pure as he is pure, wise as he is wise, just as he is just, which bear his name, which supply his person, and guide the world unto good or evil; If the race should be to the swift, and the battel to the strong; then as *Saul* did exceed
Eccles. 9. 11. all the men of *Israel* from the shoulders upward, so he which com-
2 Sam. 9. 2. mands others, should exceed others in gifts of grace, that they may know him from the rest, and say, This is he, for he exceeds the rest in virtue as *Saul* did in stature, like the King of Bees, which is the fairest of all the hive. Therefore if *Pharaoh* would let none but *Joseph*
Gen. 43. 18. govern *Egypt*, *Pharaoh* shall rise up against those Kings, which care not whom they place over their people, imitating *Rehoboam*, which made them his companions, whom he should have expelled from his Court, 1 King. 12. 8.

Gen. 48. 16. Secondly, This extolleth the calling of *Magistrates*. As *Jacob* honoured *Joseph's* children, when he said, they should be called after his name; so God honoureth the *Magistrates* when he gives them his own name, calling them *Gods*, as though there were a kind of
Prov. 24. 23. God-head in them. These things pertain to the wise, and they themselves do not always see it; yet he which hath a spiritual eye, and carries the pattern of God in his heart, may see another likeness of God in Magistrates, than in common persons. As the builders of
Exod. 31. 3. & 35. 41. the Temple had a special wisdom and spirit, which God gave them for that work which they were chosen to: So when *Samuel* had
2 Sam. 16. 13. anointed *David*, he saith, *That the Spirit of the Lord came upon David from that day forward*, as though he had another spirit after, than he had before. There is a difference between Kings and inferiour Magistrates

Magistrates: For the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to
1 Sam. 28. 26. make Laws for God, to reward for God, to punish for God, to
2 Cor. 9. 6. speak for God, to fight for God, to reform for God, and therefore
Num. 9. 8. Psal. 2. 6. their battels are called *The Lords battels* and their judgments, *The Lords judgments*, and their throne, *the Lords Throne*, and the Kings themselves *his Kings*, to shew that they are all for God, like his hands: by some he teacheth mercy, by some justice, by some peace, by some counsel, as Christ distributed the Loaves and the Fishes by the hands
Matt. 14. 18. of his Disciples. This God requires of all when he calls them *gods*, to rule as he would rule, judg as he would judg, correct as he would
2 Cor. 9. 1. correct, reward as he would reward, because it is said, *that they are instead of the Lord God*: that is, to do as he would do, as a Scholar writes by a copy. This is a good study for Magistrates in all their judgments, to consider what God would do, because they are in stead of God, I rule for God, I speak for God, I judg for God, I reward for God, I correct for God: then as he would do and determine, so must be my sentence. As we should think how Christ pray-
Matt. 12. 29. ed, before we pray, and how he spake before we speak, because his actions are our instructions: so they should think how Christ would judg, before they judg, because Gods Law is appointed for their
Deut. 17. 10. Law. Such a thought must needs level the way before them, and put them in mind of a good, and just, and holy judgment, because God is good, and just, and holy.

Thirdly, they are called *gods*, to teach them how they should govern. Howsoever other care for the glory of God, the performance of his will, the reformation of his Church: Princes and Rulers which are gods themselves, are to do the business of God as their own business, because they are gods. Gods business is their business, Gods Law is their Law, Gods Honour is their Honour. When the King, or Judg, or Magistrate, doth seek the Kingdom and glory of God, he should think he seeketh his own kingdom and glory, and therefore seek it, and further it, as earnestly and diligently as he would his own; and rule, and judg, and speak, and punish, and counsel, as he would for himself; even as *David* counted Gods foes
Psal. 139. 21. his foes, and Gods friends his friends; and *Moses* persecuted them
Exod. 42. 27. that were Idolaters against God, as he did them which were traitors
Numb. 16. 16. to himself.

If this were observed, we should see such a change, that divers which take, should give; and they which give, should take; they which labour, should rest, and they which rest, should labour. How can they pray to God, which know that the Laws of God are not obeyed? that his Will is not regarded? but the poor unpitied, because of their remisness in not bridling the insolent? It may seem that in

in *Elijah* his answer to *Achab*, it was prophetied who should trouble *Israel* to the Worlds end: for speaking to the wicked Magistrate, he
1 King. 18.10. said, *It is thou which troublest it.* So the ungodly Rulers, and graceless strivers against lawful rule, in their own hearts calling themselves *gods*, not being so called of God, are cause of all disorder in every Common weal.

Fourthly, they are called *gods*, to encourage them in their Office, and to teach them that they need not dread the persons of men: but as God doth that which is just and good without the jealousie of men, so they, upon the Bench, and in all Causes of Justice, should forget themselves to be men, which are led by the arms between favour and fear, and think themselves *gods* which fear nothing. This boldness is so necessary in them which should judg all alike, that in *Deut.* 3. 28. *Moses* encouraged *Joshua*, in *Josh.* 1. 18. the people encourage him, in *vers.* 9. God doth encourage him, saying, that he will be with him: but here he is with him: for hearing God call them *gods*, shews that God is there, nay, that they are he, which should strike a wonderful mind in them. As a princely spirit came upon *Saul* so soon as he was a King, so hearing that they are *gods*, it should change them, and make them excel the order of men, until
1 King. 3. 6. they resemble God, after whom they are named; as *Solomon* studied
1 King. 4. 33. and prayed till he was wiser than all that he governed: then they need not blush to read this testimony, *I have said, ye are Gods*: or else it will seem a check unto them, like the mock which God gave
Gen. 3. 22. unto *Adam*, when he said, that *he was become like himself.* As many sit in Gods place, and yet never knew that the Scripture called them *gods*, nor why they have this name, no more than *Nabal*: so many
1 Sam. 25. 26. play *Nabal* in their Offices, and are readier to ask, *Who is David? Who is Christ?* than (when his Cause comes before them) speak, or do any thing for him, but the Women go before them again like *Abigail*, as though God would shame them with the weaker vessel: I cannot compare them fitter than with King *Agrippa*, who thought it better to be a Christian almost, than altogether. This is the Religion of these times, they fear nothing more than to be counted too precise: but God doth call them more than precise, for he calls them *gods*; of all men they should not forget his name. Princes and Rulers have many names of honour, but this is the honourablest name in their titles, that they are called *gods*: other names have been given them of men for reverence, or flattery, but no man could give them this name but God himself. Therefore their name is a Glass wherein they may see their duty, how God doth honour them, and how they should honour him. What am I more than he, that God should set me in his own Chair, and give me his own name, and more than others? he hath not done so to all: but if they which are called his

Chil-

Children are *happy*, they which are called his *Disciples* are *happy*: they Matt. 5.
which are called his *Servants* are *happy*: how *happy* are they whom 1 Sam. 18. 23.
he calleth *gods*? It seems, that if God could have called them by a higher name than his own, he would have called them by some other name: but this word is enough to put them in mind of all that they should do. Think that *ye are gods*, and it will make you ashamed to obey the Devil; for then ye are like *gods* no more, but like sinful men: and the poorest Vassal which serves God in a Cottage, is liker God than you. Are they Gods which oppress Gods children? nay, doth he not lye which calls them Worshipful, or Noble? If such deserve not their titles, how can Antichrist of *Rome* think of his usurped names, and not be abashed? Can he sit down in Gods place and speak against him, judg against him, decree against him, even in the Temple of God resisting God?

Again, or another sort of *gods*: Doth iniquity become *gods*? 2 Thes. 2. 4.
Doth partiality become *gods*? Doth bribes become *gods*? They are greedy *gods*, Idol *gods*, belly *gods*, and may be termed *gods*, because they are like *the god of this World*, which do but stay (like *Nebu-* 1 Cor. 4. 4.
chadnezzar) until their iniquity be full, that they may be cast out Dan. 4.
like beasts, as a derision to them that govern. But they which regard this honourable testimony of God, as *Nehemiah* said when he Nehem. 6. 11.
was tempted to fly, *Should such a man as I fly?* So when they are tempted with bribes, should such a man as I take bribes? should such a man as I do wrong? should such a man as I be a Liar, or a Swearer, or a Scoffer, or a Drunkard, or a Gamester, or an Usurer, or a Profaner, upon whom all eyes are set to take their example, and to whom they would hearken sooner than to God himself? Then he resolveth to rule according to his name; knowing that all the souls which might be won by him shall be required of him, as the sins of *Israel* were imputed to *Jeroboam.* 1 King. 15. 30.

Thus God doth Catechize them in their own names, and calls them *gods*, to teach them their duty to God. All should be godly, but they should be like God: that, (as I may say) more than godly, or the next to God in godliness. If any come between them they lose all their honour, and would think themselves put down, like a Guest which is set lower, or a Justice which is turned out of office. For so God doth humble them, and disgrace them, which dishonour 1 Sam. 22. 7.
their Calling, as he did *Saul* when the princely spirit departed from 2 Sam. 19. 4.
him; his Sons and his Daughters, and his Subjects did favour *David* 1 Sam. 18. 7.
more than him, that he could do nothing with them: because God 1 Sam. 22. 27.
did not love him, he would not let his servants love him. But when 2 Sam. 5. 10.
David came to the Crown, because he had grace with God, he prospered in all that he went about, and ever reformed what he would: for *the Lord* (as he said) *subdued the people unto him*: that is, made Psal. 18. 48.

them

them incline to his will: as we read of *Saul* in the beginning of his
1 Sam. 10. 26. reign before he had rebelled, *a band of men did cleave to him*, of whom it is said, *whose hearts God had touched*: as though while the Rulers hearts do stand toward God, the peoples hearts should stand towards them, and they should carry them like God to all their de-
1 Sam. 32. 6. sires: as it is said of *David*, *Whatsoever the King did, pleased all the people.*

Therefore looking into this Divine Ordinance, what a power they have over the people, which they should never have got from men, if God had not given it them; I have thought it an easie matter to redress an hundred things which trouble Christendom without reason, and none would kick against it, if these *gods* would cast down their Crowns, and begin to the rest: for all stay upon them, like the alarm which soundeth first to the battel: for our experience shews, that there will be no great good done, if the example of the best give not light unto the rest.

Oh! would that princely spirit would once come upon them to go
Numb 27. 17. before the people, which *Moses* appointed for the Kings place, and
Matt. 2. 8. not lagg after them like *Herod*, which said he would come after the
John. 3. 1. Wisemen to Christ: for if *Nicodemus* came by night, no marvel though the rest come not at all. Thus their name tells them how they should rule, and by consequence teacheth how we should obey: God calls them *gods*, therefore he which contemneth them, contemneth God: God calls them *Fathers*, therefore we must reverence them like *Fathers*: God calls them *Kings*, *Princes*, *Lords*, *Judges*, *Pow-*
Prov. 24. 21. *ers*, *Rulers*, *Governours*, which are names of honour; and shall we
1 Pet. 2. 17. dishonour them whom God doth honour? Our first lesson is, *Fear*
Rom. 13. 5. *God:* the next is, *Honour the King:* that is (as *Paul* interpreteth)
John 19. 11. Heb. 5. 4. *we must obey for conscience*, not against conscience; for that were to put a stranger before the King, and the King before God, which Christ saith, *Have no power but from God:* and therefore cannot make themselves Magistrates, no more than they can make themselves *gods*. As none could give this name but God, so no man which exalteth
Acts 8. 9. himself can challenge this honour, no more than *Simon Magus* was great, because he called himself *a great man*. But they to whom God
Rom. 13. 2. saith, *I have called ye gods*, as if he had the naming and appointing of them. *Every power is from God:* for by nature no man can challenge power over other, but by the *Word*: and therefore *every soul which is*
1 Pet. 2. 13. *subject to God, must be subject to them:* for he which calls them *Kings*, calls us *subjects*: this is their Patent (as the Queen of *Sheba* said to
Jer. 27. 12. *Solomon*) that *God had chosen them Kings, and set them upon the throne.*
2 Chron. 9. 8. As he said, and all things were made; so as he saith, all things should
Gen. 2. be. Therefore unless ye hear this, *I say*, ye that are Lords, Judges, and Magistrates, ye are no Lords, no Judges, no Magistrates of God.

And

And therefore the Pope and his Clergy, to whom God never said, Ye are Lords, or Judges, or Magistrates; are no Lords, no Judges, no Magistrates of God: but that which the Lord saith they are, that they are, and no more, though they put on a triple Crown. If they were worthy to be called as others, Pastors, Doctors, and Teachers, we would give them those titles. They which give them more than the Lord gives them, make them proud, and insolent, and tyrannous, more than they which are Lords, Judges, and Magistrates indeed. But for these usurped titles, and base-born honours which they have encroached from men (which puff them up, and trouble them like *Sauls* armour) they would have intended the duty 1 Sam. 17. 39.
of Ministers and Teachers, as the Apostles did: whereas now they are so cumbred and mingled, by their usurping over Princes, that they are neither good Ministers, nor good Magistrates; but little wolfie, a mingle-mangle between both, nay utterly faln from both, being no Shepherds but Wolves; of whose slaughters all Christian Kingdoms have been the Shambles; who seeking a superfluous title, they have forgone all necessary duties: and but for their formalities, a man could not know of what profession they are; for they never preach, nor write, but to maintain their Kingdom, which falls (like the Tower of *Babel*) faster than they build. Therefore as Gen. 11.
Naomi said, *Call me no more Naomi, which signifieth beautiful: but call* Ruth. 1. 20.
me Mara, which signifieth bitter: So they may say, Call us no more Bishops, or Pastors, or Doctors, or Preachers: but call us Robbers, and Sleepers, and Giants, and Pharisees, whom we succeed. For why should they be called Bishops which do not watch; or Pastors, which do not feed: or Doctors, which do not teach: or Justices, which do not Justice? except this be the reason: The Idols were Exod. 20. 13.
called gods, though they were unlike God. If their bodies had grown as far out of square since Christs ascension, as their titles, pomp, and honour, they might stand in the main seas and not be drowned: for their heads would crow above the water.

It followeth: *But ye shall dye as a man.* Here he distinguisheth between mortal *gods*, and the immortal *God*. Ye have seen their glory, now behold their end: *They shall all dye like others.* Though they be never so rich, so godly, so mighty, so honourable while their date lasteth, yet they may as truly as *Job*, call *corruption their father, and* Job 17. 1.
the worm their mother: for the grave shall be the last bed of all flesh. As they were born like men, so they *shall dye like men*, the same coming in, and going out is to all, nay, if ye respect but the body, he might say, Ye shall dye like beasts: for *Man being in honour* (saith *David*) Psal. 49.
may well be compared unto beasts that perish: though he be in honour, yet he perisheth like the beasts which have no honour; and Death will not take his Kingdom for a ransome, when God doth but

Isa. 40. say, his time is come. When *Isaiah* had said, that *All flesh was grass*; as though he would correct his speech, he adds; *and the glory of it is as the flower of the field.* As if he should say, Some men have more glory than other, and they are like *flowers*; the other are like *grass*: no great difference, the *flower* shews fairer, but *grass* stands longer; one Sithe cuts both down, like the fat Sheep and the lean, that feed in two Pastures, but are killed in one slaughter. So though the great man live in his Palace, and the poor man dwells in his Cottage, yet both shall meet at the Grave, and vanish together. Even they which are Lords, and Judges, and counsellors now, are but successors to them which are dead: and are nearer to death now, than when I began to preach of this theam. It had been a great Sessions for all others to *dye*: but for Magistrates, Princes, for Kings, for Emperors to *dye* as they *dye*; what a battel is this, that leaves no man alive? Shall the gods *dye too?* He gives them their title; but he tells them their lot. Though their power, though their wealth, though their honour, though their titles, though their train, though their friends, though their ease, though their pleasures, though their diet, though their clothing be not like others, yet their end shall be like others: nay, their ends are like to be more fearful than others: for God makes them examples of great men, as he did of *Pharaoh*; and therefore we see so many strange and sudden deaths of Princes more than of others. Therefore he spake here with the least, when he said, *Ye shall dye like others:* for very few of them escape the sword, or knife, or poyson; which others never, or very seldom fear. But
Exod. 9. 16. if all your subjects were your friends, *yet you shall dye like them:* for are ye not cold when Winter comes? Are ye not withered when Age comes? Are ye not weak when Sickness comes? And shall ye not go (as well as the meanest) when Death comes? Therefore be not proud of thine honour, as though it would last always, for thou shalt *dye*, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou: and when his Glass is run, another shall follow him, and so another, till death have all.

Be not cruel in thine Authority, as though it would last always, for thou shalt *dye*, and then thy authority shall *dye* with thee; and they which remain alive, will send infinite curses after thee, because thy life was a scourge unto them.

Be not secure for thy wealth, as though it would last always: for thou shalt *dye*, and then others shall take thy riches, and thou shalt go to give account how thou camest by them. How many things doth he imply, when he saith, *Ye shall dye?* This is a barr in their arms, which makes the proudest Peacock lay down his Feathers when he thinks upon it, though he prick them up again; whereby the Holy Ghost would have them learn, that nothing will make them live, and

and rule, and deal so well in their Thrones, as to remember that *they shall dye*, and shortly give account for all: signifying, that prosperity makes us forgetful of our ends, and that these mortal *gods* live as though they were immortal. A hard thing for Princes to remember death: they have no leisure to think of it, but chop into the earth before they be aware; like a man which walketh over a field covered with snow, and sees not his way, but when he thinketh to run on, suddenly falls into a pit: even so they which have all things at will, and swim in pleasure, which as a Snow covereth their way, and dazleth their sight; while they think to live on, and rejoyce still, suddenly rush upon death and make shipwrack in the calm sea.

Therefore as it is good for them to hear they are *gods*: so it is meet to know they shall *dye*. Wherefore *ye shall dye*, saith he, in the next words; as if he would prevent some conceit, that they would take of the words which he cast out before, he cools them quickly before they swell, and defers not to another time, but where he calls them gods, there he calls them Worms-meat lest they should crow between the praise and the check, *I have said ye are gods, but ye shall dye like other men.* But for this *dye*, many would live a merry life, and feast, and sport, and let the World slide: but the remembrance of death is like a damp, which puts out all the lights of pleasure, and makes him rub, and frown, and whine which thinks upon it, as if a mote were in his eye. O how heavy tidings is this to hear thou shalt *dye*, from him which hath life and death in his own hands, when the message is sent to them which reigned like *gods*! as if he should say, Even you which glister like Angels, whom all the World admire, and sues and bows to, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shall come: first, ye shall wax old *like others*; then ye shall fall sick *like others*; then, *Ye shall dye like others*; then ye shall be buried *like others*; then ye shall be consumed *like others*; then ye shall be judged *like other*, even like the beggars which cry at your gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots: look in the Grave, and shew me which was *Dives*, and which was *Lazarus*. This is some comfort to the poor, that once he shall be like the rich; one day he shall be as wealthy, as mighty, and as glorious as a King; one hour of death will make all alike: they which crowed overs other, and looked down upon them like Oaks, others shall walk upon them like Worms, and they shall be gone as if they had never been.

Where is *Alexander* that conquered all the World, and after sought for another, because one would not satisfie him? Where is *Xerxes*, which could not number his Army for multitude? Where is *Nimrod*, Gen. 11. 4.
which built his nest in the Clouds? Where is *Sampson* which slew an Judg. 15. 15.

Army with the jaw of an Asse? Where is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespatian*, *Domitian*, thunderbolts in their times? A hundred Princes of *England* are dead, and but one alive; the rest are gone to give an account how they ruled here, when they sustained the person of God.

Lam. 4. 11. *Who would have thought* (saith *Jeremy*) *that the enemy should have entred into* Jerusalem, *and spoiled that fair City*? Yet he brake into it, Act. 12. 13. and *Jerusalem* was ransackt *like others*. Who would have thought that *Herod*, which was honoured like a God, should have been devoured with Worms, and favoured that none could abide him? Yet Job 12. 5. while he was in his pomp like an Idol, suddenly he was stricken, and all his glory like the snuff of a Candle, which all men looked upon, even now when it shined, and now it so favours that they tread it under foot.

Who would have thought *Jezabel* that beautiful temptation, should have been gnawed with Dogs; Yet she was cast unto Dogs, and not an ear left to season the Grave. What would he think, that had seen *Solomon* in his royalty, and after seen him in the clay? O World unworthy to be beloved! who hath made this proud slaughter? *Age*, *sickness*, and *Death*, the three Sumners, who have no respect of persons, made them pay the Ransom themselves, and bow to the earth from whence they came, there lye the men that were called *gods*. How soon the flower of this World is faded! Yesterday the tallest Cedar in *Libanus*, to day like a broken stick trodden under foot; yesterday he stately lived upon earth, to day shrowded in earth, forsaken, forgotten, that the poorest wretch would not be like unto him, which yesterday crouched and bowed to his knees. Then wo to them which had the name of God, and sins of men, *for the mighty shall be mightily tormented*. All their friends, and subjects, and servants forsake them, because they go to Prison to try the mercy of Hell, and take what the Spirits of Darkness will heap upon them: there lye many of the men which were called gods; and thus ends the Pilgrimage of Kings, Princes, and Rulers. This is our life while we enjoy it, we lose it like the Sun, which flies swifter than an arrow, and yet no man perceives that it moves. He which lasted nine hundred years, could not hold out one hour longer; and what hath he now more than a child which lived but a year? Where are they which founded this goodly City; which possessed these fair houses, and walked these pleasant fields; which erected these stately Temples; which kneeled in these Seats; which preached out of this place but thirty years ago? Is not earth turned to earth? and shall not our Sun set like theirs when the night comes? yet we cannot beleeve that death will find out us, as he hath found out them: though all men dye, yet every man dreams, I shall escape: or at the least I shall live

live till I be old. This is strange, men cannot think that God will do again that which he doth daily, or that he will deal with them as he deals with others: tell one of us that all others shall dye, we beleeve it: tell one of us we shall dye, and we beleeve it sooner of all than of one: though we be sore, though we be weak, though we be sick, though we be elder than those whom we follow to the ground. So they thought which lye in this mould under your feet, as you do. If Wisdom, or Riches, or Favour could have intreated Death, those which have lived before us would have kept our Possessions from us; but Death would take no bail, we are all tenants at will, and we must leave this Cottage whensoever the Landlord will put another in our room, at a years, at a months, at a weeks, at a days, at an hours warning, or less: the Clothes which we wear upon our backs, the Graves which are under our feet, the Sun which sets over our heads, and the meats which go into our mouthes do cry unto us, that we shall wear, and set, and dye like the Beasts, and Fowls, and Fishes, which now are dead in our dishes, and but even now were living in the Elements. Our fathers have summoned us, and we must summon our Children to the Grave. Every thing, every day suffers some Eclipse, nothing standing at a stay; but one Creature calls to another, *Let us have this world*. While we play our Pageants upon this stage of short continuance, every man hath a part, some longer, and some shorter: and while the Actors are at it, suddenly Death steps upon the Stage, like a Hawk which separates one of the Doves from the flight; he shoots his Dart; where it lights, there falls one of the Actors dead before them, and makes all the rest agast, they muse, and mourn, and bury him; and then to the sport again. While they sing, play, and dance, Death comes again and strikes another; there he lies, they mourn for him, and bury him as they did the former, and play again: so one after another, till the Players be vanished like the accusers which came before Christ, and Death is the last upon the stage, *so the figure of this world passeth away*. Many which stand here, may lye here, or elsewhere within this twelve-month. But thou thinkest, it is not I, and he thinketh it is not he: but he which thinks so, cometh soonest to it. If I could make you beleeve that you have but a year to live, and that all which hear me this day shall come to the Barre before this day twelve-month return again, ye would prepare your selves to dye and leave your sins behind you, and depart Christians out of the Church, with a mind to do all that God would have you; that when the twelve-month is ended, ye might live with the Angels in heaven, and escape that fiery lake, where the Glutton begs but a drop of water to cool the tip of his tongue, and it will not be granted him, lest it should ease him. But now we know not whether we shall live a week to an end, we will do nothing that John 5. 5.

he

he bids us, but abide the venture, and try the market what God will give for sin: so one is taken after another, and because we are not
Gen. 19. 26. ready, we go against our will, like *Lots* Wife out of *Sodom.* This is our fashion to set the best last, till we can neither forsake our sin, nor hope of mercy. Thus I have proclaimed to all Kings, Princes, Judges, Counsellours, and Magistrates, that which *Esay* foretold to
2 King. 20. one, *Set thy things in order, for thou shalt dye:* yet fifteen years were behind when the Prophet warned him to set all things in order. But I cannot promise you fifteen years: for many Princes do not reign so long, for one that doth. That which *Isaiah* spake to one, God here pronounceth to all, *ye shall dye:* therefore the message is sent to you; and when ye think of your *honour*, think of your *end.* These two notes, *that ye are gods*, and *that ye shall dye*; the Holy Ghost thought enough to teach you how to live, and how to rule. And that we may be all like Gods hereafter, let us prepare before the account: for none are in Heaven but they that left the World, before it left them.

Therefore let us pray, that God would keep us in remembrance of his Judgments, that the subtilty of sin never steal our hearts from him, but that we may count this life a respite to repent, before the Judg sit to divide between the Sheep and the Goats, when we shall give account of all his instructions, corrections, and benefits, even of this seed which hath been sown since ye came in, how you have received his Word this hour.

THE

THE TRIAL OF VANITY.

Eccles. 1. 2.

Vanity of vanities, saith the Preacher, Vanity of vanities: All is vanity.

THis Book begins with, *All is vanity:* and ends with, *Fear God and keep his Commandments.* If that sentence were knit Eccles. 12. 3.
to this which *Solomon* keepeth to the end, as the haven of rest, after the turmoils of *Vanity:* it is like that which Christ said to *Martha*; *Thou art troubled about many things, but one thing is necessary.* That which troubleth us, *Solomon* calls *Vanity*; that which Luke 10. 40.
is necessary, he calls the *Fear of God:* from that to this, should be every mans Pilgrimage in this World: we begin at *Vanity*, and never know perfectly that we are vain, until we repent with *Solomon.* Therefore this is his first greeting and lesson to all after his conversion, to warn them that *All is vanity:* as if God had said to him as
he said to *Ezechiel, Cause Jerusalem to know her abominations:* as Ezek. 16. 1.
though men did not know their sins how vain they are, as *Eliphaz* saith, *He believeth not that he is vain:* which makes every man defer his repentance until the very hour cometh that sin maketh prepara- Job 15. 31.
tion to leave him; and then fainting, he is unwilling to depart, because

cause he is not ready. Therefore I have chosen this sentence, which speaks of nothing but *vanity*, to shew how we take the way to misery, for the way to happiness, and turn the *day of Salvation*, to the *day of Vanity*. Let every man think as I go in this matter, why he should love that which *Solomon* repented, if he think *Solomon* happier after he repented, than he was before. This verse is the sum or contents of all this Book, and therefore *Solomon* begins with it, and ends with it: as if he should say; First, this is the matter which I will prove; and after, this is the matter which I have proved: now you see whether I told you true, that *All is vanity*. I may call it *Solomons* theam, or the fardle of *vanities*, which when he hath bound in a bundle, he bids us cast it into the fire; for after he hath done with them in his last Chapter and thirteenth verse, as though he would have no more thought of them, he turns away from them, as if he had buried them, and goes to another matter, saying, *Now let us hear the end of all. Fear God, and keep his Commandments; for this is the whole duty of man:* As though he were exceeding glad, that after so many dangers through the root of *vanity*, yet God let him see the haven of rest, and brought him to the right end, and set him upon
Exod. 14. 30. shoar, where he might see his *vanities*, as *Moses* looked back upon his enemies, and saw them drowned behind him.

The whole narration doth shew, that *Solomon* wrote this Book after his fall; When he had the experience of *vanities*, and seen the folly of the World, what evil comes of pleasure, and what fruit groweth of sin, he was bold to say, *Vanity of vanities, &c.* Which he avoucheth with such a protestation, as though he would justifie it against many adversaries; for all the World is in love with that which he calls *vanity*. Therefore he puts to his name in the midst of his sentence, as if he would defend it against all comers: if any man ask, Who broached this strange Doctrine? the Preacher (saith *Solomon.*) To testifie his hearty conversion unto God, he calls himself a *Preacher*, in the witness of his unfeigned repentance; as if God had said unto him, *Thou being converted, convert thy brethren*, and be a *Preacher*, as thou art a *King:* So when we are converted, we should become preachers unto others, and shew some fruits of our calling, as *Solomon* left this Book for a monument to all ages of his conversion. Therefore they which write that *Solomon* dyed in his sin, and that such a famous instrument of God went to the damned, do great wrong to the worthy King, which gives them such an example to repent, and would correct their rash judgment, if they considered; First, That he was the clearest figure of Christ (except *Melchisedeck*) which passed all Kings in prosperity, and all men in wisdom. Secondly, That he was inspired by the Holy Ghost like the Prophets,
Psal. 45. 7. to be one of the Pens of God to write his holy Word, the Word of Salva-

Salvation, which was not fit for a Reprobate. Thirdly, that God promised to his Father, that he would not take his spirit and his mercy from him as he did from *Saul*, nor forsake him as he did *Saul*, but correct him in another sort. Fourthly, that God is said to love him, therefore as *Paul* concludes, that *Jacob* was elected, because God saith, *Jacob have I loved:* So we may conclude, that *Solomon* was elected, because God saith, *Solomon have I loved.* Fifthly, that in *Luke* 13. 28. all the Prophets of God are said to be in Heaven; and therefore *Solomon* being an holy Prophet, must be holden to be in Heaven. To shew that he was a holy Prophet, in 2 *Pet.* 3. 2. *Peter* calleth all the Prophets which wrote in the Scripture, *Holy Prophets.* Lastly, we may gather out of 2 *Pet.* 7. 13. and *Prov.* 5. 14. that *Solomon* had left his Concubines and *Vanities*, before he wrote this Book. Therefore to say that the figure of Christ, the penman of the holy Scripture, the man whom God loved, the wisest man that ever was, and one of the holy Prophets died a Reprobate; is presumption against the Word, impiety against God, and wrong to the dead; although because of his grievous fall into Idolatry and Uncleanness, God left him in disgrace, and makes no mention of his repentance, where he speaks of his death, that they *which stand may take heed lest they fall*, and see how easie it is to slip, by the example of him which was wiser than they. *Solomon* being wicked, and yet saved, was a figure of the Church, whose sins are forgiven.

1 Chron. 17. 13
2 Sam. 7. 14.
2 Sam. 12.
Nehem. 3. 6.
Rom. 9.
Gen. 27.
1 King. 11. 4.
2 Cor. 9. 31.
1 King. 11. 4.
1 Cor. 10. 12.

Thus having found as it were the Mine, now let us dig for the treasure, *Vanity of Vanities, &c.* This is *Solomons* conclusion, when he had gone thorow the whole World, and tried all things, like a spy sent into a strange Countrey, as if he were now come home from his pilgrimage, they gather about him to inquire what he hath heard and seen abroad, and what he thinks of the World, and these things which are so loved among men; like a man in admiration of that which he had seen, and not able to express particularly one after another, he contracts his news into a word; you ask me what I have seen, and what I have heard, *Vanity*, saith *Solomon*; and what else? *Vanity of vanities*; and what else? *All is vanity.* This is the history of my voyage: I have seen nothing but *Vanity* over the World. Carry this for the news from the Preacher, *Vanity of vanities, all is vanity*; as if he should say, *Vanity* and greater *Vanity*, and more than *Vanity:* So the further he did go, the more *Vanity* he did see and the nearer he looked, the greater it seemed; till at the last he could see nothing but *Vanity*. When he was come to this, that he did see all things *vain*, upon which men set their hearts, he was moved compassion, and could be silent no longer, but needs he must write to them which seek felicity (as he did) in transitory things, to warn them that they seek it not any longer in these foolish things,

Eccles. 1. 11.

which have no ſtability nor contentation, but flye from them to *the*
2 Tim. 3. 8. *fear of God*, which hath the Promiſes of this life and the life to come:
Therefore he begins with *All is vanity*, as if he ſhould ſay, *Love not*
1 Joh. 2. 15. *the world, nor the things of the world*; For I have tryed that there is
no certainty in them. Thus he withdraweth them; firſt, from the
wrong way, and then ſets them in the right way to happineſs which
he defineth, at laſt, to *Fear God and keep his Commandments.* When
he had gone through a thouſand *vanities*, then that comes in at the
end, even like our repentance, which ſtays till death: So his drift is
to ſhew that mans happineſs is not in theſe things which we count of,
but in thoſe which we defer, his reaſon is, they are all *vanity*; his proof
is, becauſe there is no ſtability in them, nor contentation of mind;
his concluſion is, therefore contemn the World, and look up to Hea-
ven from whence ye came, and whither ye ſhall go.

Eccleſ. 12. 13. This is the ſcope which *Solomon* aims at, as though we did all ſeek
happineſs, but we go a wrong way unto it, therefore he ſounds a
retreat, ſhewing, that if we hold on our courſe, and go forwards as
we have begun, we ſhall not find happineſs, but great miſery, be-
cauſe we go by *vanity:* Therefore to fright us out of this way,
he breaks forth into an exclamation, *Vanity of vanities, All is*
vanity.

Now *Solomon* full of wiſdom, and ſchooled with experience, is li-
1 Cor. 2. 15. cenſed to give his ſentence of the whole World. For *the ſpiritual*
man judgeth all things, his judgment is ſo certain that it runs before the
Evidence, and condemns all for *Vanity*, before he convince them to
be *vain*; whereas we prove firſt, and condemn after, becauſe our
words are no authorities; he concludes firſt, and proves after; never
any Judg did condemn ſo many together. *Solomon* reſolved all the
2 Chron. 9. 2. queſtions of the Queen of *Sheba*, yet *Solomon* never anſwered ſo ma-
ny queſtions at once, as now: For what can you inquire, but here
you have an anſwer? Ask him as the Souldiers, and Harlots, and
Luke 12. 14. Publicans asked *John*: What is ſin? *Vanity*; ſaith *Solomon*. What
is pleaſure? *Vanity* too. What is beauty? *Vanity* too. What is
riches? *Vanity* too. What is honour? *Vanity* too. What is long
life? *Vanity* too. This is the ſtate of all things after the fall, all turn
to *Vanity*. This is no reproach to the things, but ſhame to him
which ſo abuſed them, that all things ſhould be called *Vanity* for him.
What a teſtimony is this of him which ſhould be the only ſervant of
God on earth, whom he created in holineſs and righteouſneſs, whom
he framed to his own Image, whom he placed in Paradiſe, and would
have raiſed to Heaven, to hear that he hath ſo polluted his life with
every ſin, that now there is nothing but *Vanity?* That is a lamenta-
ble ſong which will make him weep that tunes it, if he think what
he ſaith, how his ſtate is changed ſince *Adam* his father died. Once

God

God ſaid, *That all was good*; and now he ſaith, That all is naught Gen. 1.
and *vain*, as though he forbade man that which he created for man.
That is not *Solomons* meaning, to debar men from the uſe of crea-
tures? Although all things changed with man, and became worſe Rom. 8. 20.
than they were; yet he doth here rather ſhew, that man reaps no-
thing but *vanity* out of theſe things by reaſon of his corruption;
than, that the things themſelves are *vain*, if they were well uſed.
For ever ſince the Creation, *Paul* ſaith, 1 Tim. 4. *That every creature*
of God is good, and nothing is to be rejected, if it be received, or uſed
with thanksgiving: for it is ſanctified by the word of God and prayer.
That is it which maketh them profitable to us; which becauſe it is
wanting for the moſt part, therefore *Solomon* ſaith, that all are *vain* to
us; not *vain* of themſelves, but becauſe they are not ſanctified as
they ſhould be, therefore in the 2. 24. the 3. 12. and 22. the 5. 17.
the 8. and 15. he ſhews a way how we may make profit of all, and
rejoyce in our labours, and find a lawful pleaſure in earthly things.
So often he calls to the uſe, leſt we ſhould err as the Monks and Ere-
mites have done before, miſtaking theſe words, when he ſaith, that
All is vanity; they have forſaken all company and government, and
office, and trade, and got themſelves into the wilderneſs among beaſts,
to live in quiet and ſilence, ſaying, that men could not live in the
World and pleaſe God, becauſe *All is vanity.* So while they count-
ed all things vain, they became vain themſelves, and left thoſe bleſ-
ſings which *Solomon* enjoyed after his knowledg more than he did be-
fore. Therefore it is vain man which *Solomon* reproveth; which is
not only called *vanity*, but *lighter than vanity.* If he did not things
vainly, nothing ſhould be vain in the World; whereas now by abuſe,
we may ſee ſometimes as great vanity in the beſt things, as in the
worſt. For are not many vain in their knowledg, vain in their poli- Pſal. 62. 9.
cies, vain in their learning, as other are vain in their ignorance?
Was not the wiſdom of *Achitophel* a vain thing? The ſwiftneſs of
Hazael a vain thing? The ſtrength of *Goliah* a vain thing? The trea-
ſures of *Nebuchadnezzar* a vain thing? The honour of *Haman* a
vain thing? The beauty of *Abſolom* a vain thing? The knowledg
of the Scribes a vain thing? The devotion of the Phariſees a vain
thing? And ſo is the learning of all thoſe a vain thing, that do no
good with it, but either it lyes under a buſhel and moulds, or elſe it
prattles like *Tertullus*, always againſt *Paul*, ſtriving to make war be- Acts 24. 5.
tween them, which love dearer than any brethren.

By this you may ſee that *vanity* is bold, when ſhe breaks into houſes
and Churches and Palaces; and ſometimes *vanity* may come to infect,
where truth may not come to reprove. Is it not high time then to
ſound this alarm again, *Vanity of vanities, &c.*

If we would hear how vehemently, and how pitifully *Solomon* pronounceth this out-cry, happily it would move us a little to hear how he did exclaim of his own life, and condemned himself, as it were by the sound of a trumpet, that all might hear. For we are all by nature such deaf Adders, that whether the Prophets come piping, or mourning, or crying; they go away from us again mourning like
Jer. 5. 5. *Jeremy, We would have cured Babel, but she would not be cured.* Nay, *the City of Jerusalem would not*, saith our Saviour Christ, when he wept for his *Israelites*. Therefore *Solomon* speaks thrice, like a Crier, *Vanity of vanities:* As the mother which would fain make her son to
Prov. 31. 1. hear, she doubles and trebles her words, *What my son*, and *what the son of my womb*, and *what the son of my desire!* So when God
Jer. 22. 29. would stir us up to hear, he crieth thrice to the earth, and saith, *Earth, earth, earth, hear the word of the Lord*: so when *Solomon* would dissuade from the company of the wicked (read *Prov.* 4.14.) how often he repeats the charge, *Enter not into the way of the wicked, walk not in it, avoid it, go not by it, turn from it, and pass by*, as though he would never have done, or as though he would never hear. So Christ
John 21. 16. when he taught *Peter* what was his duty, rehearsed it thrice, *Feed, feed, feed.* *Joseph* sheweth the reason of these repetitions, when he
Gen. 41. 32. tells *Pharaoh* why his dream was doubled, because the matter was important and certain. Therefore when *Solomon* repeats this saying so often, he calls for audience, as though he had some weighty and great matter to utter. Such a point of wisdom it is for every man to know that *All is vanity*, if we direct not things to their right end.
Isa. 6. As when the Holy Ghost would signifie that God is all holy, he repeated thrice, *Holy, holy, holy:* So when we would shew how man is all vain, thrice he repeateth *vanity*; to shew how hardly man be-
John 15. 31. lieves that he is vain: therefore he brings in three assertions, as it were three witnesses to prove it. All agree upon the same words, but that the last is more plain, and saith, that *All is vanity*; that is, that man is not only changed and become vain; but for the vanity of
Rom. 8. 20. man, as the Apostle saith, *The creatures are subject to vanity, and have not the glory and liberty which they should have, for the sin of man.*

A spiritual eye doth see some vanity or other in every thing, as appeareth betwixt Christ and his Disciples at *Jerusalem*. They gazed
Luke 22. 5. upon the building of the Temple as a brave thing, and would have Christ to behold it with them; but he did see that it was but *vanity*,
Mat. 24. 1. and therefore said, *Are these the things that ye look upon?* as if he should say, How vain are you to gaze upon this? If Christ thought the beauty of his Temple a vain thing and not worth the sight, which yet was beautified and built by his own prescription; how should *Solomon* express all the vanity of the world, to which all men have added

added more and more since the beginning? Therefore as if he wanted words to express it, as he did see it, he breaks forth into an exclamation, and repeats the same often, *Vanity of vanities*; as if he should say, I cannot speak how vain the world is, but vain it is, and very vain, and nought but vain; speaking as if he had the feeling and sense of it: as though the world stood naked before him; and it grieved him to see, he cuts his words in chiding manner, and makes short riddance, as if it irked him to speak all that he knew: therefore that which he speaks, he speaks roundly, that if they read no more, but sleep all the Sermon after, yet the first sentence shall strike a sting into their hearts, and leave a sound behind to waken them when they are gone; as many (you know) remember this sentence, which remember no sentence in all this book beside. Who hath not heard *Vanity of vanities*, &c. though few have conceived it; This is the phrase of Scripture; when the Holy Ghost would commend the Song of *Solomon* above all other songs, he calls it, *The Song of Songs*, so called in the Hebrew, and mentioned in the first book of *Kings*, the fourth Chapter, and 32 *ver.* When he would exalt the heavenly King above all, he calls him *The King of Kings*; so when he would note a great vanity, and yet a greater, and a greater than that, which is the greatest of all, he calls it *Vanity of Vanities*; as when we would note a great fool, we wil say a fool of fools, a sin of sins, a servant of servants. These are scornful names to the World, and homely titles to give our pleasures, to call them *Vanity of Vanities*, and again *Vanity of vanities*, and yet again *Vanity*; as though we would provoke them to fall out with us, like a man which sharpens his enemy with taunts, when he would egge him to fight. He might have mollified his terms, before he condemned the world thrice; but the World is no changeling, that *Solomon* should change his judgment: but vain it was, vain it is, and vain it will be; and therefore a thrice vain World he may call it: First, *Vanity*, streight *Vanity of vanities*, and suddenly *All is vanity*. What a transcendent is this? As though it increased while he spake; so fast groweth this weed to worse and worse, like the Image which appeared to *Nebuchadnezzar*, the first part was of Gold, the second of Silver, the third of Brass, the fourth of Iron, the fifth of Clay; so by many changes the world grows worse and worse, and all they which follow it. When a man begins to like of pleasure, and opens the door to one *vanity* which he loves, streight as many *vanities* flock to him as *Solomon* had Concubines, till the *Temple of God* be like *a den of Thieves*. Therefore when *Solomon* be- 1 King. 11. 3.
held such a plurality, and *Tot quot* of *vanities*, like surges coming one upon another in pleits and in folds; he spake as though he would shew us *vanity* hatching *vanities: Vanity of vanities; all is vanity.* The first saying doth pass without let; but the last rubs,

and

and sinks not into the hearts of men so easily as it is spoken. Me-thinks I hear some men dispute for *Baal*, and bid *Solomon* stay before he comes to *All is vanity*. It may be that sin is *vanity*, and pleasure is *vanity:* but shall we condemn all, for sin and pleasure? What say you to beauty which is natures dowry, and cheareth the eye, as sweet meat doth the taste? Beauty is like a fair picture, take away the colour, and there is nothing left. Beauty indeed is both a colour, and a temptation; the colour fadeth, and the temptation snareth. But what say you to riches, which make men Lords over the rest, and allow them to go brave, and lie soft, and fare daintily, and have what they list? Riches are like painted grapes, which look as though they would satisfie a man, but do not slack his hunger, nor quench his thirst. Riches indeed do make a man covet more, and get envy, and keep the mind in care. But what say you to Honour, which sets a man aloft, and makes the knee bow, and the tongue sooth, and the head stand bare, as though they were other kind of creatures above them? Honour is like a King in a play, when his part is done, his ornaments are taken from him, and he which held the bason to him is as good as he: Honour indeed may command all but life; he makes a fair shew now, but when death comes, all is one. But what say you to profound knowledg in deep mysteries, which makes men sought unto, and called deep Clerks, and great Doctors? Knowledg is like the Letter which *Uriah* carried against himself: so Knowledg draws on a greater judgment, and oftentimes condemns the bearer.
2 Sam. 11. Knowledge without vertue, leaves a man without excuse, and is a witness against him, because he understands what is good, and will not do it. Yet there is another darling of account behind: What say you to long life, which causeth a man to see his childrens children, and makes him reverent before the people? Long life is like a long night, when a man cannot sleep: So age is wearisome with sickness, and strives with it self, because it cannot walk, nor talk, nor hear, nor see, nor taste, nor sleep, as it was wont: Therefore wisheth often the night were gone, and the pain were past. Indeed he that sees many days, sees many miseries: and therefore what is not *vain* in life, sith life it self is *vain*? Shew me the light which will not darken, shew me the flower which will not fade, shew me the fruit which will not corrupt, shew me the garment which will not wear, shew me the beauty which will not wither, shew me the strength which will not weaken, shew me the time which will not pass, and I will recal that *All is vanity:* but if all things vanish, then all things are *vain:* yet this will not go for truth, before men have smarted for the trial. Some are so *vain* that they count nothing *vanity*, but that which is vainer than the rest, delights them most; for there is as it were a Commonweal of vain persons, and he which can

can be vainest, is like a King of the rest. Some are of this mind, that they think *All is vanity* but that which they love; and therefore they call them *vain* and curious, and fantastical, which speak against their *vanities*, and say, that it is necessary to be *vain*; for they cannot live unless they deceive, they cannot please unless they flatter, they cannot be believed unless they swear, they cannot be esteemed unless they royst, as *Demetrius* thought that he should beg unless he might sell Images. There is another sort like the buyer in *Prov.* 20. which saith, *It is naught, it is naught, but when he is gone apart, he boasteth:* So they will say of the world, It is naught, it is naught, before men, and swear that all is *vanity:* but when they are gone apart, they reconcile themselves unto it and kiss it, and promise to be vain still, but they cannot abide to be counted vain, the vainest man that is. This shews that the folly of the world is so open and shameful, that her lovers must needs condemn her. You shall hear them say oftentimes, It is a vain world, a wicked world, a naughty world, yet they will not forsake it, to die; like dastard Souldiers, who rail against the Enemy, but dare not fight against him; *All is vanity:* but this is *Vanity of vanities*, that men will follow that which they condemn. But this is, that every sinner might condemn himself; for the conscience must judg first, and then God; as our Saviour saith, *Out of thine own mouth* and so *out of thine own heart I will condemn thee, naughty servant:* shewing that the wicked condemn themselves, before they are condemned of God. These are the worlds fools, which care not what be their end, so that their way be pleasant.

Prov. 12. 12. Prov. 14. 9. Prov. 28. 4. Act. 16. 24. Luke 19. 22.

Oh that here were a full end or conclusion of *vanities*; but behold a greater *vanity* is behind; for our Religion is *vanity*, like the Scribes and Pharisees, as *Matthew* saith in the 23. Chapter, and 27. vers. having a bare *shew of holiness*, as he saith, he could call it but a *shew of holiness*, and scarce that: our *Vanity is vanity*, but our holiness is but a *shew of holiness*, not worthy to be called *holiness*, but like *holiness*, yet the most part have not so much as the shew of *holiness*, as the Pharisees had, but are vain in shew, inside and outside too. Thus we find nothing yet but *vanity*. I cannot lead you from one unto another to shew you the several vanities of every person, or every thing, because *Salomon* saith, *All is vanity*. How many sins then have we to condemn us, whose vanities are sprinkled in every thing? Which have not only so many vanities as there be things, but many vanities in every thing. As in our fare how many vanities be there, which makes us rise sometimes, sick, sometime sleepy, sometime drunken? Yet are there more vanities in our sports, our laughing, and swearing, and jesting, and scoffing, and dallying, and playing with the Scriptures; which oftentimes leaves such a sting behind, that we had rather have lost our sport, than feel the worm that gnaws us

Mat. 23. 27.

for

for it. And yet there are more vanities in our apparel, ruffe upon ruffe, lace upon lace, cut upon cut, four and twenty orders, to the third and fourth degree, as though our apparel were apparelled, until the woman be not worth so much as her attire; that if we would see *Vanity* her self how she would go if she did wear apparel, she would even go like our women; for she should not go, nor speak, nor look vainer. Who doth not know that these are *vanities*, and that they might leave them if they would? but that ye might see there is a heart within, vainer than the apparel is without; therefore when these *vanities* are worn out, they will have new, and still new, till
Luk. 15. 12. all be spent upon *vanity*: and then they begin like the prodigal child, to see how vain they were, when they have bought wisdom with sorrow. What would *Solomon* say, if he should see how *vanity* is grown since his time, what a height she is mounted, what a train follows her, that there is no Prince in the world hath so many attendants as *vanity?* She was but an Imp then, but now she is a mother, and who can number her sons and daughters; The child is vain in playing, the mother vain in dandling, the father vain in giving, the Courtier vain in spending, the Souldier vain in boasting, the Suiter vain in striving, the Traveller vain in talking, the Merchant vain in swearing, the Gentleman vain in building, the husbandman vain in carking, the old man vain in coveting, the serving-man vain in soothing, the young man vain in sporting, the Papist vain in Superstition, the Protestant vain in Conversation. Every *vanity* is so pleasant to one or other, that they cannot miss one. So she gads by *Sea*, and by Land, and still moe Disciples flock unto her, of Gamesters, and Swearers, and Players, and Tiplers, and Hacksters, and Courtiers, as thick as the Flyes of *Egypt*, which buzzed in their ears, and their eyes, and their necks, before and behind, that a mam cannot set his foot but
Gen. 8. 30. upon *vanity*. As the waters covered the earth when but eight persons
27. were saved; So *vanity* hath covered it again, a worse deluge than the first; because it hath not suffered eight persons to escape, but every man is tainted with some *vanity* or other; which God seeing in that place and City which should be best in the vvorld (that all men in the
Isa. 24. 10. City were vain) calls it *The City of vanity*. So we may say, the world of *vanity*, because she hath an interest in every person of it, she sits upon the earth like a Serpent, and hatcheth all the sins which you see amongst men. As full as heaven is of bliss, so the world is fraught with *vanity*, Court, City and Country. Whither doth not *vanity* go, but to Heaven: Seeing then that *vanity* is so extolled amongst men, *Solomon* gives this sentence, that *all is vanity*. Christ like a Mediator
Luk. 10. 42. concludes upon it, *That there is but one thing necessary*; therefore let our sentence be like theirs: For sure, if we had *Solomons* repentance, we should see such an image of *vanity* before us, as would make us

cry

cry again and again, as often as *Solomon*, *Vanity of vanities*, *Vanity of vanity*, and *all is vanity*. What a sweet sentence is this from a King (who may live as he list by authority) to say that *All is vanity*? Oh, that we might hear Kings speak so again! for it is a speech which had need of some to countenance it: for none are counted vain now, but they that speak against *vanity*. Then *Solomon* cryed it, but now we must whisper it: You may see how times are changed: Once this was sound Divinity, now it is flat railing: to say that *All is vanity*, is even the upshot of a disturber. If ye ask the Atheist, or Epicure, or those roguish Players, what is a disturber? You shall see that they will make *Solomon* one, because he speaketh against *vanity*, for this is their definition. He which will not allow men to prophane the Sabbath, but saith; that Cards, and Dice, and Stage-playes, and May-games, and May poles, and May-fools, and Morrice-dancers Joh. 19. 7.
are *vanity*, is a pratler, disturber, and an Arch-puritan, by the Law Prov. 13. 1.
which the *Jews* had to kill Christ. The reason is, because men cannot abide to be controled of their pleasures: Therefore they hold it as an offence to speak against their sports, or their customes, or their follies, or their pleasures, or their titles, or their toyes: and they which would not be counted precise in these times, must take heed that they go not so far as *Solomon*, to terme all *Vanity*. But they must say, that the *Vanities* of great men are necessary recreations, and the *vanities* of the people are means to make unity. Greater books are written to maintain this, than *Solomon* made to refute it: so they have made their wit, and their learning *vanity*, and are vain in print. But they that would know now of what standing such precise reprovers are, and how ancient this reproof is, may see here, that if this be a crime to call *Vanity*, *Vanity*; the wisest man that ever was before Christ, was herein criminal; not when he strayed, but when he repented. In his best mind (when he came like a Preacher) he preached this first, *Vanity of vanity*, *All is vanity*: Yet many had rather try it with *Solomon*, than believe it of *Solomon*: and while they are wandring with him, some are taken out of their way, and cut short of the time which they set to repent: From others God taketh away his grace, so they never return, because their guide is gone. This the 2 King. 17. 13.
Holy Ghost pointed at when he saith, *They followed vanity and became vain*, shewing, that the things we follow, will make us like themselves, and lead us whither they belong, to Heaven or Hell. In *Rom.* 8. 20. *Vanity* is put for *destruction*, but it is never put for *salvation*. If other creatures are subject to a kind of destruction for the sin of man, as *Paul* sheweth, what destruction shall light upon man for his own sin? Therefore let our sentence run with *Solomon*, *Vanity of vanities*, *all is vain*. We could afford the World better words, and fairer titles than *Vanity of vanities*, but call it what

we will, *Solomon* shews what it is, and what we will say in the end when we have tried it, then *Vanity of vanities*; yet it is comfort of
Gen. 31. comforts, glory of glories, and life of lives. But as *Laban* shewed himself at parting; so at parting you shall see how it will serve you.
Psal. 31. 6. They seem pleasant *vanities*, and honest *vanities*, and profitable *vanities*; but *David* calls them *deceitful vanities*. *Jonas* comes after
Jonas 2. 8. and calls them *lying vanities*, that is, which promise pleasure, and profit, and all, but deceive all. When they should perform, they play *Laban*, which gave *Leah* for *Rachel*. If they be *lying vanities*, and *deceitful vanities*, then are they woful and miserable *vanities*. Therefore if we be not come to *Solomons* conclusion, to think all is *vanity*, it is because our own *vanity* will not suffer us to see the *vanity* of other things. When we have proved like *Solomon*, as fast as every man groweth in knowledg and experience, so he begins to cry *vanity*, and after, *Vanity of vanities*, and at last, *All is vanity*; so we contemn not all at once, but one sin after another, one pleasure after another, till at last we count *All is vanity*, and then we are come home with *Solomon*, and may be Preachers unto others. Thus I have shewed you (as it were) a limb of *vanity*, you may look about you and see the whole body; for if she be anywhere in this land, this is her pontifical seat, where she is never Non-resident: Now I will leave you to examine these sayings, whether all things have not been in vain unto you yet. If they have been vain to you, and yet are good in their own nature, then think how *vain* you are who have
Luke 10. turned so many good things to *vanity*. Yet to set you in the way be-
Matt. 4. fore I end, I will answer them which ask, *If all things be vain*, as *Solomon* saith, *Tell us what we should chuse, that we be not vain*? Christ saith, *That one thing is necessary*; Is *Solomon* contrary to Christ? No therefore one thing *Solomon* excepts too, *to fear God, and keep his Commandments*: Therefore if all be *vain* but this, let the Tempter take thee up again, and shew thee the kingdoms of the World, when he saith, *All these will I give thee*, thou mayest say, All these I contemn, for all is vain.

Psal. 119. What then? *Turn away mine eyes* (saith the prophet *David*) and my ears, and my heart too, *from vanity*. Try and prove thou no longer, for *Solomon* hath proved for thee, it is better to believe him, than try with him: Therefore now it remaineth, that as they brought
Acts 19. 19. forth their vain books after *Pauls* preaching, and cast them into the
Gen. 35. 4. fire; So ye should cast out all your *vanities* this day, and sacrifice them to God, for they have been your Idols, therefore bury them as *Jacob* did the Idols, that never man saw them after. And as God gave *Job* other children, so he will give you other pleasures; fear not that your joys will go away with your *vanities*, as many think they shall never be merry again, if they would be converted to Religion.

gion. But as *David* danced before the Ark as merrily as *Herodias* 2 Sam. 6. 14.
danced before the King; So know undoubtedly that the righteous find more joy in goodness, than ever the wicked found in filthiness. *Nay* (saith *David*) *more than they can find in riches or honours, when* Psal. 4. 7.
their wheat and wine abound. As *a horse is a vain thing to save a man,* Psal. 33. 17.
so all these things are too vain to make a man happy. I appeal to your selves, if ye have tried the pleasures of *vanity* already (as I know ye have) whether ye may readily say with S. *Paul*, *what profit have we of these things whereof we are ashamed?* no profit, but shame, and grief, and guilt, and a dreadful expectation of judgment. As
Solomon calls folly *the inheritance of folly*, so *vanity* is the inheritance Prov. 14. 18.
of *vanity*. Ten times *Laban* changed *Jacobs* wages, but ten thousand times sin hath changed your wages, and deceived you with other success than you looked for; like *Shebna* which built his Sepulchre in Isa. 22.
one Country, and was buried in the other; and yet how many changes are behind, you know not. for if you did, you would make inquisition now, and banish them at first, for whensoever ye go about to cast them out, they will say still like the devils, *That thou torment'st* Mat. 8. 19.
them before the time. It seems that many are touched with compassion of this, and therefore reprieve their *vanities*, and slack the execution, as though they were afraid to offend the Devil; even we perhaps are in the trace of *vanity*, hunting with *Solomon* to find that which we love, and find it not, because we seek out of the way. What is the remedy? *So run* (saith *Paul*) *that ye may obtain*: you 1 Cor. 9. 24.
have tryed the evil way to happiness, now try the good way, and then that which ye love now, shall not only seem *vain*, but *vanity of vanities*, that ye will marvel how ye could love them so long, and would not be in the dotage of them again for all the World. Until these earthly things seem *vain*, no heavenly thing shall seem precious, therefore lose no more time, the day comes when *Vanity of vanities* shall be turned to misery of miseries; and *All is vanity*, to *All is misery*.

There is a certain place called Hell, where God keeps general Sessions, there Justice shall sit to examine *Vanity*, who hath imbraced her, and who hath forsaken God; and he which made his pleasure of sin, so soon as he hears this doom, *Depart from me ye wicked*, shall go down by a black way with many a sigh and sob from God, from the Angels, from the Saints, from joy, from glory, from bliss, with the fiends of Hell, to sup in the place of darkness with the Princes of horror, the table of vengeance, in the chair of calamity, with *the Crown of death upon his head*; and he which tempted him to sin, shall plague him for sinning, until he cry like *Cain*, *My punishment is greater than I can bear*; for all the griefs, and fears, and cares, and troubles, which fed upon him while he lived, shall meet in an hour, and exceed

them so far, that he suffers for all, and marvels how any torment can be left for others. What faith or fear have they that go dancing or leaping to this fire, as it were to a banquet, like a fool which runneth to the stocks? How happy were it for men, as we live in these days, if there were no judgment at all? What will we answer when he which made *Solomon* to write this, shall ask why we would not be-
2 Sam. 11. 26. lieve it? What shall we say, when he which came from his kingdom to bring us unto it, demands why we did turn *the day of salvation* into *the day of vanity?* If ye cannot excuse it here, how will ye defend it there? We were born in *vanity*, and we live in *vanity*, but we would not dye in *vanity*, because no man looks for any good of his sins, after he is past this World; therefore let us remember, that whither the vain men are gone, thither vain men shall go. There be not two ends for sinners, but one; what a woful bargain will it seem then to remember that thou didst sell thy soul for *vanity?* if any thing will reclaim us, this will be a terrour in our hearts, to think that we shall give account unto him, which will measure to us as much mise-
1 Sam. 14. 15. ry, as we have taken *vanity*; therefore as *Abner* said to *Joab*, *Knowest thou not that it will be bitterness in the latter end?* So let every man consider with himself, though his *vanities* be sweet now, yet they
2 Sam. 13. 15. will be bitter in the end. As *Amnon* after he had fulfilled his lust, did hate *Thamar* (which defiled her) more than he loved her before; so when the sport is past, and death looks us in the face, we
Luke 10. 41. shall hate our *vanities* more, than we love them now. All this doth conclude that our Saviour said to *Martha*, *But one thing is necessary.* Which God grant we may chuse for his Son Jesus Christ, and then we have learned this lesson.

THE



THE LADDER OF PEACE.

1 Thes. 5. 16.

Rejoyce evermore, pray continually, in all things give thanks.

WHen I spake last of these words, I shewed you how the Apostle commendeth unto us three Vertues, of greater price than the three presents which the Wise-men brought unto Christ: The first is, *Rejoyce evermore:* The second is, *Pray continually:* The third, *In all things give thanks.* All three are of one last, for we must *rejoyce continually*, because he saith, *Rejoyce evermore*; and we must *pray continually*, because he saith, *Pray continually*; and we must *give thanks continually*, because he saith, *In all things give thanks.* These are the three things which one saith, *All men do, and no man doth*, because every man doth them, and scarce one doth them as he should: Therefore the Apostle to shew us how we should do them well, doth put *continually* unto them; as though *continuance* were the perfection of all vertues. I chose this Scripture for a consolation to

to them which are afflicted in conscience, which is commonly the disease of the innocentest soul: for they think that they do well to *mourn continually*; and *Paul* saith, *Rejoyce continually*; and therefore I will speak a little more of these words than I did before. If you mark it, it may well be called *The Ladder of Peace:* for it stands upon three steps, and every step is a step from trouble to peace, from sorrow to joy; for he which can rejoyce, is past grief; and he which can pray, is passing from his grief; and he which can give thanks, hath obtained his desire. A man cannot rejoyce and mourn; a man cannot pray, and despair; a man cannot give thanks, and be offended: therefore keep still upon one of these three steps, and you shall never sorrow too much. If thou canst not rejoyce, as if thy pain were past, then give thanks, because thy pain is profitable: If thou canst not think that thy pain is worth thanks, then pray that thou mayst have patience to bear it; and it is unpossible in praying, or thanking, or rejoycing, that any grief should want patience enough to bear it. But when you forget to rejoyce in the Lord, then you begin to muse, and after to fear, and after to distrust, and at last to despair, and then every thought seems to be a sin against the Holy Ghost. How many sins doth the afflicted conscience record against it self, repenting for breaking this Commandment, and that Commandment, and never repenteth for breaking this Commandment, *Rejoyce evermore?*

It is not an indifferent thing to rejoyce, or not to rejoyce; but we are to commanded to rejoyce, to shew that we break a Commandment if we rejoyce not. Oh what a comfort is this, when the Comforter himself shall command us to rejoyce! God was wont to say, *Repent*, and not rejoyce, because men rejoyce too much, but here God commandeth to rejoyce, as though some men did not rejoyce enough: Therefore you must understand to whom he speaketh. In *Psalm* 140. 5. it is said, *Let the Saints be glad*; not let the wicked
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ct. 1. 16. do his will upon earth, as the Angels do it in Heaven, would have us rejoyce upon earth, as the Angels rejoyce in Heaven; he which hath ordained us to the Kingdom of Saints, would have us rejoyce that we have such a Kingdom to receive. Therefore he saith to his Disciples

Disciples, *Rejoyce that your names are written in the Book of life.* As *Boaz* Luke 10. 20.
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must *obey heartily*, you must *pray heartily*: and when you do all things heartily, then you shall do all things *chearfully*.

Therefore now I may say unto them which resist comfort, and nourish grief, as the Prophet saith, *Who hath required these things of you?* God doth require no sorrow, but the sorrow for sin, no fear, but the fear to sin, no care, but the care to please him; nay, he hath forbidden all other care: and therefore *Peter* saith, *Cast your care upon him.* As though God did not allow us to care, he sent his Apostle with this charge, *Cast your care upon him*; as we do cast our sins upon Christ, so we must cast our care upon him; for God hath commanded us to labour, but not to care, because care hindreth our labour, like the *Samaritans*, which seemed to help the *Jews* to build the Temple, and hindred them to build the Temple: So care, and sorrow, and thought, seem to help us in our labours, & our studies, and our prayers, and our strife, but indeed they hinder us; for they take all the time from that which we should do, and disable us to do it: and therefore when care cometh to us, we should answer it as Christ said unto Satan, *Avoid Satan:* Avoid Care; for every care which is not of God, is of Satan, and we may not bear that which God commandeth us to cast upon him: Should I hang my joy, my faith, and my hope, because I have sinned, as *Judas* hanged himself? The Scripture saith not: Let him which hath stolne, despair of mercy; but, *Let him which hath stolne, steal no more*, and it is enough. As we are taught to discern of spirits, and of doctrines, so we must discern of cares and sorrows; for when *Paul* saith, *There is a repentance not to be repented of:* he shewed that there is a repentance to be repented of, that is, a repentance which is a sin, like the tears of *Esau*, which wept not for his sins, but for his Patrimony. When we sorrow for any thing but for sin, as *Esau* did, then our sorrow is murmuring; and when we sorrow more for sin than we should, as some do, then our sorrow is distrust, which hurteth us more than the thing which we sorrow for. For, *The sorrow of the heart* (saith *Solomon*) *is the consuming of the bones:* not only the consuming of the soft flesh, but the consuming of the hard bones; that is, it will pull down the strongest man that is; and he which entertaineth it, shall quickly say with *Naomi*, *Call me no more beautiful, but bitter.* Call me no more strong, but weak; for it will change him like a sickness: therefore as Christ refused the vinegar, and would not drink it when he tasted it; so let no man drink of sorrow before he taste it, but if any thing eat thee up, let the zeal of Gods house eat thee up; for thy charge is not to get thy living with the care of thy mind, but with *the sweat of thy brows.* Now (as *James* saith) *Resist the Devil and he will flye from you:* So resist sorrow, and it will flye from you. This is all the care, and all the fear, and all the repentance which ever I could find in the Scripture. Therefore let us pray God every day to turn all our

Isa. 1. 12.

1 Pet. 5. 7.

Ezra 9.

Mat. 3.

1 Joh. 4.

2 Cor. 7. 10.

Gen. 25. 33.

Gen. 17. 34.

Prov. 17. 22.

Ruth 1. 10.

Psal. 56. 6.

Gen. 3. 9.

Jam. 4. 7.

our joy, into the joy of the holy Ghost, and all our peace, into the peace of Conscience, and all our sorrow, into the sorrow for sin, and and all our fear, into the fear to sin; that so we may sorrow and rejoyce together, fear and hope together; that is, have one eye to the Law, to keep us from presumption, and another eye to the Gospel, to keep us from despair; and then this comfort is sent to us, *Rejoyce evermore*; or else we have nothing to do with it.

It followeth, *Pray continually.* As *Elisha* would not Prophesie until the Musician came; and while the Musician played, *Elisha* Prophesied: So when the heart rejoyceth in God, then is it fittest to call upon God: and therefore *Paul* putteth *rejoyce* before *pray*, like the Musician, which played before *Elisha* Prophesied. After *rejoyce continually*, he bidderh us *pray continually*; shewing that it must be such a *rejoycing continually*, that we may *pray continually* too, or else he doth not allow us to rejoyce. How can these two joyn together, *Pray*, and *Rejoyce?* Some if they should *pray*, cannot *rejoyce* for their hearts. Nay, their hearts are sick until their prayers be done, although they pray not themselves, but hear another pray for them: this is the difference between the rejoycing of the wicked, and the rejoycing of the godly.

The comfort of the wicked is like a compound-medicine made of many mixtures; for there must be piping, and dancing, and playing, and feasting, and dallying at their game, or else they cannot be merry: but the comfort of the faithful is like a light in the air, which shines when no matter is seen: so the Godly rejoyce when no cause is seen: If they do but think upon God, they rejoyce streight. If there be but a prayer, and a thankfulness, and a meditation, there are instruments enow for them, and they can be as merry as birds in *May.* The reason of it is this, as Christ said, *I have another meat which you know not of:* So the godly have another joy which the world knows not of; of this joy a man may *rejoyce continually.* And therefore *Solomon* saith, *A good conscience is a continual feast:* that is, a continual joy. But of the wickeds joy he saith, *In laughter their heart is sorrowful*; that is, their laughter is sorrow: as if he should say, The wicked never rejoyce indeed, but counterfeit joy, as they counterfeit vertue. Thus *Paul* joyneth *rejoyce continually*, with *pray continually:* as if he should say, By this thou shalt know whether thou *rejoyce* well, if thou canst pray too: that is, if thy rejoycing move thee to prayer, as the joy of Angels makes them praise God and sing, *Holy, holy, holy*, unto him. This is according to that in the fifth of *James*, *If any man be merry, let him sing Psalms:* Mark how *James* joyneth Mirth and Psalms, as *Paul* joyneth *rejoycing* and *praying.* All this doth conclude, that as we should do Gods *will in Earth as it is done in Heaven*; so we should *rejoyce* in Earth, as they *rejoyce* in Heaven, and

Prov. 15. 15.

John 4. 32.

Luke 12. 19.

Jam. 5. 13.

then this joy is a sign of another joy: but if we cannot rejoyce in praying, how shall we rejoyce in suffering? I am now in a large field; where I might shew you *to whom we should pray*, and the cause *why we should pray*, and the *things which we should pray for*, and *the Mediator which we should pray by*, and *the affections which we should bring to prayer*: but I will keep my self within my text, which saith no more but *Pray continually*. First, we are commanded to *pray*, and then we are commanded to *pray continually*: of all our duties, this is
Prov. 26. 10. *only Gods duty*, which is given to none but God, according to that,
Mat. 4. 10. *Him only shalt thou serve*; Such an excellent thing is Prayer, that it is offered to none but to him which *Solomon* calleth *Excellent*.

Secondly, It is such a pleasant thing, that *Paul* joyneth, *Pray continually*, with *Rejoyce continually*, to shew that no man hath such joy, as he which is often talking with God by prayer; as if he should say, If thou have the skill to *pray continually*, it will make thee *rejoyce continually*; for in the company of God is nothing but joy, and gladness of heart.

Note. Thirdly, It is such a necessary thing, that Christ calleth his Temple, *The house of prayer*, to shew, that as we sell in our Shops, and as we buy in the Market, and as we eat in our Parlours, and as we sleep in our Chambers, and as we walk in our Galleries, so we should pray in the Temple; which is such a necessary trade for men, that God built a house for it, and called it, *The house of prayer*, as though *prayer* brought God and us to dwell continually in one house together.

Note. Further, he hath made a day for it in every week, as though he would bind us to pray; and because we cannot pray before we be sanctified, therefore he set down an order for us to observe and keep, which is this, that before every Sabbath he appointed another day beside, in which we should provide our selves to sanctifie and prepare us, that we might pray in so effectual manner as we ought.

Fourthly, If we endeavour our selves to live uprightly, and in the fear of God, according to the precise rule of his Commandments, we shall find it such an heavenly life, that it will make us like the Angels which are in Heaven: For when we read, God speaketh to us, because we read his Word; but when we *pray*, we speak to God; because we commence our suit to him; and so *Prayer* makes us like the Angels, which are always singing to God. Now if the company of wise men can so change one, that in a short time he representeth their speeches and qualities, how will their nature and their manners alter, which are still talking with God, like the beloved Disciple which leaned on Christs bosome?

Fifthly, It is such a sweet thing, above other things that we do for

for God, that in Rev. 7. *The prayers of the Saints* are called *Incense*, because when they ascend to Heaven, God seems to smell a sweet savour like *Incense*. Commendation of Prayer.

Sixthly, It is such a profitable thing, that it doth more good than almes; for with mine almes I help but three or four; but with my *prayer* I help thousands. *Prayer* is the rich mans almes as well as the poor mans. For *Pharaoh* begged for *prayers* as well as *Lazarus* Note. begged for crums.

Lastly, It is so victorious and powerful, that it overcometh God himself which overcometh all things. For if we will overcome our Lord as *Jacob* did, we must overcome him with *prayer*. This Gen. 22. 38. God sheweth, when he saith to *Jeremiah*, *Pray not for this people*. Jer. 14. 11. Shewing that the prayer of the righteous is of such force and power, that God is fain to forbid them to *pray*, when he would not grant, lest he should be overcome. This Christ sheweth again, when he resembleth his Father to the deaf Judg, and his suppliants Luke 18. 2, 3. to the importunate woman which cried upon him, and made him hearken unto her, as if she had compelled him. Therefore one compareth *Prayer* unto *Sampsons* hair: As all *Sampsons* strength lay in his hair, so all our strength lieth in *Prayer*. I have read of many Judg. 16. 17. which write, that they did learn more by praying, than they could by reading. And I have heard some say, that they have done that by *Prayer*, which they could not do by Counsel. In *Exod.* 17. we read that the *Jews* prevailed more by *prayer*, than they could by fight. Therefore one saith, that he which can pray, can do all things, because he can overcome God, which helpeth him to do all things. And he which can overcome God, can overcome the Devil too, which hindreth all things. The powerfulness of prayer.

Who ever fell into Heresie, or into Apostasie, or into despair, before John 11. 32. he fell from prayer, the preservative of the soul? *If thou hadst been here* (saith *Martha* to Christ) *my brother had not died*: So if prayer had been here, these evils had not happened. This is the *Holy-water* which driveth away unclean spirits, as Christ sheweth when he speaketh of the Devil which is not cast out but *by fasting and prayer*. This Mat. 17. 21. is the *Cross* which saveth us from evil, as Christ sheweth when he teacheth us to pray (as it is written in the 11 of *Luke*) *Deliver us from evil*. This is the oyl which healeth our sickness, as *James* sheweth in his fifth Chap. vers. 25. when he saith, *The prayer of faith shall save the sick*. It hath such a hand in all things, that it is like the sanctifier of every thing. It blesseth our thoughts, and blesseth our speeches, and blesseth our actions. As *Abraham* blessed his servant before Gen. 24. he went from him; so prayer blesseth our works before they go from us. Whatsoever thou doest before thou hast blessed it with prayer, thou hast no promise that it shall prosper or do good, because he which

should bless it, is not made a counsel to it. Therefore we should not presume to use any of Gods gifts, or any of Gods graces without prayer, lest that which is good do not good, but hurt unto us.

In all things pray.

For this cause S. *Paul* in the 14 of the *Romans*, and the sixth verse, teacheth us to *pray before we eat*. For this cause *Paul* prayed before he journied. For this cause *Eliah* prayed before he sacrificed, as it Act. 20.36,38. appeareth in the first book of *Kings* 18.36. For this cause the *Israelites* prayed before they fought: and for this cause we pray before we preach. It is a good thing to preach, and yet you see we do

1 Cor. 3. 6. not presume to preach before we pray, because *Paul planteth, Apollo watereth, but God giveth the increase*. Even so, we should not presume to give almes, nor to give counsel, nor to give help, before we have prayed that it may do good. Nay, we should not presume to exercise our faith, nor our repentance, nor our obedience without prayer; because there is no faith so perfect, but it had need of prayer to strengthen it. Also there is no love so perfect, but it had need of prayer to confirm it. There is no repentance so perfect, but it had need of prayer to continue it: There is no obedience so perfect, but it had need of prayer to direct it. Therefore he doth sin which presumeth to do any good work without prayer, because he seems to do it by own power, for that he craveth not assistance from God, which giveth power to faith to bring forth works, as well as he doth to trees to bring forth fruits, or to Physick to bring forth health. Therefore no vertue hath done so much as prayer hath done; for all vertues have had their power from prayer: : and therefore one saith, that prayer hath done as many exploits as all vertues beside.

The Apostle *Paul* in *Heb.* 11. saith, that *by faith Noah did this*, and *Abraham did this*, and *David did this*, and *Enoch did this*: but did their faith any thing without prayer? for their faith was strengthned by his prayer; and therefore the Disciples prayed Christ to strengthen their Luke 17. 5. faith. By prayer *Eliah* made the clouds to fall: by prayer *Josua* made 1 King. 18.45. Josh.10.12,13. the Sun to stand still: by prayer *Elisha* raised the dead to life: by prayer 2 King.4.33, 34, 35. *Moses* made the enemies to flie: by prayer *Solomon* obtained wisdom. Exod. 16.1. So that as *Paul* 1 *Tim.* 4. saith of godliness, *Godliness is profitable to all* 1 King. 3. 12. *things*; so I may say of prayer, *Prayer* is profitable to all things. The Gen. 8. 9. Dove could find no rest for the sole of her foot, until she returned to the Ark; so the sinner, when he can flie no longer, nor suffer any longer, nor help himself any longer; at last he turneth to prayer, which is like the City of Refuge, where no enemy, where no adver-

Psalm. 15. 11. sity, and where no tentation hath power to hurt him.

Lastly, as Prayer is excellent in respect of God, to whom only it is offered, so it is excellent in respect of the godly, who only offer it. For as *Paul* saith of faith, in the second to the *Thessalonians*, *All men have not faith*; so I may say of Prayer, All men have not the *gift of prayer*: and

and therefore *Zachariah* speaketh of a *spirit of prayer*; and when we Zach.12.10. pray, *Paul* saith, *That the spirit helpeth our infirmities, and prayeth in* Rom. 8. 29 *us*; as though there were a peculiar spirit for *prayer*, and none could pray but they which had that spirit.

I have known many wicked men *hear*, and I have known many wicked men *study*, and I have known many wicked men *fast*, and I have known many wicked men *preach*, and I have known many wicked men *counsel*; but I did never know any wicked man that could *pray* well; nor any that could *pray* well, live wickedly. This *Peter* proveth in his first Epistle and fourth Chapter, when he saith, *Be sober and watchful in prayer*; shewing, that *all cannot pray*, but they which are *sober* and *watchful*.

This *Peter* the Apostle proveth again in his first Epistle and third Chapter, when he exhorteth the Husband and Wife to love one another, lest their prayers be interrupted: shewing that sin doth hinder our *prayer*; and that a man cannot *pray* heartily, when wrath, and malice, or lust, doth carry his mind away. This *Paul* witnesseth again when he saith, *How should they call upon him in whom they have not believed?* shewing that none can *pray* but they which have faith; and that it is a sign that the Spirit is within, if he can *pray*: and therefore one saith, So long as God doth not take away thy *praying*, he hath not taken away his mercy. Seeing then that *prayer* is such a sacrifice as is offered to none but God, and none can offer it but they which have faith, and love, and repentance, to bring it to him: as *Aaron* did not Exod. 29. 4. stand before the Lord before he was washed; so let no man call upon God before he be sanctified. For as *Isaac* did first taste *Jacobs* meat, and Gen. 27.25. then blessed him when he liked his offering; so God will have an offering which pleaseth him, before he give the blessing which pleaseth us. Therefore as *Jacob* charged his sons when they went unto *Joseph*, *Take the best fruits of the land and give unto him*; so I advise my self Gen. 43. 11. and you, when we go to God, let us take the best fruits of our hearts and give unto him: that is, not the shew of repentance, but repentance indeed.

As *Abraham* left his Ass at the foot of the hill when he went to sacrifice; so when we go to pray, we must leave our passions, and affections, and lusts behind, lest they trouble us, like the fowls which hindred *Abraham* in his sacrifice. And when our prayers do please God, as *Jacob*'s meat pleased his father, then God will hear our prayers and bless us, as his father blessed him.

Now to inform us what prayer delighteth God, the Apostle *Paul* in his first Epistle to the *Corinthians* and the seventh Chapter, shewing that he had the mind of Christ, teacheth us to *pray continually*. This he expoundeth in the second Epistle to the *Thessalonians* the third Chapter and the thirteenth verse, when he saith, *Be not weary of well-doing*.

doing. Therefore if you do well when you pray, you must not be weary of praying.

The like saying is in *Rom.* 12. where it is said, *Continue in prayer.* The like saying is in *Rom.* 1. where it is said, *Pray at all times.* The like saying also is in *Luke* 18. where it is said, *Pray always, and be not faint.* We are not commanded to preach continually, nor ye to hear continually, nor to fast continually, nor to watch continually, nor to give continually; but we are commanded to *pray continually*, as though prayer were more needful than all the rest. We want continually, and we are tempted continually, and we sin continually; and therefore we had need to pray to God continually, that God would supply our wants, and forgive our sins, and prevent our temptations.

Mark.

To shew that we should pray daily, Christ teacheth us in *Luke* 11. to say, *Give us this day our daily bread.* This day we ask no more but *our daily bread*, and if we live till the morrow, then we ask no more but *our daily bread*: so the word *daily*, doth teach us to *pray daily*: for there is great reason that they which have continually need of God, should *pray continually unto him.* But as some answered Christ, as it appeareth in S. *Johns* Gospel, *Who is able to do this?* So you will say unto me, Who is able to pray continually?

Saint *Paul* in *Rom.* 12. teacheth us a reasonable service of God. Here he seems to injoyn us an unreasonable service of God. For who did ever pray continually? or if we should pray continually, when should we hear, or preach, or when should we study, or when should we work? So one service seems to hinder all services: but indeed it doth further all services, and therefore we are commanded to *Pray continually*, because we can do nothing without prayer. But if you imagine that this Commandment is broken, if your lips be not always going, which was the Heresie of the *Messalians*, or if you dwell not always in the Church like the golden Candlesticks, then you are out of *Pauls* mind: For *Paul* did not pray continually with his lips, and therefore he doth not mean a lip-prayer: neither did *Paul* live day and night in the Temple, and therefore he doth not mean a Church-prayer: And further, It seems that the *Jews* were not appointed to pray at all times, for they had set times of prayer; and therefore we read how *Peter* and *John* went up to the Temple at the time of Prayer: Therefore to *pray continually*, is to lift up our hearts continually unto God, and to *pray* in our thought, as *Moses* did, though we open not our lips: and so we may *pray continually.* As when a good man is to answer before the Persecutor, a thought prayeth in his heart that he may answer wisely: when he is to give almes, a thought prayeth in his heart that it may do good: when he is to give counsel, a thought prayeth in his heart that it may prosper: when he

Acts 3. 1.

How to pray continually.

he is to hear a Sermon, a thought prayeth in his heart that he may be edified and sanctified by it. Thus we may pray and hear, pray and speak, pray and eat, pray and study, pray and work together, as the *Jews* built and fought together; And therefore prayer seems a harder thing than it is. For if it had been irksome for any to pray, *Paul* would not have joyned *Praying* and *Rejoycing* together. It is not hard which a man may do and rejoyce too. If a man love intirely, he hath no such delight as to talk often, and to confer daily with him whom he loveth; for by this his love is increased, and his joy is doubled: but the seldomer we commune together, by little and little our affections abate, till at last we become strange one to the other, as though we had never been acquainted. Even so our affections and familiarity doth grow towards God by often praying unto him: and when we leave off to pray, then our affections draw from him, and his affections from us: therefore we read often the good men were wont to pray. In times past *Daniel* saith, that *he prayed thrice a day*: *David* saith, that *he prayed seven times a day*: it is said, that *Cornelius prayed continually*: it is said, that the Disciples *prayed continually*: and in *Rom.* 1. *Paul*, which teacheth us here to *pray without ceasing*; saith, that he himself *prayed without ceasing.* As *Jacob* would not let the Angel go, before he had blessed him; so a Christian should not let God rest, before he hear him. This is the state that a Christian should strive to, and never think that he is found at the heart, till all his thoughts be a kind of prayer. Now if we should examine our selves whether we pray as we should, as *Paul* teacheth us to examine our selves, whether we believe as we should. I am of opinion, that there is no such want in this Land as the want of prayer; for it is neglected, as though it were never commanded, as if there were no God to worship, or as if we had no need of him. In the Papists time, none were called Beads-men (that is, men which were bound to pray) but the poor men; as though none were bound to pray, but poor men: but now the World goeth, as though neither rich, nor poor were bound to pray. One would think that our deliverance out of *Egypt*, that our victory against the *Spaniards*, that the weather which threateneth sickness, that the dearth which threateneth famine, should make us pray, and yet doth not: for where is the person that prayeth now more than he did before? Some are like the *fool, which saith in his heart, There is no God*; for they pray *never*, though *Paul* say, *Pray ever.* *Cain* was rejected for offering an unworthy sacrifice: What shall be done to them which offer no sacrifice at all? Some are like Exorcists, which cannot adjure but in a circle; so they cannot pray but in the Church, and then they pray, when they should hear. Some are like the Ephramites, which can pronounce every word but that which they should; so they never want words, but when they speak

Nehem. 4. 7.

Pſal. 119. 164.

Dan. 6. 19.

Rom. 1.

1 Cor. 11. 28.

Pſal. 14. 1.

Gen. 5.

Judg. 12. 6.

speak to God. It is strange to think how lively they are to every thing else, and how dead they are to pray. As many come to Sermons, and never mark what the Preacher saith, until he come to this, *To whom be all praise, power, and dominion for ever*; So many pray, and never mark what they say, until they come to this, *Give us this day our daily bread:* Doest thou think that God doth mark that prayer which thou doest not mark thy self? Some come to God as if they did fetch fire, a spurt and away, like a messenger which is gone before he have his answer. If God will take a *Pater noster* of them, and hear them for that, so it is, for they never made any other prayer in their lives; but even as a child sayeth grace, so they say, *Our Father*; put them out of that, and they cannot pray a word, no more than a child can make a grace, if he be put out of his own. Some are like *Nadab* and *Abihu*, which never look with what fire their sacrifice is kindled; so they never respect with what motion their prayer is kindled, whether it be from the Spirit, or from the flesh; but sometime they pray of malice for revenge: sometime of greedines for riches: sometime of lust for pleasure. Now as no sacrifice was accepted with God, but that which was kindled with the fire which came down from Heaven; so no prayer is accepted with God, but that which is kindled with some motion from Heaven. Their prayer never ascendeth to Heaven: for *Abels* heart, made *Abels* offering accepted. Some are like the builders of *Babel*, which call for one thing, when they should call for another: so they pray for one thing, when they should pray for another: when they called for stones, they brought them timber; when they called for timber, they brought them stones: So when they call for health, God sends them sickness: when they call for rest, God sends them trouble: when they call for riches, God sends them wants: when they call for honour, God sends them shame: when they call for ease, God sends them a yoke: for it is a just thing with God, that they which do one thing for another, should receive one thing for another. Some are like the Prodigal son which prayed but until he had gotten his Patrimony, and then he forsook his Father which gave it him: So they pray no longer, but until they have that which they would have, and then they flye from God, as he did from his Father, and live like Swine in another Country, till extremity and penury send them home again. These are the Beads-men of our age, and these are the prayers which we offer to him which made Heaven and earth. Wouldest thou regard his suit which should intreat thee so contemptuously as thou intreatest God? Let us consider, how that prayer should obtain remission of sin, which is sin it self. *Paul* saith, *Let all which call upon the name of the Lord, depart from iniquity:* as if he should say, the Lord will hear none which pray unto him, but them which depart from iniquity. *Solomon* saith, *The prayer*

Numb. 3. 4.

Levit. 3. 5.

Gen. 4. 4.

Gen. 11. 13.

Luke 15. 12. Note.

Note.

2 Tim. 2. 19.

prayer of the wicked is an abomination. If his best work be an abomination, what are his worst deeds, and the sinner himself? Therefore he adviseth, *Prepare thy heart before thou go into the Temple, lest thou offer the sacrifice of fools:* as if he should say, He which offereth a present unto a Prince, which the Prince likes not, is a fool for his pains. This is the cause, saith one, why God doth not hear our prayers as he did our fathers, because we pray not with such humility and perseverance as they did. Many touched Christ, yet but one drew virtue out of him: so many pray unto Christ, but few draw comfort from him.

Prov. 28. 9.

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Now if you will know what prayer is accepted with God, *James* saith, *The prayer of the just availeth much, if it be fervent.* He saith not that the prayer of the wicked availeth any thing, though it be never so fervent; but the person must be just, the prayer must be fervent too: by this thou knowest then whether thy prayer be accepted with God. As God sent down fire from heaven to consume *Eliah* his sacrifice, because it pleased him; so he will send down a kinde of joy and lightnes upon thy heart, which shall kindle thee within, as the fire kindled *Eliah*'s sacrifice, and send thee away with such a joy, like a Suitour which cometh from the Prince when his petition is granted. This is the end of every prayer which is made in faith: as Christ answered the Centurion, *Be it unto thee as thou believest*; so thy heart shall answer thee, *Be it unto thee as thou believest.* When we begin to pray, we are going from the devil; and when we end our prayer, we are come to God. At first, many temptations will hinder thee, but with earnestnes thou shalt drive them away. *Then make no hast* (as *Solomon* saith) *to get out of the King's presence*; for the Lord and thy prayer are met together in heaven, like Christ and the woman at *Jacob*'s Well.

Jam. 5. 16. Note.

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Joh. 4.

Seeing then that prayer is such an excellent thing, that it is given to none but to him which is called *Excellent*, and such a pleasant thing, that *Paul* joyneth, *Pray continually*, with *Rejoyce continually*, and such an heavenly thing, that it makes us like the Angels which are in heaven, and such a necessary thing, that God built a house for it, and made a day for it, and such a holy thing, that none but the holy can deal with it, and such a strong thing, that it overcometh God, which overcometh all; how is it then that our Fathers spent so much time in prayer, and we make no account of it? Have we nothing to pray for as well as they? Nay, they prayed for nothing but we had need to pray for the like. The Turks and Idolaters pray to them that cannot hear; but he which saith, *I will hear*, hath not so many supplications to him as Noblemen. What will we give God, if we will not afford him thanks? What will we do for him, if we will not praise him? *If thou be wise*, (saith *Solomon*) *thou art wise unto thy self:* So if we do pray, we do pray for our selves. Shall the birds sing unto God, and not they for whom he created birds? What a fool is he which will fight and travel

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and watch for himself, and will not speak for himself? If God had required such costly sacrifices of us as he did of the *Jews*, it is to be feared that he should not be served at all: For we are such *Gergesites*, that we would not part from our beasts to sacrifice to him. Therefore let us not say, God will not hear; but let us say, we do not ask: for God is readier to give, then we to ask. Therefore let us pray that our neglect of Prayer may be forgiven.

THE

THE BETRAYING OF CHRIST.

Matth. 27. 1, 2, 3, 4.

1. *When the morning was come, all the chief Priests and the Elders of the people took counsell against Jesus to put him to death,*

2. *And led him away bound, and delivered him unto Pontius Pilate the Governour.*

3. *Then when Judas which betrayed him saw that he was condemned, he repented himself, and brought again the thirty pieces of silver to the chief Priests and Elders,*

4. *Saying, I have sinned, betraying the innocent bloud. But they said, What is that to us? see thou to it.*

THe last time you heard how a Publican received Christ: now you shall hear how an Apostle betrayeth Christ. But first here is set down what the Priests and the Elders did against Christ; of whom it is said, *When the morning was come, all the chief Priests and the Elders of the people took counsell against Jesus to put him to death,*

And led him away bound, and delivered him unto Pontius Pilate the Governour. The Priests were Ecclesiasticall persons, and the Elders were civil Magistrates: so they which should have stood most for Christ,
Mark 15. 1. *Luke* 22. 66. stood most against him. *Mark* putteth in the Scribes too, and *Luke* putteth in the whole multitude: as if he should say, the Priests, and the Scribes, and the Pharisees, and the Elders, and the people. He which stood for all, had all against him. Here is fulfilled that which was prophe-
Psal. 2. 2. fied in the second Psalm, *They banded themselves against the Lord and against his anointed.* But why did they band themselves against the Lord, or against his anointed? What was their desire of him? To have his goods? No, he had none for himself; but they were richer then he. To have his liberty? Nay, that would not suffice them; for they had bound him before. To bring the people into dislike of him? Nay, that would not serve them; for they had done so already, untill even his Disciples were fled from him. What would they have then? his blood? yea, *they took counsell* (saith *Matthew*) *to put him to death.* They had the Devil's minde, which is not satisfied but with death: and how do they contrive it? He saith, *They took counsell about it.*

Exod. 1. 10. When *Pharaoh* did most foolishly, he said, *Come, let us work wisely.* So when they did worst, then they seemed to do it in best manner, for they will not sin without counsel. A wise counsel to consult of murther, like the Papists counsels when they give licence for treason. They may be fitlier said to take armes, then to take counsel. For
Matt. 26. 55. Christ saith before, that they came with swords and staves to take him. *David* speaks of a malignant Church, that is, a Church of malicious persons: such a Church was this: for they called themselves the Church, and went about to kill the head of the Church. In the beginning of the night Christ instituted the Sacrament, and consulted how to save *them*; and at midnight they instituted their treason, and consulted how to destroy *him.* The time which they chose, and the Judge which they chose, are specially to be noted. The time, *In the morning*, &c.

This therefore is not to be expounded of the beginning of their counsel, but of the end of their counsel: for they took counsel in the night, and executed it in the morning. When they agreed to go unto *Pilate*, it was night; but when they brought him to *Pilate*, it was morning. But mark how unjustly they handled him before they brought him to the Judge. They should have done nothing against him before he came to his judgement: but they did all against him, except condemning him and crucifying him, before they came to the Judge. For all that is spoken before of examining him, and mocking him, and reviling him, and buffeting him, and spitting in his face, was done before they came to the Judge: which shews, that they were even angrie that they could not kill him without the Judge too.

All this was done in the night, and therefore Christ said to his Disciples

ciples in the evening, *This night all of you shall be offended for me*: *Matt.* 26. 31. shewing that all these things should be done in the night. Therefore S. *Mark* saith, that *Peter* and *James* and *John* were asleep, when *Judas* *Mar.* 14. 41, and his companions came against him; which sheweth that it was the 43. time of sleep: and in the 51. verse he saith, that a young man ran after with a linnen garment upon his bare body; which sheweth that he, hearing a tumult and an uprore to grow in the night, ran forth of doors in great hast without his clothes, as they doe in a fire, (to see what was done:) and it is added, that they strove to take him, and that he was fain to slip off his linnen, and run away from them naked, as *Joseph* did when he left his cloak with his light Mistris, when he slipt from her; which sheweth how void of shame and modesty they were, to offer such violence to a stranger, that he could scarce scape their hands naked, although they had nothing against him. This I note, to shew that their conspiracy against Christ was a night-work, like them which hate the light because they doe evil. It was not their wont to sit in counsel in the night, but in the day. It would have troubled them to watch so long for a good cause: but it was fit that the work of darkness should be done in darkness; and therefore Christ saith, *This is the hour of* *Luk.* 22. 53. *darkness*: the hour of darkness and the power of darkness and the work of darkness met together. When they should rest, malice would not suffer them to rest, but they become like Owls which watch in the night, and cannot sleep. Here was fulfilled *Solomon*'s saying, *They can-* *Pro.* 4. 16. *not sleep before they have done evil*: So eager we are upon revenge more then any thing else. They say that he cannot stay which rideth upon the Devill: for malice driveth him, and fury spurs him. Therefore *Zacchæus* went not so hastily to receive Christ, as his Enemies hast to destroy him: nay, rather I may say, to destroy themselves; for as they prayed at Christ's death, so it came upon them. They said, *His blood be upon* *Matt.* 27. 25. *us and upon our children*: so his blood is upon them, and upon their children, which have been vagabonds over the earth ever since, and have no Country of their own. For if they be cursed which doe the Lord's business negligently, they must be cursed too which do the Devil's *Jerem.* 48. 10. business diligently.

If men were so hasty in executing justice, as they were in executing malice, so many men should not be undone by suits of Law: for in one day they could apprehend, and accuse, and examine, and condemn, and execute him which was innocent: but he which is just cannot be quit in one Term or two; nay, if he have right in a year, it is counted quick dispatch, and he is glad that he met with such a speedy Lawyer. How then when they take a bad cause in hand, and prolong it too, which keeps their Clients in suspense from day to day, and from week to week, in great charge and sin together? I would to God that some did not sit in counsel against good Christians, as those Priests did

A note for Lawyers.

againſt Chriſt: but God in his mercie daily doth confound and bring to nothing the accurſed counſels of the wicked Antichriſt, and all his rebellious confederates. So when the wicked took counſel together, wickedneſs was the end of their counſels: for there is nothing worſe to the ungodly, then to meet together: for before they meet, their wickedneſs is a little hid, like the poyſon in a Serpent; but when they meet together, one ſetteth another on, and the poyſon breaks forth into vile ſpeeches, and deteſtable works, and ungodly practices; as we ſee in Taverns, and ſuch like aſſemblies as this.

For now they are met together, they have conſpired amongſt themſelves to accuſe unto the Governour the moſt innocent man in the world, as if he were the worſt man living: they abuſed him, and mocked him, and reviled him, and buffetted him, before they brought him to the Governour; which ſheweth that they would have kill'd him too, if they durſt, without the Governour: but ſin is crafty, and therefore they obſerve the order of Law, and form of judgment, leſt they ſhould be taken in the ſnare which they made for him.

Firſt, becauſe that *Pilate* had the authority over judgements of death, and not they, therefore they are enforced to ſeek unto his judgment-ſeat, to ſave themſelves from blame, and to be delivered out of trouble, if they did uſurp any thing upon the Magiſtrate's office.

Then, becauſe they might not run unto the Governour before day, without ſuſpicion of tumult, they ſtayed untill it was morning: but ſo ſoon as they could come, they came poſt-haſt; for the Sun did no ſooner peep, but even at the very break of the day they were all ready to flock unto the Judge againſt him. This they did without knowledge: but God directed every thing unto a right end. For it was meet that the Son of God ſhould be cleared in a ſolemn manner by an earthly Judge, to ſhew how we ſhall be cleared by the heavenly Judge: and therefore, as it appeareth *Matth.* 27. 23. *Pilate* ſaith, that *he found no evil in him*, before he gave ſentence againſt him; which ſheweth that he died not for his own ſins, but for our ſins: and therefore though they went to the Judge to ſave themſelves from blame, yet God ſent them to the Judge that his word might be fulfilled.

Laſtly, this *Pilate* was a Roman Governour, which ruled for *Cæſar*, as *Zacchæus* was a Roman collector, which gathered for *Cæſar*: for at that time the Romans had brought much of the world into their ſubjection, as ſince that time they have brought much of the world into Idolatry. And therefore God would have his Son to be judged by the Roman policie, and to be condemned by a Roman Judge, and to be ſlain with a Roman death, as it were joyning the Jews and the Romans in impiety together; to ſhew that theſe two Nations ſhould be the odiouſeſt people unto him in all the world, and how his ſervants ſhould be crucified there where he was crucified himſelf: for as the Romans did

did then crucifie Chriſt upon the Croſs, ſo they crucifie him now upon the Altar, and reſemble the Dragon, which when he could not prevail againſt *Michael* himſelf, then he fought againſt the woman and her ſeed, that is, the Church and her children, which are ſlain in *Rome*, as the Prophets were in *Jeruſalem*. Thus *Rome* began with the head, and ends with the members. So much of the Prieſts, and the Scribes, and the Phariſees, and the Elders, and *Pilate*, what they did againſt Chriſt, of whom was fulfilled *David's* prayer, *Lord, turn the counſel of Achitophel unto folly*: ſo their counſel was turned unto folly. For as *Paul* revived when he was ſtoned, ſo Chriſt roſe again when he was buried; to ſhew, that there is no counſel againſt God: and therefore let all our counſels be for God. *Revel.* 12. 2 *Sam.* 15. 31.

Now we come to *Judas*: to aggravate this tragical counſel, the Evangeliſt annexeth unto it the deſperate end of the curſedſt man that ever was. Three things are eſpecially noted of this traitour; his death, the cauſe of his death, and the confeſſion which he made before his death. His death, in the fifth verſe; *He went and hanged himſelf*. The cauſe of his death, in the third verſe; *For that he had betrayed his Lord, and now did ſee him condemned, and had no joy of the money which was given unto him for his treaſon*. His confeſſion, in the fourth verſe; *I have ſinned in betraying the innocent blood*. I will ſpeak of every word as they lie, for your memory. Therefore firſt of his treaſon: *When Judas the traitour*. Before he was called *Judas* the Apoſtle, now he is called *Judas* the traitour, to diſtinguiſh him from others of that name: leſt any of his name ſhould be defamed for him, a brand is ſet in his forehead like the letter *Tau*, or *Cain's* mark, to make him hatefull, like a Rogue which is burned in the ear. So *Eſau* was called *Edom*, which ſignifieth *Red*, to keep his wickedneſs in remembrance, becauſe he ſold his birthright for a meſs of red pottage. So *Simon* is called the Sorcerer, as though God would note him for the worſt of that name. So God knoweth *Simon Peter* from *Simon Magus*; and *Judas his brother*, from *Judas his betrayer*: and therefore as *Jeroboam* comes in with his train after him, *Jeroboam which made Iſrael to ſin*; ſo *Judas* comes in with his train after him, *Judas which betrayeth the Lord*. For when God ſaid, *I will honour them which honour me*, he ſignifieth how he would diſhonour them which diſhonour him: and therefore this name is a word of reproach until this day, and all traitours are called *Judaſſes* for his ſake, that the Propheſie might be fulfilled, *The names of the wicked ſhall rot*, that is, they ſhall be named with loathſomeneſs, and remembred with diſdain, as a man paſſeth by rotten carrion, and ſtoppeth his noſe untill he be paſt it. That is the juſt wrath of God. As Chriſt promiſed that *Marie's* good work ſhould be ſpoken of to the world's end: ſo he hath cauſed *Judas* evill work to be ſpoken of unto the world's end too. For there were three evils in one. Firſt, his practice was impudent, becauſe he *Matth.* 26. 13. 1 *King.* 22. 52. *Prov.* 10. 7.

he offered himself to be a traitour before he was asked. Then it was covetous, because he was contented to betray his Lord for thirty pence. And lastly, it was crafty, because he betrayed him with a kiss, which is a signe of love. Like this traitour doe all other traitours, and therefore are all called *Judasses*, that is, impudent, and covetous, and crafty, like their master.

The next consideration is, how *Judas* his repentance came upon him, in these words; *When he saw that Jesus was condemned*, &c. *Peter* heard three crows before he felt any remorse: so *Judas* saw his Lord apprehended, and yet he repented not; then he saw him accused, and yet he repented not; then he saw him mocked, and yet he repented not; then he saw him buffeted, and yet he repented not; at last he saw him condemned, and then, saith *Matthew*, he repented: like one which slayeth his friend in his rage, and sorroweth when it is past. In *Gen.6.* God is said to *repent*, but God repenteth *not like men*: so here the wicked are said to repent, but the wicked repent not like the faithful. But as it is said of *Esau*, that he sought repentance; so they may be rather said to repent, then to repent indeed. For if *Judas* had repented like *Peter*, he should have been forgiven like *Peter*: but to shew that he did not repent well, when he had committed one sin, he addeth another to it: for when he had murthered his Master, he murthered himself too. Therefore if you ask how he repented, I think he repented so as most Usurers repent upon their death-beds. There is a shame of sin, and guilt of conscience, and fear of judgment, even in a reprobate, which is a fore-taste of Hell, which the wicked feel: even as the peace of conscience and joy in the holy Ghost is a fore-tast of Heaven, which the godly feel before they come thither. So *Judas* was displeased with the uglinesse of his treachery, and had a mis-shapen sorrow like a Bear's whelp, but without any conversion to God, or hope of mercy, or prayer for pardon, or purpose to amend. Onely he felt a shame, and guilt, and anguish in his heart; which was rather a punishment of sin, then a repentance for his sin, and a preparative to Hell, which he was going unto. For hardnesse of heart and despair of mercy are sins, and punishments for sin too: but true repentance is such a sorrow for one sin, as breedeth a dislike of all sins, and moveth to pray, and resolveth to amend; which falleth upon none but the Elect. And therefore *Paul* calleth the heart of the reprobate, *A heart which cannot repent*. But if the Papists doctrine of repentance be true, there is nothing wanting in *Judas* repentance; for in him may be found all the parts of their repentance. For we see in this reprobate, contrition of heart, confession of mouth, and satisfaction of work; which is all the Papists repentance. For contrition, it is said, *he repented*: for confession, he saith, *I have sinned*: for satisfaction, he *restored the money again*: and yet he is *Judas the son of perdition*. And therefore as Christ told

told the Lawyer, that one thing was wanting in his obedience: so *Judas* telleth the Papists, that one thing is wanting in their repentance; that is, the conversion of a man to God, and change of mind; when a sinner renounceth himself for shame of his sin, and yieldeth to righteousnesse with as great love as ever he loved wickednesse. If *Judas* had repented so, he would rather have suffered pain, like *Job*, then by unlawful means rid himself out of pain, like *Cain*, which thought to prevent God's judgement against him. This was not a sign of repentance, but a sign of despair. Therefore let every one learn this, that so long as God's mercy is greater then man's iniquity, there is no cause to despair, but to hope. For why did our Saviour save *Mary Magdalen*, which had seven Devills, and spare the thief which never did good, but left as great sinners as they should despair of mercy, if they repented? If thou canst knock, his promise bindeth him to open. Therefore say not, God will not give; but, I do not ask: for God is readier to give, then we to ask.

The next consideration is, how *Judas* restored his bribe again. In the first of the *Proverbs*, v. 31. *Solomon* saith, *The wicked shall be filled with their own devices*; and in the fourteenth chapter, vers. 14. he saith, *They shall be satiate with their own ways*: for *Judas* hath sinned so long, that now he is weary of his sin, and would restore his bribe again, even the same day that he took it. It was given him in the night, and in the morning he brought it back: so soon is the pleasure of sin eclipsed. Even now his thirty pence was the sweetest silver that ever he fingered; and now it is the bitterest money that ever he pursed. Therefore let all consider what *Abner* said unto *Joab*, *Knowest thou not that it will be bitternesse in the latter end?* 2 *Sam.* 2. 26. The sting of the Serpent is in his tail: so the tail of sin hath the sting, that is, the end. There is no sin but it hath three punishments which follow it like hand-maids, *Fear*, *Shame*, and *Guilt*: fear of judgement; shame of men; and guilt of conscience. All these did surprise *Judas* at once, as suddenly as *Adam* spied his nakednesse: and though they come after every sin, yet they are never looked for. *Gehezi* took his bribe merrily; but he did wear it heavily. *Jezabel* thought that she had got a vineyard for nothing; but she payed more for it then she would give for all the world. So *Judas* thought that he was made for ever, when he was undone for ever. Here was the Scripture fulfilled, *The bread of deceit is sweet to man, but his mouth shall be filled with gravell.* So this gain of treason was sweet to *Judas*; but when he digested it, it cracked like gravell in his teeth. Who would suffer for millions of gold, that which *Judas* suffered for thirty pence? and yet many are content to sin for lesse. *Judas* was a traitour for thirty pence; but a thousand are liars and deceivers and swearers for a penny. If they can get any thing by lies, or oaths, or wiles, it is like the mystery of their occupation.

Three hand-maids of sin.

1 *King.* 21.

Prov. 20. 17.

Note.

tion. Be not deceived, the time cometh when you would restore this gain again, as *Judas* did, and peradventure you shall not find the owners where to make restitution. How many at the hour of death have offered their prayers and their supplications and service to God, as *Judas* offered his mony to the Priests, and God would not accept it? but they died as they lived, and went from despair unto destruction. Therefore *to day hear his voice.* If you will not be so good as *Zacchæus*, to restore four-fold for all that you have gotten by usurie, or bribery, or extortion, or deceit; yet be so good as *Judas*, to bring again so much as you have taken: and if you do it not with *Judas*'s mind, but with *Zacchæus*'s mind, it shall be accepted as *Zacchæus* was.

The last consideration is, the Confession which he makes before his death; *I have sinned*, &c. O *Judas*! (saith one) dost thou know that thou hast sinned, and didst not know that thou shouldest sin? It is not enough to say, *I have sinned*; so said *Saul*, and *Cain*, and *Pharaoh*, *I have sinned*: But who saith, *I will not sin?* When sin is past, then we know: but if we did look to it before, then we need not say, *I have sinned*: for sin is chosen in the dark, like bad wares, when the faults are not seen. Sin seems no sin untill it come to *I have sinned*; that is, untill it be past. If *Judas* had shewed his repentance to God, as he shewed it but to men, haply his offence might have found mercy: but he did separate himself farther from God by his despair, then he was separated before by his treason; and chose rather to run unto them which would mock him, then unto him which should succour him: therefore his confession was without remission; and though he said, *I have sinned*, yet God answers not, I have forgiven: to shew, that except our repentance be better then his, it shall not weigh against one sin. Yet *Judas* doth not onely acknowledge himself a sinner, which is the most that many of us confesse, because he would not be counted worse then others, but reckoned his sin without an accuser: as if one should come forth and say, I have stolen an horse; so he saith, *I have betrayed my Master.* In what did *Judas* sin? In treason. Then treason is sin, and yet the Papist count it a merit; as though they should merit by sin. There was never any Heretick which maintained treason but the Papists. *Touch not mine anointed*, saith God. Yes, kill his anointed, say they. How far are they from *David*, which would not lay his hand upon *Saul*? If he were a man after God's heart, as he is called, then they must be men after the Devil's heart. After *Judas* had received meat of Christ; he went about to betray him: so after they have received peace and plentie and prosperity of their Prince, they go about to betray her. As *David*'s enemies longed and said, *When will David die, and the name of David perish?* so they long and cry, When will *Elizabeth* die, and the name

name of *Elizabeth* perish? But *Elizabeth* liveth, and they die which seek her death.

John calls the Pharisees a generation of Vipers, which never are born, but their mother dieth for it. How right this fitteth with the Papists? for they cannot live without the death of their mother. For the *Spaniard* which would slaughter them, they would slaughter the Nurse which cherisheth them. *Had Zimri peace*, (saith *Jezabel*) *which slew his master?* So I may say, Have they died in peace, which would have slain their Mistress? They which have not hanged themselves like *Judas*, have been hanged by others like *Haman*, as though they had been sent over but to visit *Tiborn*. So God hath blessed them that blesse her, and cursed them which curse her. Therefore some Traitours have confessed, that they have sinned in betraying the Lord's anointed; as *Judas* confessed that he had sinned in betraying the Lord himself. He betrayed him, as though he had not been innocent; and now he must die, he saith, *I have betrayed the innocent blood.* Innocent indeed; for when he had asked his enemies which of them could accuse him of sin, they had nothing to answer. Innocent in life, innocent in speech, and innocent in thought. The infants which he calleth innocents were not so innocent: therefore how should he be innocent which betrayed the innocentest of all? We are taught to do good unto all, but especially to the good: but *Judas* was naught to all, but worse to the best. If he had betrayed any, he might say, I have sinned: because all dissimulation and guile is condemned, 1. *Peter* 2. 1. But when the innocents are betrayed, nay when the innocentest is betrayed, it seemeth more then sin, because never any betrayed innocent Christ but *Judas*. Thus Christ was justified of his Disciples, and his enemies. He which betrayed him said he was innocent: he which condemned him said he was innocent. And the Devills, which made *Judas* betray him, and *Pilate* condemn him, said before, that he was the Son of God, and called him holy. Thus every sinner shall be condemned of himself before he be condemned of God, that the Lord may be justified when he judgeth. If *Judas* could have said, I believe, when he said, *I have sinned*; God would have answered him as *Nathan* answered *David*, *Thy sins are forgiven*: but he confessed, and amended not. What shall be to them which do not confesse, but defend their sins? Is not thy sin worse then *Judas*'s, when *Judas* saith, *I have sinned*, and thou sayest, I have not sinned? This is our manner, to plead not guiltie so long as we live. Sins and excuses are twins, born at a birth, and one followeth another, as *Zarah* came after *Pharez* out of the wombe, *Gen.* 38. 30. *Judas* saith, *I have sinned*; but we say, I have not sinned, or, I have sinned but a little, or, I have sinned against my will: so we mince our sins as though they needed

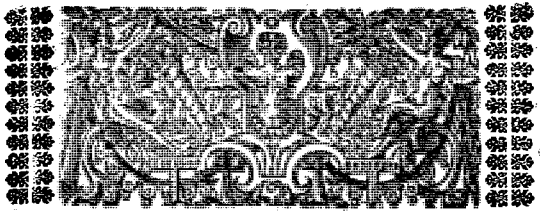
Christ's innocencie.

Note.

ded no forgiveneſſe. *Solomon* ſaith, *I am more fooliſh then any man*; but we would be counted wiſer then any man. *Paul* calleth himſelf the greateſt ſinner; but we would be judged the leaſt ſinners: ſo we are aſhamed of ſin, and yet not aſhamed to ſin. If we would judge our ſelves, we ſhould not be judged. Be not deceived, for ſin doth not end as it begins. When the terrours of *Judas* come upon the ſoul, the tongue cannot hide his ſins: for deſpair and horrour will not be ſmothered; but he which hath *Saul*'s ſpirit haunting him, will rage as *Saul* did. There is a warning conſcience, and a gnawing conſcience. The warning conſcience cometh before ſin: the gnawing conſcience followeth after ſin. The warning conſcience is often lulled aſleep: but the gnawing conſcience wakeneth her again. If there be any hell in this world, they which feel the Worm of conſcience gnaw upon their hearts may truly ſay, that they have felt the torments of hell. Who can expreſſe that man's horrour but himſelf? Nay, what horrours are there which he cannot expreſſe himſelf? Sorrows are met in his ſoul at a feaſt: and fear, thought and anguiſh divide his ſoul between them. All the furies of hell leap upon his heart like a ſtage. Thought calleth to Fear; Fear whiſtleth to Horrour: Horrour beckeneth to Deſpair, and ſaith, Come and help me to torment this ſinner. One ſaith, that ſhe cometh from this ſin, and another ſaith, that ſhe cometh from that ſin: ſo he goeth through a thouſand deaths, and cannot die. Irons are laid upon his body like a priſoner. All his lights are put out at once; he hath no ſoul-fit to be comforted. Thus he lies as it were upon the rack, and ſaith that he bears the world upon his ſhoulders, and that no man ſuffereth that which he ſuffereth. So let him lie (ſaith God) without eaſe, untill he confeſſe and repent, and call for mercie. This is the goodly way which the Serpent ſaid would make you Gods, and made him a Devill. Therefore at the laſt learn the ſleight of Satan in this wretched Traitour. His ſubtilties are well called the depths of Satan; for he is ſo deep, that few can found him. Now he lets *Judas* ſee his ſin: before, he hid it from him. Untill he had ſinned, he made as though it were no ſin, but with promiſes and bribes muffled his face, and covered the vileneſſe of his fact, leſt ſhame ſhould keep him from it: But when he had done, he made it ſeem as vile as he could, to make him deſpair for it. All his baits are made of this faſhion, that the ſin is done before the puniſhment be conſidered. Let us not look for *Judas* to come out of hell to warn us, for this is written for our learning: and therefore, *Be as wiſe as Serpents*, that the Serpent may not deceive you.

Two conſciences.

THE



THE PETITION OF *MOSES* TO *GOD.*

Deut. 3. 23, 24, &c.

And I beſought the Lord the ſame time, ſaying, O Lord God, thou haſt begun to ſhew thy ſervant thy greatneſſe and thy mighty hand: For where is there a God in heaven or in earth that can doe like thy works, and like thy power? &c.

HERE *Moſes* teacheth us how to pray. He beginneth firſt, and telleth God that he hath begun to ſhew him favour: and well might *Moſes* ſo ſay, for he was no ſooner born, but the Lord began to ſhew him his greatneſſe, in ſaving him when he was caſt into the river, and delivering him unto a King's daughter to be brought up; and after, by his mighty providence, bringing him to his mother to be nurſed. If all that the Lord had done for him till this time be conſidered, he had great cauſe to ſay, *O Lord, thou haſt begun to ſhew thy ſervant thy greatneſſe.* Herein *Moſes* in ſome part ſheweth himſelf thankfull for that he had received, truſting thereby to intreat God to continue his benefits and loving kindneſſe towards him, which is a thing which pleaſeth God. For which of us having a friend at whoſe hands we have received a benefit heretofore, if we ſhould ſtand in need of him again, would not ſay unto him, Sir, you have been my *Exod.* 2. 5, &c.

friend heretofore, and many ways done good unto me; the conſideration whereof at this time hath imboldened me to come unto you again? Who is it but will account this a thankfull fellow, and ſay, See, it is a good deed to doe for one which ſhews himſelf ſo thankfull? Even ſo *Moſes* cometh to God. He is not like one who ſitteth in his door, and ſeeth one day by day come by him and ſalute him, and yet taketh no acquaintance: ſo that if he ſtand in need of him, either he knoweth not where he dwelleth; or elſe, becauſe he is not acquainted with him, he is abaſhed to ask any thing of him. *Moſes* is not ſuch an one, but he is acquainted with the Lord, who ſo often paſſeth by him; and therefore he now ſaith, *Thou haſt begun, O Lord, thou haſt begun to ſhew thy ſervant thy greatneſſe and thy mighty hand.* Of this is already ſpoken: what this greatneſs and mighty hand which God ſheweth to *Moſes* was, we have already heard; namely, that mighty deliverance which the Lord even from his birth to this time had ſent him in the time of need.

For where is there a God in heaven or in earth that can do like thy works, or like thy power?

Here Moſes challengeth all the Idol-gods, and telleth them, that amongſt them all there is not one of them that can do like his God. So
Pſal. 89. 6. God, when he is oppoſed and ſet againſt his enemies, is then moſt glorious, and confoundeth them all.

Now *Moſes* proceedeth in his prayer, ſaying, *I pray thee let me go over, and ſee the good land that is beyond Jordan, that goodly mountain of Lebanon. But the Lord was angry with me for your ſakes, and would not hear me. And the Lord ſaid unto me, Let it ſuffice thee,* or *be content; ſpeak no more unto me of this matter. Get thee up into the top of Piſgah, and lift up,* &c.

Here are four things to be conſidered. Firſt, the prayer of *Moſes*, in theſe words, *I pray thee*, &c. Then the anſwer of God to his prayer. Then the mitigating of his anger, ſet down in theſe words, *Let it ſuffice,* or *be content; ſpeak no more unto me of this matter.* Then the promiſe which God maketh unto *Moſes*, that he ſhould *ſee the land* of *Canaan*, though *not poſſeſſe it.*

Firſt, for the prayer of *Moſes*, ſet down in theſe words, *I pray thee let me go over, and ſee the good land*, &c.

Here *Moſes* prayeth like one of us, who are always craving, but never have reſpect to the will of God, to ſay, *Thy will be done. Chriſt* hath not taught us to ask *our daily bread*, before he taught us to ſay, *Thy will be done*: and therefore *Chriſt*, when he went to pray, after he
Mat. 14, 35, 36. had prayed that *if it were poſſible that hour might paſſe from him*; yet afterward, remembring how he had taught his Diſciples before, returned again, and ſaid, *Nevertheleſſe, not that I will, but that thou wilt, be done.* And our prayer made after this ſort is the cauſe many times why we are

are not heard: therefore let us hereafter learn in our prayers to pray that God's will may be done.

What is this *mountain Lebanon*? ſurely *Moſes* meaneth the place where the Temple ſhould be built, and God honoured: for after that *Joſhua* had quietly poſſeſſed the land of *Canaan*, he onely builded a Ta- *Joſh. 18. 1.*
bernacle, wherein to call upon the Lord.....

Now it followeth in the Text, *But the Lord was angry with me for your ſakes, and would not hear me*, &c.

So ſoon as *Moſes* changed his prayer, God turneth from him, and will not hear him: ſo ſoon we make God to forſake us, if we doe not according to his will. *Moſes* ſheweth the cauſe why God would not hear him: although he were a great man, and in high authority, yet he is not aſhamed to confeſſe his fault, which he might have kept ſecret if he would; for the people knew not that he had ſinned, becauſe the ſin which he committed was not open, but ſecret; yea it was but a little repining, as *Numbers* 11. 11, &c. and therefore *Moſes* might have *Num. 11. 11,* kept it from them: but becauſe he would not juſtifie himſelf, he &c.
telleth them that *the Lord was angry with him*; and becauſe he would *Exod. 5.*
not have the people to juſtifie themſelves, he telleth them it is *for their ſakes.* Thus when *Moſes* changeth his prayer, God will no longer hear him. So we ſee that where ſin is, there prayer is not effectuall: ſo that if we will hope to receive by prayer any thing at God's hands, we muſt firſt remove and take away the cauſe of our hinderance, (which is ſin) before we can receive the thing we pray for. For here we ſee that prayer, which before pacified the wrath of God, which healed *Miriam* be- *Num. 14. 19.*
ing ſtricken with leproſie, which raiſed the widow's ſon from death to *1 King. 17.*
life, by which *David* obtained victory, which brought down fire from *21, 22.*
heaven to conſume the ſacrifice of *Elijah*, which brought *Jeremiah* out of *1 King. 18.*
priſon, and *Jonah* out of the fiſhe's belly, and made the Sun to ſtand *Jon. 2.*
ſtill, and the rain to fall from Heaven, and triumphed over all, is here by *Joſ. 10.*
a little ſin quite overthrown, even like a great Monarch poiſoned with *1 King. 18.*
a little ſpider.

But the Lord was angry with me for your ſake, and would not hear me. God, when *Moſes* had prayed, did not grant his requeſt, but was angry with him: but leſt *Moſes* ſhould be quite diſcouraged, he ſtraightways mitigated his anger, and biddeth him *be content, and ſpeak no more unto him of that matter.* God doth not bid him that he ſhould not pray any more unto him, but that he ſhould pray no more for that thing. Firſt, God biddeth him to *be content*; as if he ſhould have ſaid, Although thou mayeſt not enter into the land, yet I will content thee otherways. Thus God would have us, in what eſtate ſoever we be, to be content with our calling, for it is his appointment. And ſeeing he hath enough to content us all, therefore we ſhould not murmur nor grudge one at another, but be thankfull unto him, becauſe it is his good

will

will and pleaſure it ſhould be ſo. And ſurely *Moſes* would, and was willing that the Jews ſhould, profit by his doctrine, for he hath ſet it down in
Num. 22.12, 24.& 27.13. *Deut.* 32. 49, 50. the 20. of *Numbers* twice, and in the 27. 13. in *Deut.* 32. 49. and in this place, all to the intent to ſhew that God is able to content all. He is not like to *Iſaac*, who, when he had bleſſed one of his ſons, could not
Geneſ. 27.33. bleſſe the other: but he, when he had bleſſed the poor, bleſſed the hungry; and when he had bleſſed the hungry, he bleſſed them that wept; when he had bleſſed them that wept, he bleſſed them that were reviled and
Pſal. 136. ſuffered for *Chriſt*'s ſake. There is no end of bleſſing, *becauſe his mercie endureth for ever.* God is ſo mercifull, that though we are not able to pray aright, yet he conſidereth our prayers, and turneth all to the beſt for our good; not granting our requeſts many times, but a better thing then we do deſire of him. As when *David* prayed that the child gotten in adultery might live, God heard him, and did conſider of it, yet did not grant his requeſt, but a better thing; that was, that his ſon *Solomon* ſhould reign after him. And when our Saviour *Chriſt* prayed that that hour might paſſe over him, God heard him, and did conſider it, yet did not grant his requeſt, but a better thing; that his death ſhould take away the ſins of the world. And here in this place, where *Moſes* prayeth, God heareth his prayer, and doth conſider of it, yet doth not grant his requeſt, but a better thing; that is, that he ſhall go into the heavenly *Canaan*. Thus we ſee that God is ſo mercifull, that he can ſcarce puniſh ſinners; he is ſo loving, that often he giveth us better things then we can deſire: who then will offend ſo mercifull and loving a Father? Let us, ſeeing God is ſo mercifull unto us, take heed that we abuſe not his mercies, leſt in ſo doing we provoke him unto judgement.

Now God hath told *Moſes* that he ſhall not go into the land, he beginneth to teach him how he ſhall doe to ſee it, and *biddeth him go up into the top of Piſgah, and caſt his eyes Eaſtward, and Weſtward, and Northward, and Southward, and behold it*, &c.

Note. As a bird ſtayed with a little ſtring, or a ſtrong man in ſwimming held back by a ſmall twig; ſo a little ſin ſtayeth this great Captain, that he cannot come within the land of *Canaan*. Firſt, God is angry with him, and envies him altogether, as though he were not worthy ſo much
Note. as to goe up to the Mount. Thus we may ſee how one of the leaſt ſins is able to turn from us all the goodneſſe and all the favour which God beareth to us. After, God commands *Moſes* to goe up to the Mount. Here *Moſes* obeyeth God's commandement: but if he had been like many a murmuring man, he would have denied to goe up to the Mount, ſaying, What banquet is this to me, but a dainty diſh ſet before one forbidden to eat? But *Moſes* had rather die then anger the Lord again, when he had bid him *be content*. This we may learn of *Moſes*, to be content with our calling whether we have little or much: for God contented *Moſes* as well with the

the ſight of *Canaan*, as thoſe who poſſeſſed it. So when God hath not ordained us to ſee great ſubſtance, as he hath ſome of our brethren; yet becauſe we ſhould not be diſcontent, he will give us as much pleaſure at the ſight of them in others, as though we our ſelves enjoyed them. So God contenteth *Moſes*, and he contenteth *Joſhua*: for as *Joſhua* came into the Land as *Moſes* could not, ſo *Moſes* ſaw it as *Joſhua* could not. So, I ſay, God contenteth all, that *Joſhua* ſhould not envie *Moſes*, nor *Moſes* envie *Joſhua*. And this was the great power of God, that although *Moſes* were very old, yet was his eye-ſight moſt perfect; inſomuch that he could ſee farther then any of his company: for being *upon the Mount, he ſaw all the Land of Gilead unto Dan, and all Nepthali, and the Land of Ephraim and Manaſſes, and all the Land of Juda unto the uttermoſt Sea*, &c. The like to this did never any ſee being of the age of *Moſes*, who was one hundred and twenty years old. Many things might *Moſes* have objected, which might have hindred him from going up the Mount: for ſurely it muſt needs be a grief to him, when he conſidered that great pain which he had taken in bringing them through the wilderneſſe, and conducting them forty years together, and now, when he had no farther to go, but even over *Jordan*, to be taken away then, and another, which never took any pains, poſſeſſe all his labours; this, I ſay, muſt be a great and intolerable thing to fleſh and bloud: for when one hath laid a foundation, and another comes and builds upon it, ſurely he will think himſelf hardly dealt withall. Or if one have drawn a picture, head and face, and all ſaving the legs, if one come and draw the legs, and ſo take his labours, he would hardly take it well. You know how they which were hired and wrought all the day long, becauſe they had not more then thoſe which began the laſt hour, murmured againſt the Maſter of the Houſe: Such is our nature, and yet notwithſtanding all this *Moſes* is content. He knoweth that God doth him no wrong, but is juſt and mercifull alſo. He bleſſeth all alike, as *Jacob*'s children were bleſſed.

Deut. 34. 1, 2, 3.

Matth. 20. 12.

Gen. 49.

Moſes, ſo long as he was upon the plain ground, could not ſee the type of heaven: but when he was upon the Mount, he ſaw it before he came to heaven it ſelf. So let us even now ſcale the Mount as *Moſes* did, that we may ſee and conſider theſe joys. Which thing ſhall ſerve to reclaim our hearts from earthly matters. As *Peter* went up the Mount to ſee *Chriſt*'s glory, and *Moſes* went up the Mount to ſee the Land of promiſe: ſo let us aſcend from theſe earthly things, to the contemplation of heavenly. This ſhould be our journey, till we come up to heaven it ſelf, to climbe the hill: for we are low men of ſtature, like *Zaccheus*, who cannot ſee *Chriſt* before we be lifted from the earth; ſo that if we will ever poſſeſſe heaven, we muſt pluck our hearts from the earth, and then ſhall we ſee God

Climb the mount, if thou wilt ſee *Canaan*.

nearer then we can poſſibly if we keep our mind upon earthly matters. God ſheweth himſelf to ſome nearer, to ſome farther off, and to ſome in Parables: as the Prophets ſaw God nearer then the Patriarchs, and the Apoſtles nearer then the Prophets. As to *Abraham* he ſaid, *In thy ſeed*, &c. *Iſaiah* came nearer, and ſaid, *Unto us a Child is born*, &c. *John* yet came more near, and ſaid, *Behold the Lamb of God.*

*Gen.*12.&c. *Iſa.*9.6. *Joh.*1.36.

Get thee up into the top of Piſgah, and lift up thine eies Weſtward, and Northward, and Southward, and Eaſtward, and behold it with thine eies; for thou ſhalt not go over this Jordan.

Now *Moſes* is in his proſpect, as *David* was in his Tower. Here he muſt prepare himſelf to die, while he is looking upon the land which ſo long he hath been in coming to. Who would not have grieved at this, that, after ſo long as fortie years travel in hope to poſſeſs it, he ſhould now in the end be content with a ſight of it, and ſo vaniſh away? Yet *Moſes* (for all this) murmureth not, but like *Job* taketh it patiently. And as he was upon the Mount where God vaniſhed, ſo here he is upon the Mount and vaniſheth away himſelf; as it appeareth *Deut.* 34. 6. *No man knoweth his tombe*, nor which way he is gone, leſt the Jews ſhould have worſhipped his Reliques, as the Papiſts do theirs. So good Rulers are taken away in a time when death is leaſt ſuſpected. As *Lot* was taken away before the people of *Sodom* knew, as is ſhewed *Gen.* 19. 10. So we ſee that when our time is come, and our glaſſe run out, that neither our riches, nor our wits, nor our friends, nor any thing that we have in this world, can carry us any farther. No, no more then *Moſes* could goe over this *Jordan.*

But charge Joſhua, and incourage him, and imbolden him: for he ſhall go before this people, and he ſhall divide for inheritance unto them the Land which thou ſhalt ſee.

Now *Moſes* fainteth, here cometh *Joſhua*, a figure of *Chriſt*, who leadeth the people into *Canaan*, as *Chriſt* doth lead them into heaven. *Moſes* is no ſooner dead, but God chuſeth another Captain to goe in and out before his people. And now God chuſeth a Governour, ſee what a man he chuſeth. O would that God might have the chuſing ſtill! for then all Governours ſhould be ſuch as *Joſhua*: for ſuch is our corruption, that if we chuſe our ſelves, we ſtill chuſe ſuch as God would not have choſen; and therefore we had need to pray to the Lord God as *Moſes* did, that he would *appoint a man which may go in and out before us, that we be not as ſheep without a ſhepherd.*

*Num.*27. *Num.*27.16.

But charge Joſhua, incourage him, and imbolden him. God would not have *Moſes* to incourage *Joſhua* in words onely, but in deeds too: and therefore *Moſes* giveth him all the glory he can, as *John* gave it unto *Chriſt.*

Charge Joſhua, incourage him, and imbolden him. Here God would have *Joſhua* incouraged with all the incouragement that may be, as though

though he could never be incouraged enough. He had incouraged him before, as in the 21. verſe, *And I charged Joſhua the ſame time*, &c. And in the 27. of *Numbers*, *Moſes ſetteth him before Eleazar the Prieſt, and he put his hand upon him, and gave him a charge*, &c. And in *Deut.* 31. 23. God bids him, *Be ſtrong, and of a good courage.* And in *Joſh.* 1. 5. God tells him, *That there ſhall not be a man able to withſtand him all the days of his life: for he will be with him, and never leave him nor forſake him.* And again in the ninth verſe he ſaith, *Have not I commanded thee not to fear? for I will be with thee whitherſoever thou goeſt.* And in the 31. of *Deut.* v. 7. when *Moſes* prepared himſelf to die, he called *Joſhua*, and bids him *Be ſtrong, and of a good courage.* And in the 8. of *Joſhua* verſ. 1. the Lord biddeth him, *not to fear* When his enemies came upon him. Thus is *Joſhua* incouraged of all: and thus ſhould *Joſhua* be incouraged ſtill. But who incourageth *Joſhua* ſo? Nay, where is that he that doth not diſcourage *Joſhua?* Now *Joſhua* is contemned and ſcorned of the vileſt. And is this to incourage him? No, *Joſhua* had need of better incouragement then this: elſe *Joſhua*, and all the *Joſhua's* in this Land, will faint, and ſo ſhall the people be left without a guide to go in and out before them, and then ſhall they be ready and a fit prey for the Wolf. Well, we ſee that *Joſhua* here is better incouraged: and it is not without a cauſe that God would have *Joſhua* thus incouraged: for if he had an ear at every man's mouth, he would rather wiſh to die with *Moſes* upon the mount, then take in hand to bring ſuch wicked *Cains* into the Land of *Canaan.* That which old *Jethro* taught *Moſes*, (that a Governour had need to be a man of courage,) here he findeth truth: for nothing more hurteth juſtice then fear. Therefore a Magiſtrate had need to be ſuch a one as ſhall not fear the face of any whatſoever: which cauſed *Moſes* to ſpeak ſo often to *Joſhua*, bidding him to be of good courage. And to that end God commandeth *Moſes* again and again to encourage him, uſing theſe three words, *Charge, Encourage, and Imbolden him*: as the Cock crowed thrice, that if *Peter* were aſleep the firſt and the ſecond time, yet he might at laſt awake him.

*Deut.*3.21. *Num.*27.22. *Deut.*31.23. *Joſh.* 1.5,6, 7,8,9,10. *Deut.*31.7. *Joſh.*8.1. Note. Courage in Magiſtrates.

Now it reſteth that I ſhould incourage *Joſhua* which ſucceedeth me. But how ſhall I begin to incourage him? or where ſhould I begin? Shall I tell him, that he ſhall live now at eaſe and in ſecurity? No. How ſhall I incourage *Joſhua?* Shall I tell him you will love him, and follow him, and that he ſhall find you willing and forward in every good action? If I promiſe it, ſhall I not lie? If I become bounden for you, ſhall I not forfeit? I fear yes. Why, how then ſhould I incourage *Joſhua?* ſhall I tell him, all will ſpeak well of him? or ſhall I tell him, none will ſlander him? No. For if he be as righteous as *Chriſt*, yet ſome of the Scribes and Phariſees will ſeek to perſecute him. If he will live in quietneſſe, he muſt not utter all the counſell of

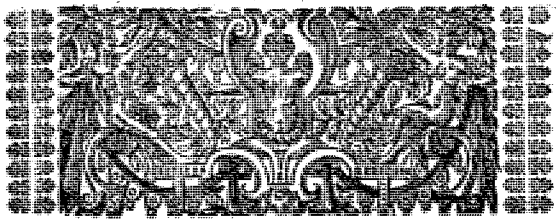
This Sermon was his farewell.

God, though God command him. Nor muſt he reprove ſome ſins, for then he ſhall be thought to bear envie againſt ſome perſons. Nor muſt he keep company with the Godly, for then he ſhall be accounted a partaker. Nor muſt he deny the company of the wicked, for then he ſhall be accounted a Preciſian, a Puritan, and I know not what. But thou wilt ſay, What then? is there no comfort for *Joſhua*? I anſwer, Yes; and that is, it may be after ſome three or four years labour and travell, he ſhall win ſome two or three unto *Chriſt*, which ſhall extinguiſh all grief: for God will one day reward him for his labour, and glorifie him in heaven. But if *Joſhua* ſhould be in trouble, as he cannot almoſt otherwiſe chuſe if he keep a good conſcience, and reprove the mighty under his charge, then he ſhall ſee moſt of the great ones will quite forſake him, which now ſeem to favour him; and then will ſee him perſecuted like *Chriſt*, and ſtand afar off like *Pilate*, and waſh their hands, as though they were innocent, when it is in their power and authority to amend it.

If he ſtand out like a valiant ſouldier and prevail, then all will draw unto him: But if he faint for lack of ſtrength, although he weep like *Peter*, yet none will pity him. Therefore ſtand you to him both in proſperity and adverſity. Love him and obey him in all righteouſneſſe, as the Jews did their *Joſhua*: and here I deliver you unto him; and with my love, leave and good will, I give him my poſſeſſion, my labour, and my twelve months travels. And here, becauſe I would not keep you over-long, like as *Joſhua* kept the people before his death, with an exhortation to fear God, or as one friend holdeth another by the hand being loth to part, I will make an end, beſeeching you, as *Joſhua* beſought the people of *Iſrael*, that you will henceforward fear the Lord, and ſerve him in truth, and put away all envie and ungodlineſſe: that it may not be ſaid, they have *returned with the Dog to his vomit, or with the Swine to the puddle*; but that you may go on forward in all goodneſs, ſerving the Lord in ſpirit and in truth. Then ſhall the God of heaven bleſſe and proſper you in all temporall graces, and in the end glorifie you in the Kingdom of Heaven. To the which the Lord for his mercie's ſake bring you all. *Amen.*

This was the laſt Sermon that Henry Smith *made at* St. Clement Danes.

THE



THE DIALOGUE BETWEEN *PAUL* and KING *AGRIPPA.*

Acts 26. 27, &c.

O King Agrippa, believeſt thou the Prophets? I know that thou believeſt.

Then Agrippa ſaid unto Paul, Almoſt thou perſwadeſt me to become a Chriſtian.

Then Paul ſaid, I would to God that not onely thou, but alſo all that hear me this day, were both almoſt and altogether ſuch as I am, except theſe Bonds.

IN this Dialogue between *Agrippa* the King, and *Paul* the Apoſtle, firſt you ſhall hear what *Paul* ſaith; then you ſhall hear what *Agrippa* anſwers; after you ſhall hear what *Paul* replies. In *Agrippa* you ſhall hear what we are; in *Paul* you ſhall ſee what we ſhould be: for the King ſhews that he is *almoſt a Chriſtian*, and the Apoſtle ſhews that he ſhould be *altogether* a Chriſtian. This is the ſumme of their Diſcourſe. Firſt, *Paul* begins and ſpeaks, as though he would teach us a way to win ſinners: every word is a motive, and ſhews that he that fiſheth for ſouls had need to have many nets, and obſerve time, and place, and calling, and fit all words before in his mind, leſt he loſe his bait. For unleſſe he ſeek the vantage, and get the upper ground of

Acts 19. 16. *Gen.* 33. 3.

sin, before he encounter, it is liker to give him the foil, as the Devils did to the Exorcists, then to be driven out by him. Therefore as *Jacob* came to *Esau* with seven courtesies, to prepare his heart, and turn his wrath, before they met together; so *Paul* useth (as it were) three preambles before he imbraceth this King.

First, with a reverent title, *O King Agrippa.* Secondly, with a profitable question, *Dost thou believe the Prophets?* Thirdly, with a favourable prevention, *I know that thou believest.* With these three congees he closes so with King *Agrippa*, that he could not start out of his circle: the holy Spirit so placed every word when he meant to doe good, that it was not possible to correct them: so they hit in their speeches which have that prompter, and seek not themselves, but would fain speak that which might touch the heart, and win the hearer to God. *O King Agrippa*, &c. I note here a question and an objection, as though he were Opponent and Respondent too; for he asks the question, and answers himself. *O King, dost thou believe?* Now *Agrippa* should say, Yea, or No, and *Paul* takes the word out of his mouth; lest he should say, No, he answers for him, *I know thou believest.* That is his preparative to *Agrippa*, before he come with that hard lesson *to be a Christian altogether.* Before, *Paul* had to deal with *Festus*, the President of *Cæsarea*, which came now from the idolatrous Gentiles, an obstinate, brutish and barbarous man; which, because he savoured not the things of God, but flesh and bloud, thought that *Paul* was *beside himself* when he spake of *Christ*, and said, that *too much learning had made him mad*: as some giddy spirits think now, that they which are zealouser then themselves know not what they say or doe, and impute all the Troubles of the Realm, and the Invasion of the *Spaniards*, unto the preaching of the Word, and to the Fasts and Prayers that were exercised about that time; like *Achab*, which said that the Prophet troubled *Israel*, when he himself was the cause of all their plagues. What will not dogs spue out when they are set to vomit? When *Paul* saw such a brutish President, he turned his speech from him to *Agrippa*, in whom he did see better tokens of faith; thinking to kindle the sparks which he saw in him, thus boldly he sets upon him, *O King Agrippa, believest thou the Prophets?* As if he should say, If thou believest the Prophets, it is easie for thee to believe that which I teach out of the Prophets: for all that I speak of this *Jesus* is written in the Prophets, and fulfill'd in *Christ*. Look upon the Prophets, and look upon him; there thou shalt see all that I say: that it is no report of mine, but that which I have received from good witnesses, and thou mayest hear it of the same, if thou do but read the Prophets. Therefore before other questions he asks, *Dost thou believe the Prophets?* Like a wise Schoolmaster, which examines his Scholar before he begins to teach him, to know what he hath learned already, and how he understandeth, that he may go forward with him: So *Paul* examines this

this King, when he intended to make him a Scholar of *Christ*; he asked him what he hath learned already, before he teaches him farther; and posing him, he begins at the foundation, which is *Faith*, saying, Tell me, *dost thou believe the Prophets?* Yet if we should ask some of you, before ye come to the Lord's Table, Do ye believe the Scriptures? Do ye know *Christ?* Can ye give a reason of your Faith? you will think your selves much disgraced to be Catechized as this King was. We must not ask you with *Paul, Do you believe?* but say with *Paul, We know that ye believe*, before we ask you. Is this like the Child which *Christ* set in the midst of his Disciples, and said, *That whosoever received the Kingdom of heaven, he should receive it as a Child?* that is, he should humble himself, and take correction, and learn like a child; for Heaven-gate is low, and he must stoop that goes in at it. The Souldiers and Publicans and Harlots had such remorse, that they came to *John* before they were baptized, *confessing their sins, and asked, Master, what shall we doe?* They were not ashamed to acknowledge both their sins and their ignorance: which made *John* wonder, and ask *who had taught them*, as though this should be a strange thing in time to come; and so it is. If ye be not like Publicans, when will ye be like Christians? They confessed before they were baptized: but we must think that you know, though you know that we think wrong; we must take you for religious, though we know we take you amisse. Shame of face was ordained for sin, but shame is turned from sin to righteousnesse; for they which are ashamed of no evil, are ashamed of any good: this is a bashfull Devil.

Now when *Paul* had asked him, he answered himself; *Dost thou believe? I know thou believest.* He asked *Agrippa* whether he believed, and saith, he knoweth that he doth believe. What need he ask that which he knows?

Here you may see that we have need to suspect our judgement, when we conceive not the cause why they which are wiser and holier then our selves doe thus or thus, speak thus or thus. Let us remember that the spirituall man judgeth all, and is judged of none, because no man knoweth the counsels of the Spirit but he which hath it. Wise men have large exceptions, and it becomes us to construe their sayings and doings better then others shall construe ours. As the Disciples reverenced many sayings of *Christ*, when they knew not his meaning: so we should rather think that we knew not the reason, then that they speak without reason. *Christ* did know that *Peter* loved him; yet that he might get a confession of him, and instruct him farther, he did ask him that which he knew: so *Paul*, catechizing *Agrippa*, doth ask him that which he knew, to teach him that which he knew not. But why doth *Paul* say flatly, that he knows that which no man thought of this King before? Either because that he did perceive that

Agrippa

Agrippa did believe in part, and therefore he rejoyced, like the father to see the son coming towards him: so he meets him in the way, and imbraceth him as it were with this commendation, *I know that thou believeſt*; that is, I know thou haſt a kind of Faith, and believeſt that the Prophets ſaid truly, as many of the Gentiles did, though thou canſt not apply it unto thy ſelf: ſo to bring him from faith to faith, from knowledg to knowledg, from love to love, he commends thoſe ſparks in him which deſerved not to be called faith, but almoſt faith, as *Agrippa* ſaith. Or elſe he ſaith, *I know thou believeſt*, becauſe he would have him believe. Therefore he prevents him, and anſwers for him, leſt *Agrippa* ſhould goe back, and miſlike with his boldneſſe, and ſay, No, *I believe not the Prophets*; as it is like he would have ſaid, if *Paul* had not ſpoken mildly to him: therefore he begs the queſtion, and anſwers him, *I know thou believeſt*. As when we will make a man our friend, and willing to doe us a pleaſure, we ſpeak as though he were willing already, and that we made no doubt of him. *Doſt thou believe?* yea *I know thou believeſt*. And yet it was but *almoſt believe*, as *Agrippa* confeſt himſelf. But if he had not believed, this was the way to make him believe: for this makes many zealous, to be counted zealous; and many ſtudious, valiant and bountifull, to have a name of more then is in them. As, if ye mark, ye ſhall ſee generally, to ſpeak well of a man, rather then evill, doth ſtir him to vertue, and incourage him in the vertue: for no man is ſo humble, but he leans to fame; and a good report doth tickle and pleaſe him which deſerves it, and him which deſerves it not. Therefore *Paul*, which knew by long experience what bait was beſt to catch ſouls, when he caſt forth ſuch a ſtrange queſtion, anticipates the anſwer, leſt *Agrippa* ſhould anſwer otherwiſe then he would have him: he will not truſt him with ſuch a queſtion, but ſpeaks for him, *I know that thou believeſt*. *Solomon* ſaith that *he is wiſe who winneth ſouls*, *Prov.* 11. 30. And ſo you may ſee in this example: here zeal and diſcretion were met together; the Dove's ſimplicity and the Serpent's policy kiſſe each other, to win one ſoul to God. What ſtudy *Paul* took, and how he beat his brains, and picked his words, to win a King to Religion! becauſe many turn with *their* head. He doth not ſo much flatter *Agrippa*, as he perſwades him to doe that which he ſaith he doeth. That was *Paul*'s drift, to draw him, as it were, with the cords of joy, and make him confeſs *Chriſt* before he was aware, that ſo he might get more and more of him: even as *Nathan* made *David* by a ſleight to confeſs againſt himſelf, and repent his adultery, whenas it is like that plain and blunt ſpeeches would have done more hurt then good. This is the ſubtlety of wiſedom (as I term it) which *Solomon* intended, when ſhe ſaith, *I Wiſedom dwell with Prudence*, *Prov.* 8. 12. where Prudence ſignifieth Chriſtian policy, which *Chriſt* commends when he ſaith, *Be wiſe like Serpents*, *Matth.* 10. 16. This you have as a pat-

a pattern before you; they which convert ſouls to God may ſee how *Paul* encounters with *Agrippa*: whereby no doubt the holy Ghoſt would have us learn how to gratulate our brethren in their ſmall beginnings, and praiſe the mite which comes from them that have learned but a while, and take hold of ſuch as are coming forward, and draw them farther with all the ſigns of love, and not diſdain thoſe which come at the laſt hour to the Vineyard, though we our ſelves have laboured ſince the morning. *For he which is firſt, may be laſt; and he which ſeemed laſt, may be firſt.* Therefore let no man inſult beyond the liſts of humility; as many make themſelves unprofitable ſervants, by counting themſelves more profitable then others. It is a fault among the beſt, which are like *Aaron* and *Miriam*, a little proud of the Spirit, and contemn them which are ſo ignorant as *Agrippa*, whom *Paul* bears in his arms, like the loſt ſheep to the fold again.

Now *Paul* had ſpoken, *Agrippa* anſwers; *Almoſt thou perſwadeſt me to become a Chriſtian.* Where as ye may ſee how *Paul*'s ſpeech wrought with him, that he was almoſt converted with a word, when it was ſpoken in wiſedome and love; ſo what power is in one Sermon, if ye hear attentively. *Agrippa* was an heathen even now, and worſhipped Idols, and never heard a Preacher before; yet one Sermon made him *almoſt a Chriſtian*. As *Luke* ſaith of *Stephen*, when he diſputed againſt the *Cyrenians*, *Acts* 6. 10. *they could not reſiſt the wiſedom and the ſpirit by which he ſpake*: ſo *Agrippa* could not reſiſt the wiſedom and the ſpirit by which *Paul* ſpake, but was ſo fettered with the holy chain, that as *Paul* was captive to *Feſtus*, ſo *Agrippa* was captive to *Paul*; the Word had him in bands like a priſoner, and made him confeſſe againſt himſelf before *Feſtus*, that he was *almoſt a Chriſtian*. For *Paul*'s ſpeech was to the amaze of that obſtinate Preſident, and wonder of all that ſtood by, to ſee a King, an heathen and an Idolater, which ſate to judge, to be ſo changed with a word of a captive from his opinion, whom they thought all the words in God's Book could not alter, if *Paul* and *Chriſt* had ſpoken to him all his life. Then it was verified which before was propheſied, *They ſhall bind Kings in Chains, and Nobles in fetters of Iron*, *Pſal.* 149. 8. O the majeſty and force of the Word! when faith doth kindle it, and zeal doth utter it, it flies like the ſtone out of *David*'s ſling, and ſtrikes ſin and ſinners both together at the heart.

This *Paul* did in Bonds: when he was bound, he was ſtronger then they that bound him; when he was a captive, he was freer then they which kept him; and when his Judges examined him, he examined them, and made them free which were bound to Satan, before he was free from them. Send for *Paul* out of Priſon to inſtruct *Agrippa*, and he is in bonds which ſhould convert. O that ſuch Doctours

might preach unto the Romish Princes of *Europe*! O that the Kings that honour yet the most Antichristian Beast would hear like this King! But they have some *Amasiah's*, which have an eye to *Amos*, that he cannot speak in the Court. *Amos* 7.12, 13. *Go, thou Seer, flie into the Land of Judæa, propheſie to the Lambs, and keep sheep: Speak no more at Bethel, for this is the King's Chappell, and the King's Court.* A goodly reason why none but flatterers should preach to Princes, because it is the *King's Court*. Should not Kings hear the truth as well as others? Must not *Bethel* hear of salvation as well as *Judah*, because *Amasiah* doth fear his fall, left *Amos* get his honour from him? When will he convert *Agrippa*, which will not preach in bonds nor in liberty? Happy *Agrippa*, not by the name of a King, but by the name of a Christian! Happy *Agrippa*, not by the presents which thou receivedst of *Festus*, but by the words which thou heardst of *Paul*. Thou cameſt to see, but God brought thee to hear: thy intent was to gratulate *Festus*, but now thou mayst gratulate *Paul*! The Captive is better to thee then the President: for *Festus* hath shewed thee but his pomp, but *Paul* hath shewed thee his Saviour, and perswaded thee to become a Christian.

Almost, saith *Agrippa*; but not *altogether*. Here you may see your pittance, how you measure God with *almost*, and serve him by halves, which hath given all; like *Ananias*, which brought a part, and kept a part behind.

This is our worship of God: though we will not say for shame with *Agrippa*, that we are but *almost Christians*; yet we are not *almost*, when we would be counted *altogether*. We goe before him in hypocriſie, and come behind him in modeſtie: for *Agrippa* would not shew more then he had, to be counted better then he was. Though *altogether* had been as ready as *almost*, as it is to us; yet when *almost* was all, he said *almost*, not *altogether*. It seems that the flax began to smoak, though it did not burn. The first temper is cold, the next is luke-warm, the last is hot. *Almost* is first, and *altogether* is last: and many come between, before we can go from one to another. *Agrippa* confesseth that *almost* is all, and here he staies to hear what *Paul* will say to instruct him farther. *Paul, thou hast perswaded me almost to become a Christian.* It is like the faint confeſſion of him that wept, and said, *I believe, Lord, help my unbelief*: I am a Christian, teach me to be a Christian. Therefore they which descant upon his name do note, that *Agrippa* is as much as *Ægre pario*, which signifies him which hardly labourech, and brings forth with pain, as *Agrippa* did. *Nabal is his name, (saith Abigail) and folly is with him.* So *Agrippa* is his name, and difficultie is with him: for hard and scarce was his conception; in stead of a Christian, he brought forth *almost a Christian*.

Shall we now behold our face in *Agrippa's* glasse, whether we be *altogether*, like *Paul*, or *almost*, like *Agrippa*, or like *Festus*, not at all? Christians

Christians or no Christians, or what kind of Christians are we? There be many degrees upon earth, but this is the highest degree: there be many names of honour, but this is the honourableſt name: there be many professions of men, but this is the best profession, to be a Christian; that is, the Son of God, the fellow of Angels, the heir of Heaven. Yet whether we should be Christians, or Christians *almost*, or Christians *altogether*, is a question which troubleth every man; and when *altogether* is approved for beſt, yet we chuse *almost* before it.

There is something always behind, like the eye which looked to *Sodom*. As an Owl peeps at the Sun out of a Barn, but dares not come to it: so we peep at Religion, and will not come near it, but stand aloof off pinking and winking, as though we were more afraid of God then the Devil. For self-love, and regard of persons, and fear of laws, and sway of time, more are afraid to be too holy, then to be prophane, because holineſſe is worse intreated then prophaneneſſe.

Go away and sin no more, because thou art healed. Nay, Go away and sin again, because thou art healed. As *Naaman* intreated for one sin, that he might stand before the Idol when his Lord leaned upon his shoulder: so this sin and that sin will not let us paſſe the compaſſe of *almost*, left we should have a perfect reward. God would have nothing so perfect as a Christian; for whom he hath given his wel-beloved Son, his Spirit, his Law, and his Prophets, *that the man of God may be perfect*, as *Paul* saith. Yet every thing grows till it be perfect. The Builder builds till it be an house; the Tailor seweth till it be a garment; the Painter paints till it be a picture: onely the Christian leaves off before he attain to be a Christian, and makes a full period at *almost*.

That which God would have to be perfecteſt of all, men had rather have unperfect then perfect, half then all: a little wealth, a little rest, a little honour, and a little pleasure, seems nothing; but a little faith is enough, although it be never so small a mite. We have a weight for all kind of metals, a touchstone for gold, a measure for grain, and we will not take one jot leſſe then measure of any man; onely we cut God of his weight and measure, and weigh our service in half balances: This I will doe, and this I will not doe: God shall have one part, and the world shall have another part, and the fleſh shall have another part, and the Devill shall have another part. Thus we have brought God to his stint: ask while he will, he shall have no more but *almost*; *almost zealous*, *almost faithfull*, *almost righteous*; as though *almost* were better then *altogether*, that is, the counterfeit then the truth, the shadow then the body. *Paul* saith, that the *Athenians were too religious* in worshipping an Idol, *Acts* 17. 22. But where doth *Paul* find that exceſſe in worshipping God? We are not too diligent, but too negligent where we should be

diligent. *James*, speaking of our sins, calls them *the superfluity of our maliciousnesse*; whereby he sheweth, that though our wickednesse be a superfluous and vain thing, yet it overfloweth, and exceedeth the banks. But *Christ*, speaking of his Disciples progresse in righteousnesse, calls them all by this name, *O ye of little faith*, &c. So he may say, *of little love, of little zeal*, &c. For all our vertues are little ones, and the waters of life are at such an ebbe, that the least temptation may wade over them and not be drowned. *God hath a controversie with us*, as he had with *Israel*: and this is it; We were born when wisedome cried in the streets, and yet she may call us fools, and say, *How long wilt thou hate knowledge? Prov.* 1. 22. *For what could God doe more unto his Vineyard, that he hath not done?* Thirty years we have been dressing, and pruning, and waterings, and yet what is in *Jerusalem* more then in *Samaria*? in the vineyard, then in the mountains, which were never tilled nor dressed? How long shall he dresse a barren fig-tree, which is dead at the root? Our Church is in a Consumption, her heads are sick, her members weak, her Physicians fearfull: from little to little our zeal is come to the last gasp, ready to take her leave of all, because she sees not that we love Religion, but chase it from us. Her enemies are placed above her; she grows amongst thorns; she is fed with checks; she mourneth in a corner; she speaks in a Reed. Her garments are clipt; her friends dare not defend her from her enemies. What shall I say? we had rather be whole sinners then half Christians. White is counted no colour: so Zeal is counted no vertue. But meer hypocrisie is counted true Christianity; and true Christianity is counted but hypocrisie. Our wealth is in an *Epha*, our zeal is in a *Homer*: our sin like an oak, our faith like a mustard-seed. They which have no religion are counted honest men: for they count it as easie a matter to be a Christian, as to say the Lord's Prayer, the Apostles Creed, the ten Commandments, and to go to the Church: this is Countrey Divinity, this is City Divinity, and, I may say, *S. Clement's* Divinity. He which can swear that the Pope is Antichrist, and that flesh is good on Fridaies, is a Protestant, at least a Christian every inch: he hath zeal, knowledge and Religion in *Folio*. This is the rampier in our days, like a Lion in the passages; *Almost* standeth in the way before we can come to *Altogether*: and they which will go beyond *almost* are counted curious, factious, precise, phantasticall; as though *almost* were more then *altogether*, and *altogether* were not so much as *almost*. *If his righteousnesse exceed the Righteousnesse of the Scribes and Pharisees*, which is but hypocrisie, he shall be punished for his righteousnesse, as if it were a fault: as *Cain* persecuted *Abel*, because his sacrifice was better then his.

Esay 4. 7.

Note.

Our Saviour saith, *Learn of me to be humble, and zealous, and righteous*: but now we must learn of others, and see a crooked pattern before us, lest we go too straight. We may preach like *John*, as in *Matt.* 3. 8. *Bring*

Bring forth fruits: but we may not preach like *Christ*, *Bring forth much fruit*, *John* 15. 5. For that is counted an unreasonable service of God. If we give him the seventh day, the seventh part, the tenths or tithes of our lives, and of our thoughts, and of our speeches, and of our works, it is enough: so we define *altogether*, out of measure. Thus we dodge with God, and draw back from our promise which we made in Baptism, as though he were not worthy of such a goodly creature to have that which he gives. Ever since we were born we have served two Masters. If one foot stand in the Church, the other foot sticketh in the world: If one hand carry fire, the other hand carries water: If one word savour of religion, the next word whatsoever savoureth of pride, or envie, or lust.

How few of our thoughts are consecrated to God? How few of our speeches taste of grace? How few of our works are squared to the Word of God, which should be the line and level of all our thoughts, speeches, and actions? Tell thy sins which thou hast committed since thou didst rise in the morning, and record thy good deeds which thou hast done ever since thou wast born; and the first shall exceed the last. Thou, which saiest thou art a Christian, hast rebelled more since thou roseſt, then thou hast obeyed since thou wert born.

Is this *altogether*, like *Paul*, or, like *Festus*, *not at all*? Now if we be *almost Christians*, let us see what it is to be *almost a Christian*. *Almost* a son, is a bastard: *almost* sweet, is unsavoury: *almost* hot, is luke-warm, which God spueth out of his mouth, *Rev.* 3. 16. So, *almost a Christian*, is not a Christian, but that which God spueth out of his mouth. *A Christian almost* is like a woman which dieth in travel: *almost* she brought forth a son, but that *almost* killed the mother and the son too. *Almost a Christian* is like *Jeroboam*, which said, *It is too far to go to Jerusalem to worship*, and therefore chose rather to worship Calves at home. *Almost a Christian* is like *Micah*, which thought himself religious enough, because he had gotten a Priest into his house. *Almost a Christian* is like the *Ephraimites*, *which could not pronounce Shibboleth, but Sibboleth*. *Almost a Christian* is like *Ananias*, which brought a part, but left a part behind. *Almost a Christian* is like *Eli's* sons, which polled the sacrifices: like the fig-tree, which deceived *Christ* with leaves: like the Virgins, which carried lamps without oil: like the willing unwilling son, which said he would come, and came not. What is it to be born *almost*? If the New man be but born *almost*, he is not born. What is it to be married *almost* unto *Christ*? He which is married but *almost*, is not married. What is it to offer sacrifice *almost*? The sacrifice must be killed or ever it can be sacrificed. He which gives *almost*, gives not, but denieth. He which believeth *almost*, believeth not, but doubteth. Can the door which is but *almost* shut keep out the thief? Can the cup which is but *almost* whole hold any wine? Can the

Almost a Christian.

ſhip which is but *almoſt* ſound keep out water? The Souldier which doth but *almoſt* fight, is a coward. The Phyſician which doth but *almoſt* cure, is but a ſlubberer. The Servant which doth but *almoſt* labour, is a loiterer. I cannot tell what to make of theſe defectives, nor where to place them, nor how to call them, nor unto what to liken them: *They are like unto children which ſit in the market-place, where is mourning and piping, and they neither weep nor dance*, but keep a note between them both; they weep *almoſt*, and dance *almoſt*. Believeſt thou *almoſt*? *Be it unto thee* (ſaith *Chriſt*) *as thou believeſt*. Therefore if thou believeſt, thou ſhalt be ſaved: If thou believeſt *almoſt*, thou ſhalt be ſaved *almoſt*. As when a pardon comes while the thief hangs upon the gallows, he is *almoſt* ſaved, but the pardon doth him no good: ſo he which is *almoſt* a Chriſtian, *almoſt* zealous, *almoſt* righteous, which doth *almoſt* love, *almoſt* believe, ſhall be *almoſt* ſaved; that is, if he had been a Chriſtian *altogether*, he ſhould not be damned. Thus every man is a Chriſtian *almoſt*, before he be a Chriſtian *altogether*.

Now I muſt lead you from *almoſt* to *altogether*; as it were to Chriſtians from the figure of Chriſtians. This is the ſtep which we muſt tread at this time. *I would to God* (ſaith *Paul*) *that thou wert not almoſt, but altogether, as I am.* When he ſaw *Agrippa* coming on, and ſaid *almoſt*, then *Paul* caſt up his lure again: Comeſt thou, *Agrippa*? Come, *Agrippa*; I will not have thee ſtay at *almoſt*, if any thing will bring thee to *altogether*. I did not ask thee whether thou didſt believe the Prophets, that thou mighteſt be a Chriſtian *almoſt*, but a Chriſtian *altogether*. Art thou come thus far? and ſtaieſt thou at *almoſt*? Nay, *Agrippa*, thou muſt take out this leſſon; for there is no meaſure in Chriſtianity. *Come unto me*, (ſaith *Chriſt*;) not, *Come toward me*. Yet he was glad, like the father, to ſee his ſon coming toward him; for it was a ſign that he would come to him: he was comforted with *almoſt*; but he was not ſatisfied without *altogether*. Is this thy offering, *almoſt*? it will not ſerve, *Agrippa*; it is light, it is ſodered, it is crackt; correct it again: for our Maſter ſaith, *Be ye holy as I am holy*; therefore *almoſt* a Chriſtian will not pleaſe him. But if thou be *almoſt* a Chriſtian already, how eaſie is it for thee to be a Chriſtian *altogether*? Therefore come, *Agrippa*, let us go forward to heaven. The ſeed is ſown to grow. Every thing muſt increaſe and multiply. *Almoſt* is thy firſt anſwer, and *altogether* thy laſt. I muſt not take this for an anſwer. Shall I tell *Chriſt*, that *Agrippa* is *almoſt* a Chriſtian? O *Agrippa*, God would have thee hot or cold, as it appeareth *Rev.* 3. 15. Cold to him is as pleaſing as luke-warm: he loved *altogether*, and he will not be loved *almoſt*. Who ſhall have the other half, if God have but *almoſt*? Therefore ſpeak again, good *Agrippa*. Thus he pleadeth unkindneſs with him, like an importunate ſuiter which will not be anſwered: Shall I go with *almoſt*? then thou uſeſt me but hardly, if thou wilt give no more. Thus he ſtands in an argument with him: What ſhall I ſay

I ſay to *Agrippa*, if he will give me but *almoſt*? I will pray for thee till thou comeſt off with all: if I can get no more of *Agrippa*, I will crave more of God. He which hath made thee *almoſt*, can make thee *altogether*.

I would to God, &c. So now he converteth himſelf to prayer. Thus we muſt learn to fiſh for ſouls with praiers, and intreaties, and queſtions. Change the bait, caſt thy lure again, follow the ſiege, purſue the blow, cloſe with ſin, and gather more upon it. At firſt he will call thee enemie, as *Achab* did *Elias*, *Art thou here, mine enemie?* But if thou wilt not bow to him, he will bow unto thee, and hearken what thou ſaiſt, and change his robe, and put on ſack-cloth, and mourn and faſt, and doe all that thou wouldſt have him. A Preacher muſt not look to find them Chriſtians, but make them Chriſtians. Thou ſhalt not finde them converted, becauſe thou comeſt to convert them. If *Paul* will not yield to *Agrippa*, *Agrippa* will yield to *Paul*. But if *Paul* had fallen to *almoſt*, he had never brought *Agrippa* to *altogether*. Therefore they which fiſh for ſouls muſt take *Paul*'s net, and remember what God ſaith to *Jeremie*, 15. 19. *Let them be converted unto thee, but be not thou converted unto them*: for then thou ſhalt never convert them. Signifying, that our conſtancy in goodneſſe ſhall induce others to turn from their wickedneſſe, and make him which is but *almoſt* come to *altogether*. This is the ſubſtance of *Paul*'s reply, that it is not enough to be a Chriſtian *almoſt*, that is, to have a kind of religion, a little knowledge, a little faith, a cold zeal, a flattering holineſs, like the touch of the hem; but we muſt march to perfection, and *doe his will upon earth as it is in heaven*, and contend *to be holy as he is holy*. *This is religion*, (ſaith *James*) *to keep thy ſelf unſpotted*, like a glaſſe which is ſtill wiped. To this end, ſaith *Paul*, 2 *Tim.* 3. 16, 17. *the Scripture doth teach, and reprove, and inſtruct, and comfort, That the man of God might be abſolute.* And *Epheſ.* 1. 4. *To this end we are elected, that we might be holy, and without blame.* And *Rom.* 1. 17. he deſcribes our journey *from faith to faith*, not from faith to diſtruſt. As *David* deſcribes the way of the righteous, *Pſal.* 84. 7. *from virtue to virtue*, as a traveller goes from town to town, till he come to his Inne. What a fooliſh thing were it for the Scribe to ſtay there, when our Lord tells him, *Thou art not far from the Kingdom of heaven*? For therefore *Chriſt* telleth him that he is not far from heaven, to incourage him, leſt he ſhould give over before he come to it. So if ye ſtay at *almoſt*, and repent in ſome ſort, as *Eſau* did when he wept, you may hunt for the bleſſing, as *Eſau* did, and go without it; for God is not mocked: but God is mocked, if colours and ſhews will ſerve.

When God ſaid, *Seek ye my face*; *mine heart anſwered* (ſaid *David*) *I will ſeek thy face*, *Pſal.* 27. 8. So we muſt anſwer the Lord to that which

which he asketh: and not, when he bids us seek his face, seek his back; when he requireth all, give him half. God asks, Art thou a Christian? and thou answerest, O Lord, I am almost a Christian. What niggardly answer is this to him, which deserveth a thousand times more then the best can give? If thy master ask thee, Art thou my servant? wilt thou answer him, I am almost thy servant? If thy Prince ask thee, Art thou my subject? wilt thou answer, I am almost thy subject? If thy father ask thee, Art thou my son? wilt thou answer, I am almost thy son? If thou art but almost his son, then he is but almost thy father. And so it is with God, a son or no son: half a son is a bastard. How dost thou know God to be thy God, but as thou art his servant? How dost thou know God to be thy father, but as thou art his son? By thy love thou shalt know God's love: for according to thy mind towards him, is his mind of thee; whereby thou maiest judge whether he favour thee, or hate thee, and no way else.

God loveth nothing *almost*, therefore he doth not love *almost*. Therefore love as thou maiest be loved, or else thy love is lost. Thou must seek as thou maiest find, or else thy labour is lost. *They shall seek and find me*, (saith God) *because they shall seek with all their hearts*, *Jer.* 29. 13. as though they should not find him though they sought him, unless they sought him with all their hearts.

Naaman is not onely commanded to wash himself in *Jordan*, but to wash himself *seven times*, and then he shall be healed: so, man is not onely commanded to obey God, but to obey him while he lives, and then he shall be saved. *Be faithfull* (saith the Angel) *unto death, and then I will give thee the crown of life*, *Rev.* 2. 10.

When *Saul* was commanded to kill the idolatrous Beasts, he was commanded to kill all: and because he spared some, God rejected him. Yet God hath more mercie on beasts then on sins. Would he have the beasts of sinners die, and their vices live? No, (saith *Christ*) *Make clean within*; that is, leave no filth behind. Whensoever *Christ* cast out one Devil, we reade that he cast out all, even the legion together: so when thou castest out one vice, cast out all; for one is not worthier then another.

The Prophet doth teach us to pour out our sins like water, which leaveth no tast, or colour, or sent behind. There is a whole Old man, and there must be a whole New man. The Old man must change with the New man wisedom for wisedom, love for love, fear for fear; his worldly wisedom for heavenly wisedom, his carnal love for spiritual love, his servile fear for Christian fear, his idle thoughts for holy thoughts, his vain words for wholsom words, his fleshly works for righteous works. This is a Christian *altogether*, as if he were cast in a new mould. As if a Painter would draw a beautiful picture, which should be fairer then all the women in the world, he would mark the speciall

special grace of every one, and make one beautie of all: so we must make up a Christian, and take modestie from him, faith from him, love from him, patience from him, zeal from him, and humilitie from him, untill it be like the image of *Christ*. This is the building of a Christian. First, his foundation is laid, and then his walls, and then his roof, and then a Christian, like *Adam* in Paradise. *God made all things good*: therefore if we be but *almost good*, all things are better then we. *Gen.* 2. *Gen.* 1.

The wicked man speaketh out of the corruption of his fleshly heart: and shall not the righteous speak out of the abundance of his spiritual heart? He which is merrie would be merrier if he knew how; he which is envious would look sterner if he could; he which is proud would go braver if he had it; and all, if we could be worse, we would: but let them amend which look to die. For what kind of man should he be which must bear the image of God, be the Temple of the Holy Ghost, and inherit the Kingdom of heaven? *Who is fit for these things?* saith *Paul*. Nay, who is not unfit for these things? Do you know no enough in riches, nor pleasure, nor sin; and think that you have enough of Religion, before you have any? The good are known, because none but they which are good strive to be better. We are invited to a banquet, and shall we go but half the way unto it? Were it not better that the Fig-tree had born fruit, then leaves? that the Virgins had carried oil, then lamps? So is it not better for us to be vessels of gold that come to the Lord's Table, then like the image in *Daniel*, part of gold, part of silver, part of brasse, part of iron, and part of clay, which was after broken? If the crown did lie in the mid-way, then thou neededst run but half the way: but to shew that there is no reward for them that begin well, all the promises are made to him that *continueth to the end*. Not onely he is cursed which doeth evil, but he which doeth the work of the Lord negligently, or by halves; that is, he which offereth a maimed sacrifice for a sound, almost a Christian for altogether. Therefore *David*, before he praies, summoneth his thoughts, his speeches and actions, and saith, *All that is within me praise the Lord*: as a man giveth that which he thinketh will be accepted, that he may be welcome for it. If we did serve an ungrateful Master, then we might think *Almost* enough. But *Christ* did not love *almost*, when he shed his heart-bloud for us; and therefore he cannot ask more then he gave; and yet the inheritance of his blessing is behind: why shouldest not thou give as much for it as *Abraham*, or *David*, or *Simeon*, which would have served God till this time if they had lived, and still reformed themselves, and yet though they had done nothing; as *Jacob* counted his service for *Rachel* nothing, because he loved her. But thou thinkest, if thou giveſt thy pleasures, thou shalt want thy pleasures. No, as *Abraham* did not lose his son, when he would have sacrificed his son; so God can keep his pleasures, when thou resignest thy pleasures. Thou thinkest

that God will not misse it, as *Ananias* thought that *Peter* would not misse it: but if *Peter* did misse it, will not God misse it? So we pare the Offering like *Elie's* sons, which kept the best and fatteſt to themſelves; which made the people abhor the ſacrifices: and ſhall not God abhor ſuch ſacrifices? If *Eli* reproved his ſons, how will God reprove them, which reproved *Eli* for not reproving them enough? A ſpirituall eare can hear God reproving this Land for this mincing of his Worſhip. Can the preaching of the Word, the ſigns of heaven, the ſhaking of the earth, the victorie over your enemies, and all the bleſſings of God make you but almoſt Chriſtians, almoſt religious, almoſt thankfull? Is this my reward, ſaith God, as though you were afraid to be too good? If you think that you ſhall be mocked if you be too zealous, as *Michal* ſcorned *David* when he danced before the Ark; *David* tells you how you ſhall ſtop ſuch ſcorners mouths: O (ſaith *David*) *I will be more humble yet before my God.* When *Michal* ſaw his reſolution, ſhe mocked him no more, but reverenced him ever after. So tell the Devil and all his mockers, I will be more zealous, more fervent, and more holy yet, untill I be like him which ſaid, *Follow me*; and they which mock thee ſhall reverence thee, as *Michal* did *David*.

Note.

2 Sam. 6.

Note.

Thus when thou art in the way to Heaven, remember that thou muſt go forward or backward: for *Jacob* did ſee none ſtand upon the Ladder which aſcended up to Heaven, but either they went up or down: they which go not forward, go backward. They which will not come ſo forward as *altogether*, ſhall not ſtay at *almoſt*, but fall from their faith, and love, and knowledg, and zeal, by deſcents, till *Chriſt's* threatning be fulfilled, *That which they ſeem to have ſhall be taken from them*, as though they never had any taſte at all.

Thus I have ſet you a glaſſe to behold whether you are in *almoſt*, or *altogether*. Hitherto *Paul* lured for *Agrippa*: now he ſues to the people. When he had caught the King, he ſpred his net for the people. *I would to God that not onely thou, but all that hear me, were not onely almoſt, but altogether, as I am.*

He might wiſh rather then hope, and therefore he praies, I would to God that all were Chriſtians: as *Moſes* wiſhed that all could propheſie. *Peter* was taught both to feed the ſheep and the lambs, great and ſmall, old and young, rich and poor: ſo *Paul* praies for the King and for the people too, and wiſheth that they were all Chriſtians. This praier we may ſay for them that do not pray for themſelves, to make them aſhamed, when they ſee others more careful for their ſoules then they themſelves. The Paſtour's care extendeth to all: although ſome are more to be laboured, yet none is to be deſpiſed, which is but a lamb of the flock. *Paul* doth not wiſh *Agrippa* more honour, or more wealth, or more friends; but more religion, which is the greateſt want of Princes. Although they have received a kingdome, yet they are not ſo thankfull as

as they which have received nothing but from hand to mouth. Though they have done a thouſand times more evil, yet they are not ſo penitent as he which hath done leaſt of all. They ſit in God's ſeat, and are called gods, but are not like God, but like Mammon, more then their names and their crowns; except *David*, or *Solomon*, or *Joſhua*, a few which remember whoſe perſons they bear: the reſt are like *Herod*, and *Saul*, and *Nebuchadnezzar*, which know not from whom their kingdoms come. *As I am*, ſaith *Paul* directly. *Paul* ſhould have replied, *altogether a Chriſtian*, and not, *altogether as I am*: but who ſhall teach the Spirit to perſwade? He choſe to ſay, *as I am*, that *Agrippa* might ſee his ſingle heart and love toward him, who went not about to ſeduce him, but wiſht unto him as unto himſelf, *Even as I am.* If any thing will perſwade, moſt fit is the example, when he which teacheth us goeth before us: for then we ſee that he dealeth plainly, and ſpeaks of love, and means no deceit, when we ſee him doe as he ſaith. *Saul hath ſlain his thouſand, but David his ten thouſand*: So where another converts a thouſand, he ſhall convert ten thouſand which can ſay like *Chriſt*, *Follow me.* Oh what is this, when a *Chriſtian* and *I* am all one? that ye might ſay to your children, I would to God thou wert a Chriſtian, when ye ſay, I would to God thou wert like me?

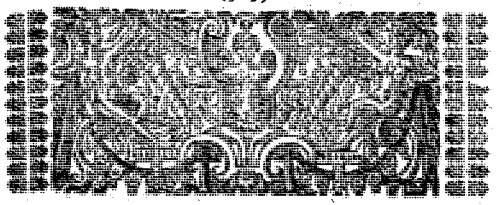
The King ſhould be like *Paul* by this ſaying: How then do ſome ſay with *Feſtus*, *Too much zeal hath made thee mad?* If the people know the Lord's Praier, the ten Commandments, and the Articles of Belief, it is enough: is this to be like *Paul*? No, *Feſtus*; the knowledge of the Word doth not make a man mad, but makes him wiſe to ſalvation. Can that which makes a man wiſe make a man mad? Therefore they which ſay that we are the worſe for knowledge, or worſe for Religion, or worſe for zeal, are like *Feſtus*, which had neither knowledge, zeal, nor religion in him. And they which teach the people that they ſhall not need robe as *Paul*, but that a mediocrity will ſerve, incur that curſe of *Paul*, *He which teacheth another Doctrine then that which ye have received of us*, (which wiſheth all as perfect as himſelf) *let him be Anathema*, that is, Accurſed. They which love you like *Paul* do not wiſh you Zeal by weight, and Knowledg by ounces, and Works by number, a Sicle, or an Omer, or an Epha; but that ye abound in all knowledge, and all zeal: and let them be luke-warm which will be ſpued out.

Except my bands. Yet *Paul* excepteth ſomething: not his knowledg, nor his zeal, but his bands: not, *altogether as I am*; but, *altogether as I am, except theſe bands.* He excepteth nothing but his troubles. Charitie had rather ſuffer then others ſhould ſuffer: as *David* praied God to turn his wrath from the *Iſraelites* upon him. Now if you ask me, Who can love his neighbour as himſelf? here is one had rather ſuffer himſelf then *Agrippa* ſhould ſuffer; he would have him

partaker in all his good, but not in his troubles: *as I am, except these bands.* *Paul* glories in his bands, and shews his chains like his Ensigns: these are the marks of *Christ*; this is the cognizance of my Lord, his *sweet yoak* and *ease burthen.* But he wisheth faith to them without a burthen: *The battel is to the strong*; and the Crosse is not to be wished for, but to be born.

Thus the Spirit of wisedom hath set us an example how men are wone to the truth, and led forward by little and little with lenitie and softnesse, putting difference between them which know not the truth, and them which resist the truth. *Paul* did not speak so to *Elymas* the Sorcerer, which withstood the truth, *Acts* 13. 10. but set his eies upon him, and said, *O full of all subtilty and mischief, the child of the Devil, and enemie of all righteousnesse.* Neither did *Peter* speak so to *Simon Magus*, *Acts* 8. 23. But as *Solomon* saith, *A wise man knoweth the time and place*; and as *Paul* saith, *The spiritual man discerneth all things*: so he knoweth when to be soft, and when to be rough. They which resist the truth, as *Elymas*, and labour to keep the Rulers from it, as *Elymas* did *Sergius Paulus* the Deputie of *Cyprus*, and many like him now, must not be intreated like *Agrippa*, which is coming to the truth, but as *Elymas* was. He which hath *Paul*'s spirit knoweth how to handle both in their kind. Though we may not discover the nakednesse of some, yet we may not hide the nakednesse of others. An humble heart is a good school-master, both to apply comfort and reproof. Now the Lord *Jesus*, which hath made you Christians *almost*, make you Christians *altogether*.

THE



THE HUMILITY OF *PAUL.*

Rom. 12. 1, 2.

I beseech you therefore, brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable serving of God.

And fashion not your selves like unto this world; but be you changed by the renewing of your minds, that ye may prove what is the good will of God, and acceptable, and perfect.

PAUL an Apostle of the Gentiles, writing to the *Romans*, which were Gentiles, after he had shewed what God had done for them, in receiving them into his Covenant which were not of his Covenant, and making them his people which were not his people, that the Gentiles might triumph now over the Jews, as much as the Jews triumphed over the Gentiles, because the Jews were rejected, and the Gentiles received in their place; now he sheweth what they should doe for God: *Give your bodies a sacrifice to him.* That is, as *Christ* gave himself for you, so you must give your selves to him as he was sacrificed for you, so you must be sacrificed for him; not your Sheep, nor your Oxen, nor your Goats, but your selves; you must be the sacrifice. This sacrifice *Paul* calleth *a living, and holy, and acceptable sacrifice.* *A living sacrifice,* *Rom.* 11. 13.

because the Jews sacrifices were dead sacrifices: *an holy sacrifice*, because they might sacrifice beasts, and not be holy; but they cannot sacrifice themselves, but they must needs be holy: *an acceptable sacrifice*, because the sacrifices of beasts did not please God, unless they did sacrifice themselves too; but if they sacrifice themselves, it doth please God, though they do not sacrifice beasts. It is true, that God did require this sacrifice of the Jews as well as of the Gentiles: for in *Deut.* 10. 16. he saith, *Circumcise your heart*; and 1 *Sam.* 15. 22. he saith, *Obedience is better then sacrifice*: which shews, that even then God did require *the sacrifice of the bodie*, more then of beasts. But although God did require this of the Jews also, that they should sacrifice their bodies too; yet *Paul* signifies that God requireth larger of the Gentiles, because, as *Christ* saith, we have a greater light. The Gospel is a greater benefit then the Law, and therefore our thankfulnesse should be greater then theirs. *Matth.* 11. 21.

First, here is an exhortation to sacrifice our bodies to God: then, an explication what this sacrifice is; *It is your reasonable service, and not fashioning your selves to the world, and the renewing of your mindes* to the image of God, in which they were created. Then follow two reasons to perswade: one drawn from the mercies of God, *I beseech you, brethren, by the mercies of God*; the other drawn from the fruit of our regeneration, *that ye may prove what that good, and acceptable, and perfect will of God is.* The exhortation is, to sacrifice our selves to God. It seems that the Jews grudged to sacrifice their beasts, therefore *Paul* thought that the Gentiles would grudge to sacrifice themselves; and therefore mark how he prepared himself for them.

Brethren, I beseech you by the mercies of God. This is his preparative. He calls them *brethren*: which sheweth, first, his affection to all Christians, which after *Christ* were called brethren; secondly, our adoption by *Christ*, which makes us brethren; thirdly, the dutie which we owe one to another, as if we were brethren. The Apostle doth not use this name so lightly as we, as you may see here; for *Paul* made it a preamble to perswade the *Romans* to godlinesse. So *Abraham* made it a mediatour to keep peace between *Lot* and him: *Are not we brethren*, saith *Abraham?* As if he should say, Shall brethren fall out for trifles, like Infidels? This was enough to pacifie *Lot*, for *Abraham* to put him in mind that they were brethren: when he heard the name of brethren, straight his heart yielded, and the strife was ended. So this should be the Lawyer to end quarrels between Christians, to call to mind that they are brethren. And they which have spent all at Law have wisht that they had taken this Lawyer, to think, with *Lot*, whether it were meet for brethren to strive like enemies. With such reverence then did they use the name of *brethren*; but now there is no reverence in naming of *God*: for many speak of him when they do not think of him; and many never speak of him but when they swear by him. *Gen.* 13. 8. Note. Note.

When he had called them *brethren*, then he beseecheth them; *Brethren, I beseech you.* This is the Apostle's style. If God did humble himself for man; much more should man humble himself for men. Therefore though *Paul* speak of a matter wherein he might command, as he saith to *Philemon*, *I might command thee*: yet as he did rather beseech him, so he doth rather beseech them. Mark the subtletie of wisedom, (as I may call it.) As the Serpent did use policie to tempt, so the Preacher may use policie to convert: and so *Paul* wone *Agrippa* to believe, by perswading him that he did believe. It was *Paul's* office to teach the *Romans*; but it was *Paul's* policie to beseech the *Romans*. Until compulsion need, gentlenesse is better then bitternesse: Lenitie deserves to go first; and correction hath no place, if perswasion will serve. *Gen.* 3. *Act.* 26. 27.

I beseech you, brethren. We do not use to intreat and beseech, but for our profit: but *Paul* did beseech for their profit. We would have other humble themselves to us: but *Paul* humbled himself to his inferiours, to make them humble themselves to God. Here the Preachers may take example of the Preacher of the Gentiles. The loving phrase is the Apostle's phrase; and he which beseecheth shall perswade easier then he which thandereth. Many have been drawn with the cords of love, which could never be haled with the chains of iron. God is love, and his Ministers must speak like love, or else they do not speak like *Paul*. He which fisheth for souls, and doth not take this net, shall fish all day in vain; as *Peter fished all night, and caught nothing*. Although a temperate Preacher be a wise Preacher, and this be our policie, to intreat and beseech you, like *Paul*: yet you should not look to be intreated like the guests which would not come to the banquet; for you must be intreated to your profit. It is no reason that *Christ* pay, and pray: the servant praieth, but the master commandeth. Note. *Matt.* 22.

Yet *Paul* hath not done his preparative: he is loath that his suit should take the repulse, and therefore he useth a mediatour unto them, and beseecheth them by the mercies of God: *I beseech you, brethren, by the mercies of God.* Mercy is a loving solicitour, and worthy to be heard, because it heareth again. God doth intreat us by the same Mediatour that we intreat God: we intreat God for his mercy, and God intreateth us for his mercy. So that mercy is like a sign between us; which calleth God to hear us, and us to hear him. What will not a good subject doe for a mercifull Prince? Many sweet things are in the Word of God, but the name of mercy is the sweetest word in all the Scriptures; which made *David* harp upon it 26 times in one Psalm; six and twentie times he repeats this in the 136. *Psalm*, *For his mercie endureth for ever.* It was such a chearful note in his ears when he struck upon mercie, that, like a bird which is taught to record, when he had sung

sung it, he sung it again, and when he had sung it again, he recorded it again, and made it the burthen of his song, *For his mercie endureth for ever.* Like a Nightingale, which when she is in a pleasant vein quavers and capers, and trebles upon it; so did *David* upon his mercie, *For his mercie endureth for ever.* But here *Paul* speaks in the plural number; not by the *mercie*, but by the *mercies* of God.

There is a pluralitie of God's mercies: his lesser mercies in his corporal blessings, and his greater mercies in his spiritual blessings; his temporal mercies in earth, and his everlasting mercies in heaven; his preventing mercies in delivering us from sin, and his
Gen. 3. following mercies in pardoning of our sin. How many sins came with *Adam*, and how many curses came with sin, so many mercies came with *Christ* to answer them both. Therefore when *Paul* could not number them for multitude, he was fain to lay them down together in the grosse summe, and in a word calls them *Mercies*: as if he should say, I cannot number the mercies of God, but the lesse I can number them, the more they are. Thus much why *Paul* calleth them *brethren*, and why he *beseecheth* them, and why he remembreth them of *God's mercies.*

Now he hath prepared the way, he commenceth his suit, *that they would give their bodies to God.* He speaks not here of the Soul, though he would have them give their souls too; as you may see in the next verse: but he speaks here of the bodie, to shew, that the bodie is a servant to God as well as the soul; both are too little, and therefore
1 Cor. 6. 20. one is not enough. And therefore *Paul* saith, *Glorifie God in your bodies, and in your souls too.* But here he speaks the rather of the bodie, to shew, that their battel will be with the flesh, and that the flesh will
Matt. 26. 41. be unwilling to this sacrifice; as *Christ* saith, *The spirit is willing, but the flesh is frail*: that is, The flesh will not afford any thing to God; though he doe never so much for her, yet she is like churlish *Nabal*, which will doe nothing again. Therefore the Apostle urgeth so to give the bodie, as if he should say, Draw forward that which draweth thee backward, and let thy conversion begin where sin hath his root: if you can win the flesh, which is like *Nabal*, the soul will come, like *Abigail*, and bring her train with her.

Now to shew how we should give our bodies to God, the Apostle saith, *Give your bodies a sacrifice to God.* That is, you must give your bodies to God as if you did sacrifice them. The Law appointed a sacrifice in which all the members were offered together. So ye must give your members to God; that is the body; for all is but parts of the bodie: therefore if you must give your bodies, you must give eie, and
Rom. 10. 10. ear, and tongue, and hand, and feet unto him. *For the heart* (saith *Paul*) *doth believe*; but because it is not enough to believe, therefore he addeth, *the mouth doth confesse.* As it is as necessary to confesse unto Salva-

Salvation, as to believe unto justification; so it is as necessary to sacrifice the tongue, as the heart. What then? is the Tongue enough? Nay, (saith *Christ*) *He which hath an eare to hear, let him hear.* Is the Ear enough? Nay, (saith *David*) *Lift up your hands to his sanctuary.* Is the Hand enough? Nay, (saith *Solomon*) *Let thine eies behold the right.* Is the Eie enough? Nay, (saith *Solomon*) *Remove thy foot from evil.* So the word passeth like a Collectour from one member to another, to gather tribute for God, untill the bodie have paied as well as the soul. Therefore *Deut. 6. 5.* God commandeth not onely, *Thou shalt love the Lord with all thy soul, and with all thy mind*, but, *with all thy strength*: that is, If thou canst doe any thing for him with the strength of thine hand, or the strength of thine eie, or the strength of thine ear, or any part else, thou art bound by this commandment to doe it with all thy strength. Therefore when *David* went about the service of God, he called all his powers together, summoning them like a Crier; *All that is within me praise the Lord.* If every part look to be glorified of God, it is reason that every part should glorifie him: for this is all that they pay. As every subject oweth loyaltie unto his Prince, so every member oweth a dutie to his Creatour; the heart to love him, the tongue to praise him, the eie to mark him, the ear to attend him, the hand to serve him, the foot to follow him: and every part should serve God, as it serveth us: nay, more then it serveth us, because we are bound to love God more then our selves. For it is said, *Love God above all*: therefore we must give more to God's desire then to our own desire.

Matt. 11. 15. Psal. 134. 2. Prov. 4. 25. Prov. 4. 27. Note.

Christ hath a part in every part: nay, every part is his part, because he gave all for all. Shall the hand say to the heart, Serve thou him? or the heart say to the tongue, Serve thou him? or the tongue say to the eye, Serve thou him? or the eie say to the foot, Serve thou him? Nay, if *Christ* be the Head, every part will serve him; for all the bodie is ruled by the head: and therefore if he be the Head, every part of the bodie will serve him like a head.

Now if you will know how every part may be a sacrifice, thus it is. When thou canst say with the Virgin, *My heart doth magnifie the Lord*, then thine heart is a sacrifice to God. When thou canst say with *Samuel, Speak, Lord, for thy servant heareth*, then thine ear is sacrificed to God. When thou canst say with *David*, *Mine eies are alwaies towards the Lord*, then thine eie is a sacrifice to God. When thou canst say with *David*, *All the day long I stretch out mine hand to thee*, then thine hands are a sacrifice to God. When thou canst say with *David*, *My foot standeth in uprightnesse*, then thy feet are a sacrifice to God. So at length, by following of these examples, every member is a sacrifice.

Luke 1. 46. 1 Sam. 3. 9. Psal. 25. 15. Psal. 88. 9. Psal. 26. 12.

He which offereth this sacrifice is freely excused of all sacrifices be-

sides. For since *Christ* sacrificed himself, God hath required none other sacrifice of the Jews nor Gentiles, but that they *sacrifice themselves*.
Note. Now when God doth require of thee to sacrifice thy bodie, he doth but require thee to sacrifice the sins of thy body; as you may pick out of the next word, *Be changed*; that is, change thy thoughts, change thy words, change thy works: let thy tongue speak no more idlely, let thine eies look no more to vanity, let thine eats hearken no more to folly, let thine hands work no more iniquity; and then thou hast sacrificed thy bodie.

This seems a dear sacrifice, to sacrifice thy bodie: yet thou seest it is but a cheap sacrifice; for it is nothing but to sacrifice thy sins, which would sacrifice thee. If God had required thee to sacrifice thy son to him, as he required *Abraham*, *Gen.* 22. 2. wouldest thou not give him? But now he requireth nothing of thee but thy sins, it is as if he should sue unto thee for thy shame, and thy trouble, and thy guilt, and thy fear, that he might have all which hurts thee. What wilt thou part from, if thou wilt not part from thine hurt? Therefore sacrifice thy bodie, and thou hast sacrificed all that hurts thee.

Here *Christ* is the Altar, and we the sacrifice, and the fire which kindleth it the Love of God, and the smoak which goeth up the consumption of our sins: but a worldly man killed, and a spiritual man revived, and the sacrifice is ended.

This Sacrifice goeth under three titles, *living*, *holy*, and *acceptable*. Every one perswades with the Apostle, that they should offer it. For in that it is a *holy sacrifice*, it cannot but please, because he is holy which takes it: in that it is a *living sacrifice*, it cannot lose them any thing, because there is no death nor losse in it, as there was in the Jews sacrifices: in that it is an *acceptable sacrifice*, it must needs benefit them; for when the sacrifice is accepted, the sacrificer is accepted too; as
Gen. 4. *Abel* pleased, when his sacrifice pleased.

First, it is called a *living Sacrifice*, because the beasts died when they were sacrificed, but men live when they are sacrificed; nay, they
Gen. 3. 3. die unlesse they be sacrificed. As *Abraham* did not lose his son when he was content to sacrifice him to God; so men do not lose their pleasures when they sacrifice them to God. But as *Christ* saith, *He which leaveth father or mother for me shall receive an hundred fold*; so he which leaveth any comfort for God shall receive an hundred comforts for it. For God's demands are not onely demands, but gifts. He bids thee sacrifice thy bodie, that thou mightest partake of the sacrifice of his bodie. Here then is but one sacrifice for another, one bodie for another, a beggar's bodie for a King's bodie. Well may he require a *living* sacrifice, which hath given a dead sacrifice. *Christ* died for us; but he desireth not our death, but our life, that we should serve him with our life.
1. Cor. 6. 19. 2. It is called an *holy Sacrifice*, because our *bodies are the temples of the Holy*

Holy Ghost; that is, if they are not, they should be *the temples of the Holy Ghost*. But as the Jews abused the Temple of stone, so we have abused the temple of flesh; and there is no way to make it holy again, but for the Holy Ghost to dwell in it, that is, to sacrifice it to God, and then it is holy: because as virtue came out of *Christ* to heal the woman's disease, so holinesse cometh out of *Christ* to heal every man's sins, and then they are holy. As nothing doth please us unlesse it be some way like us, and agreeable to our nature; so nothing doth please God but that which is like God: therefore because God is holy, no sacrifice doth please him but the holy sacrifice: therefore *Holy* goeth before *Acceptable*, to shew, that our sacrifice is not *acceptable*, unlesse it be *holy*; *a living*, *holy*, and *acceptable sacrifice*.

3. It is called an *acceptable Sacrifice*, because no sacrifice is so accepted as when we offer our selves. Therefore *Samuel* saith, *Obedience is* 1 Sam. 15.
better then sacrifice; that is, it pleaseth God better then sacrifice. Now 22.
if we must sacrifice to God, we should doe as we doe to Princes, that is, offer that which may be accepted, that we may be accepted for our gifts; or else they are better undone then done. When *Cain* had sacrificed to God, because his sacrifice was not accepted, therefore *Moses* saith, that
Gen. 4. 5. his *countenance was cast down*: but if we sacrifice our bodies, our countenance need not be cast down; for *Paul* saith, that *this sacrifice is accepted*. All other sacrifices were kindled with the fire of the Temple; but this
1 King. 18. sacrifice is like the sacrifice of *Elias*, which God kindled himself with 38.
fire from heaven; and therefore this must needs be acceptable, which man onely doth not offer, but God himself doth offer.

When the Apostle ends our Sacrifice with this clause, *Acceptable*, he meaneth that this should be the level of all our thoughts, that whatsoever we think, or speak, or doe, be acceptable and liking unto God. As
1 Chron. 17. *David* thought to build the Temple, but would not build it when *Na-* 1, &c.
than told him that God would not have him build it: as *Ananias* would Acts 9. 13,
not baptize *Saul*, but did baptize him when he understood that God &c.
would have him baptized: as *Joseph* would not take *Mary* to wife so Matt. 1. 19,
long as he thought God did disallow his marriage, but did marry her &c.
when the Angel told him that he should marry her: So a good man will doe nothing before he do consult with God's Word, and all that he doeth he approveth unto God before he doeth it; if it be not his Word and Will, then he turneth back, as if the wind and weather were against him, alwaies reforming his own will to God's will, that his thoughts and words and works may be acceptable. If reason teach us this, that when we offer unto God, we must give him an *acceptable sacrifice*, an acceptable honour, an acceptable service: then why do we not give him that which he asketh? for he knoweth what is acceptable to him. If he ask the first-fruits, we must not offer him the last fruits, for the first is acceptable. So if he appoint his discipline, we

may not set up our discipline: for that is not acceptable to him, but to us.

Now *Paul* shews what this Sacrifice is; it is *your reasonable service of God*: lest they should grudge to sacrifice their bodies, he sheweth that he meaneth but the sins of their bodies. For this *sacrifice* (saith *Paul.*) *is your service, your reasonable service.* He calleth it *a reasonable service*, because it is not in ceremonies, like the Jews service, but in spirit, (as *Peter* saith:) then, because it is that service which every man's reason and conscience doth tell him that he oweth unto God. It may well be called *a reasonable service*, because it is so reasonable. Therefore if we will not serve God thus, that is, as our reason teacheth us, then we serve him not like men, but like beasts void of reason, whom God may be said to rule, but they cannot be said to obey, because they are ruled perforce. All things do yield a service to God, but all things do not yield a *reasonable service*, which he requireth of man. There was no reason why *Christ* should serve us; but there is great cause why we should serve *Christ*, because he served us without cause. So that I may say, *Christ* requireth but *a reasonable* sacrifice for *an unreasonable* sacrifice; *a living* sacrifice, for *a dead* sacrifice; *a cheap* sacrifice, for *a precious* sacrifice, counting us as it were like to the poor widow, of whom he is content to take a mite, because we are needy.

Thus much of our reasonable service. The law of this service is laid down in these words, *Fashion not your selves to the world.* The world followeth the world: *But I*, saith *Christ* to his disciples, *have chosen you out of the world*: therefore do not you follow the world. The world is taken sometime for heaven and earth and sea, which are parts of the world; sometime for the men of the world; sometime for the elect in the world: but most commonly it is taken for the wicked in the world, because the wicked are most common. Like a man which by often falting is grown to an evil name; so the world, which doth not signifie evil of it self, is taken for evil, because it is accustomed to doe evil. And therefore the Devil is called *the God of this world*, because the world's fashions are the devil's fashions. Therefore *fashion not your selves unto the world*, lest you be in the devil's fashion. Then you must not prank up your selves like Players; for this is the fashion of the world: then you must not respect persons more then justice; for this is the fashion of the world: then you must not flatter, to please; for this is the fashion of the world: then you must not deceive, to grow rich; for this is the fashion of the world: then you must not seek revenge for every word; for this is the fashion of the world: then you must not take scorn to be told of your faults; for this is the fashion of the world: then you must not give alms to be seen; for this is the fashion of the world: then you must not obey for fear of the Law; for this is the fashion of the world: then you must not receive the Sacrament for order; for this is the fashion of the world: then you must not come to Church for custome; for this is the fashion

John 15. 19.
John 1. 10.
John 7. 7.
John 8. 23.
2 *Cor.* 4. 4.

fashion of the world: then you must not make religion but a table-talk; for this is the fashion of the world: then you must not turn with the time; for this is the fashion of the world: then you must not defer to doe good till you die; for this is the fashion of the world. The world is a bad pattern to follow; because as the flesh followeth the devil, so the world followeth the flesh. Therefore say no more, We must doe as the world doeth; but rather, We must not doe as the world doeth. You say you go so, because it is the fashion: God saith, Go not so, because it is the fashion. If you come but in the fashion, you shall be in the abuse. There is no man that weareth the cutter's fashion, but he is a cutter: none which cutteth his hair like them which are proud, but he is proud: none that colloureth her face like them which are wanton, but she is wanton: none which sweareth like them which lie, but he will lie as well as swear. Therefore make not your life of the world's fashion. The *Wedding-garment* was of another fashion then all the rest: therefore if thou fashionest thy self like the rest, thou hast not on thee the Wedding-garment, for this was nothing like unto the rest. *Christ's* garment was of another manner of fashion differing from the world; so thy life must be of another fashion then the world's: or else, as the fashion of the world passeth away, so thou shalt pass and perish with it. God doth not like the fashion of the world: and surely he liketh as ill the fashion of Idolatry, or the fashion of Antichrist, as the fashion of the world. He which bidde thus to *refrain from every shew of evil*, would have us refrain from the shew of Idolatrie, and the shew of Heresie: for these are the greatest evils. But if we be not idolatrous, yet we have the shew of Idolatry; if we be not of Antichrist's religion, yet we be of Antichrist's fashion, so long as we shew forth the same badge and cognizance: you know what I mean. This is to jump with the world, and leap to hell. This is not to be in fashion, but out of fashion. Therefore now ye shall hear the best fashion.

Matth. 22.
Joh. 19. 23.
1 *Thes.* 5. 22. Note.

It followeth, *Be you changed by the renewing of your mindes.* This is the second part of your reasonable service, *The changing and renewing of the mind* to the likeness wherein it was created. As before he required you to *give your bodies*, so here he requireth you *to give your minds.* Outward service is like a tinkling Cymball; though it hath never so pleasant a sound, yet it doth not please God, because it hath no mind to please him: so is the service of the eye, or the ear, or the hand, or the foot, if the mind be away; it may please others, like the Cymball, but it pleaseth not God.

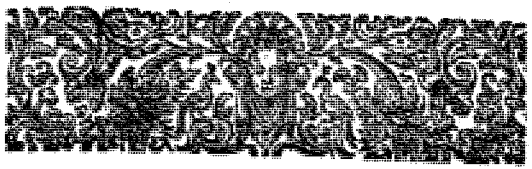
The body is a servant as well as the soul; but there is no promise made to the bodily service, but to the spiritual service: for unless the mind work, the body will serve but a while. Therefore *make clean within*, saith *Christ*. Sanctification begins within: untill the minde be renewed, the body is never sacrificed. Therefore now *Paul* shews as it were the knife that must kill this sacrifice, that is, the mind:

Matth. 23. 26.

must ſacrifice the body. *Be ye changed*; as if he ſhould ſay, *Suffer*
Gen. 10. *your ſelves to be changed*, as *Noah* ſuffered himſelf to be covered: that is,
1 Theſſ. 5. 19. *Grieve not the ſpirit*, do not reſiſt God, be not againſt your converſion; and God will convert you, God will comfort you, God will renew you. By this *renewing of our minds Paul* calleth to our remembrance, that once we had a pure mind, and that we come the nearer unto God the nearer we draw to that ſimilitude again. And therefore the Scripture calleth ſo often for a *new man*, a *new creature*, a *new heart*. As ye
Pſal. 51. 10. may reade *Pſal.* 51. 10. *David* prayeth the Lord to *create him a new heart*; not to correct his old heart, but to *create* him *a new* heart: ſhewing that his heart was like an old garment, ſo rotten and tattered, that he could make no good of it by patching or piecing, but even muſt caſt it off, and take a new. Therefore *Paul* ſaith, *Caſt off the old man*: not, pick him and waſh him till he be clean; but, caſt him off, and begin a new, as *David* did. Will ye know what this renewing is? It is the repairing of the Image of God, untill we be like *Adam* when he dwelt in Paradiſe. As there is a whole old man, ſo there muſt be a whole new man: the old man muſt change with the new man, wiſedome for wiſedome, love for love, fear for fear; his worldly wiſedome for heavenly wiſedome, his carnal love for ſpiritual love, his ſervile fear for Chriſtian fear, his idle thoughts for holy thoughts, his vain words for wholeſome words, his fleſhly works for ſanctified works.

If the mind muſt be ſo renewed, I would know of the Papiſts where are their pure naturals. If our naturals were pure, our minds need not to be renewed; for it is good to be pure, and evil to change it: but becauſe there is no pureneſſe in us, therefore the Apoſtle would have us changed. Again, let them tell me why our minds ſhould be renewed, if we have free will to doe good if we liſt: but becauſe our minds are ſo corrupted, that we have no free will to good, nor will to doe good neither, therefore the Apoſtle would have our minds renewed. Thus one word of God hath battered two caſtles of Antichriſt's.

A LOO-



A

LOOKING-GLASSE

FOR

CHRISTIANS.

Romans 12. 3.

I ſay, though the grace that is given unto me, to every one that is among you, that no man preſume to underſtand above that which is meet to underſtand, but that he underſtand according to ſobrietie, as God hath dealt to every man the meaſure of faith.

FIrſt of the Preface, and then of the Counſel. In the firſt verſe of this Chapter *Paul* perſwadeth the *Romans by the mercy of God towards them*; here he perſwadeth them *by the grace of God towards him*. *Paul* ſpeaks like a man on his death-bed, which is ſet to give good counſel, and goeth from one leſſon to another, as though he would ſpeak all with a breath. Firſt, he counſelled them to make their *bodies* ſerve God, becauſe the body is a ſervant as well as the ſoule: then he forbad them to *faſhion themſelves to the world*, becauſe *no man can ſerve two* contrary *maſters*: then he adviſed them to *renew their minds*, becauſe, except the mind be reformed, the body will ſerve but

a while:

a while: and he setteth them to seek *God's will*, because the will of man doth seduce him. And now to make up his Testament, (as it were) he admonisheth them to rest in the knowledge of God's will, and not to search farther, nor to be proud of their knowledge, but to use their knowledge to humble their pride. This lesson may seem vain to the *Romans*: for they were not yet come to be wise, and he counselleth
1 Cor. 1. 22. them not to be too wise. *Paul* saith, that *the Gentiles sought after wisedome*; but he saith here, that *the preaching of the Gospel seemeth foolishnesse unto them*, which was wisedom: and therefore God calleth
Deut. 32. 21. them *a foolish nation*, because they counted the true wisedom foolishnesse, and their own folly wisedom. For this cause there was such emulation between the Jew and the Gentile: one despised another, because they did not accord what wisedom was, although both sought for it. Therefore that ye may not onely seek wisedom, as the Gentiles did, but find wisedom, as *Solomon* did, *Paul* laieth a foundation for wisedom to stay upon, which he calleth *sobrietie*; *Be wise according to sobriety.*

A word of his Preface, which is this, *By the grace of God which is given to me.* Because he speaks to all, and his charge is of great moment, and they which think themselves wise will hardly be persuaded but they are wise; therefore he comes with authoritie, like an Embassadour from God, and saith, *By the grace of God which is given to me*, that is, By the virtue of my Apostleship, which I have not received from men, but from God, not from earth, but from heaven, *I charge you that no man among you*, whether he be learned or unlearned, whether he be an hearer or a teacher, *presume to know above that which is meet to know*, that is, make himself wiser then he is, or boast of the graces which God hath given him, or despise the gifts of God in others, or rove beyond his calling, or trouble his head with curiositie; *but that he be wise according to sobrietie*, that is, walk within his vocation, be humble in his knowledge, and use his gifts to the profit of others; *as God hath given to every man the measure of faith*, that is, remembring that it is a gift of God, which hath dealt gifts to others as well as to him, that they might doe him good, as he may doe them good. So that if you ask *Paul* as the Jews ask *Christ*, *By what authoritie doest thou this?* he sheweth his Letters Patents from the King himself, *By the grace of God*, &c. Well doth he call his Apostleship *the grace of God*: for he was a persecuter of the same doctrine which he preached; and therefore if it had not been God's marvellous grace, he should never have
Acts 9. 21. been an Apostle. It was as strange to hear that persecuting *Saul* was among the Apostles, as to hear that King *Saul* was among the Prophets: but *By the grace of God* (saith *Paul*) so it is; I did not usurp this calling, but it was given me. I came not from men, as I did before when I persecuted, but I am sent from God. I do not count mine office a labour or a burthen, but I esteem it a grace, *the grace of God* both to me and to you.

By

By this *Paul* teacheth us to receive the ministery of the Word as *a grace* from him. For if *Paul* speak by grace, then you hear by grace: as he said, *I speak by the grace of God which is given me*; so you may say, *We hear by the grace of God which is given to us*: and therefore I exhort you, as he did the *Corinthians*, *Receive not the grace of God in vain.* 2 Cor. 6. 1.

Now to his Counsell: *Let no man presume to understand above that which is meet to understand, but let every man understand according to sobriety.* When the Apostle speaketh of things meet to understand, he signifieth that it is not meet to search all things. It seems that many among the *Romans* were sick of our disease, which is, to think our selves wiser then we are: therefore he which taught them to be wise in all his exhortations before, teacheth them here *not to be over-wise*, but *sober-wise*. As God appointeth the Jews a measure, how much Manna they might gather; so *Paul* appointeth the *Romans* a measure, how much wisedome they might gather. The Jews measure of Manna was so much as an Omer would hold: the *Romans* measure of wisedome is so much as *sobriety* would hold. For as the Manna which the Jews gathered over an Omer did them no good, but mould and fust: so the wisedom which men gather more then *sobriety* doeth no good, but puffe them and corrupt them, and turn them either into pride, or into envie, or into wiles, or into strife, or one cogitation or other; as their superfluous Manna turned into worms. When *Paul* entered into this sage doctrine, which I may call the lopping or pruning of wisedome, which must be kept low, like a man which is given to be purse and grosse, he summoneth all sorts of men to hear him, as though he spake of a fault, like the darknesse of *Egypt*, which went over the whole land: therefore he excepts no calling nor person, but crieth, *I say unto every one*, &c. The wise and the ancient and the learned are to learn this lesson. *One thing is behind*, saith *Christ* to him which thought he had done all: so one thing is behind to him which thinks that he knoweth all. Art thou wise? be not too wise, like thy mother *Eve*, which would know as much as God. *Paul* hath two suits to move unto you: the first is, that ye would be wise; the other is, that ye would not be too wise: for too good (we say) is stark naught; so he which is too wise is a very fool. Nay, (saith *Solomon*) *There is more hope of a fool, then of him which is wise in his own conceit.* There is hope of a fool that he may be wise, because he will hear instruction: but of him that is wise in his own conceit, there is no hope to make him wise, because he thinketh he knoweth that which he should learn. For this cause *Christ* pronounced his woes to the Pharisees, and his doctrines to the people; because *the whole* (saith *Christ*) *have no need of a Physician.* That is, they which think themselves wise, like the Pharisees, think they have no need of a teacher; and therefore *Christ* doth not teach them, but rate them, and teach them which did not think themselves wise. Therefore if we will be *Christ's*

scholars, we must be *Paul*'s scholars, that is, *presume to know no more then is meet to know*; and then he will teach us as much as is meet to know.

There is as much need to warn men, with *Paul, that they be not over-wise*, as to warn them, with *Solomon, to seek wisedom*: for there is an errour of the lefthand, and of the right hand. A man may be as well too wise as too simple, too carefull as too careleſſe, too haſtie as too ſlack: and therefore *Solomon* ſaith, *Turn not to the left hand, nor to the right*; and again, *Be not too juſt, neither make thy ſelf too wiſe*; and again, *If thou have found honey, eat not too much*. All which places do ſhew that men are given to over-reach; like *Moſes*, which, when he had heard God, would needs ſee him too, which was not poſſible for man to behold. This is the laſt ſleight of Satan; when he cannot keep men from knowledge, then he caſteth how to puffe them up with their knowledge, which makes them as vain as ignorance made them before. *Feſtus* did not apply truly when he ſaid, that *too much learning had made Paul mad*: but it is true, that too much learning hath made others mad; and would have made *Paul* mad too, if he had been as proud of his learning as *Feſtus* was of his honour. And, for all he was an Apoſtle, yet it began to work upon him; as he ſaith, *I was almoſt puft up with the multitude of revelations*: he was not *wiſe above ſobrietie*, but he was *almoſt wiſe above ſobrietie*. And therefore he might well found the retire of wiſedom. Look to your wiſedom, and learning, and knowledge; for I my ſelf was almoſt puft up with it. If *Paul* might learn his own leſſon, then it is like that none here have learned it. The Scribes and Phariſees did not come to *Chriſt*, as the people came to *John*, to ask, *Maſter, what ſhall we doe?* But theſe Rabbies might have come to *Chriſt*, as well as their ſcholars came to *Chriſt*'s diſciples: to whom he would have anſwered like *Paul*, *Be wiſe unto ſobrietie*.

Prov. 4. 7. Eccl. 7. 16. Prov. 25. 16. Acts 26. 24. 2 Cor. 12. 7.

Five things, in my judgment, are to be noted in theſe words. The firſt is, That wiſedom is a thing to be deſired: for when he ſaith, *not above ſobrietie*, he would have us wiſe *within ſobrietie*. The ſecond is, That every man affecteth a kind of wiſedom, either *according to ſobrietie*, as *Paul* counſelled the *Romans*, or *above ſobrietie*, as the *Romans* did before. The third is, Few are wiſe, as God counteth wiſedom; and therefore *Paul* ſpeaketh to all, as though all were to learn this leſſon. The fourth is, That Sobrietie doth ſhew, like a glaſſe, who are wiſe, and who are not. The laſt is, That the wiſedom which goeth beyond Sobrietie doth hurt him which hath it and others. For when *Paul* ſaith, *Be wiſe to ſobrietie*, he implieth, that who is not ſo is in a kind of diſtemperature, like one ſcarce ſober. As the meat which is not digeſted with exerciſe doth rumble in the ſtomach; ſo the knowledge which is not digeſted with Sobrietie troubleth the brain.

Touching the firſt point: The forbidden tree ſeemed to *Eve* a tree to be deſired, becauſe it would teach them knowledge. Nature taught her,

Gen. 3. 6.

her, that knowledge was a thing to be deſired: though the Serpent pointed her to a wrong tree. For indeed the tree of life was the tree of knowledge; and when they went to the other tree, they changed their knowledge for ignorance, as they changed their holineſs for wickedneſſe. Beſide, all other Vertues are called wiſedome, to ſhew that wiſedome is the Bond of Vertues, and as much to be deſired as all the reſt. Beſide, God himſelf is called wiſedome; to ſhew that in nothing we can come nearer God then in the ſtudy of wiſedome. Beſide, the Word, the Spirit and the Miniſtrie, are all appointed to teach wiſedome: becauſe other things are not ſo neceſſary, therefore they have not ſo many ſchoolmaſters.

Prov. 4. 7. Prov. 5. 7.

Solomon, ſpeaking of wiſedome, preferreth it before *ſilver*, to ſhew that we ſhould deſire it before ſilver; then before *gold*, to ſhew that we ſhould deſire it before gold; then before precious ſtones, to ſhew that we ſhould deſire it before precious ſtones. Therefore *Solomon* prayeth for wiſedome, and *Moſes* ſtudieth for wiſedome, and the Queen of *Sheba* travelled for wiſedome; to ſhew that wiſedome will requite all the labours and pains that are taken for her. As wiſedome is excellent above all, ſo it is affected of all; as oil was both of the wiſe Virgins and the fooliſh Virgins. Nay, the very name to be wiſe is ſo plauſible, that *Paul* ſaith, the *Grecians ſought after wiſedome*, they whom God calleth *a fooliſh nation*, *The fooliſh nation* (ſaith *Paul*) *ſought after wiſedome*, though he doth not ſay that they found wiſedome. And in the ſecond of *Matthew* we find, that the Gentiles called thoſe men that were ſingular amongſt them by the name of *wiſemen*, as we call them Noble-men which are ſingular amongſt us; ſhewing that wiſe-men ſhould be noble-men, or noble-men ſhould be wiſe-men, according to the ſaying of *David*, *Be wiſe ye which judge the earth*. And likewiſe in *Paul* we reade, that they which never knew what wiſedome meant, yet named themſelves *Philoſophers*, that is, *Lovers of wiſedome*; as though there were ſuch a thing behind, which all men ſhould love. Thus wiſedome hath been a mark which every man hath ſhot at ever ſince *Eve* ſought to be as wiſe as her Maker. But as an hundred ſhoot, and not one hits the white: ſo ſome come ſhort of wiſedome, and ſome flie over, and ſome go beſide; like the arrows which *Jonathan* ſhot at *David*. Therefore *Solomon*, ſpeaking of wiſe men, ſaith, *I have ſcarce found one among a thouſand*. Therefore *Paul* makes a generall charge, *I ſay to every one, Be wiſe according to ſobriety*; as though every one had too much wiſedome, or too little. Vertue is a mean betwixt two vices, which couch ſo cloſe beſide her, that one can ſcarce ſee her. Covetouſneſs on the one ſide, and Prodigality on the other ſide, and Charity in the midſt: Pride on the one ſide, Ruſticitie on the other ſide, and Comelineſs in the midſt: Flatterie on the one ſide, Malice on the other ſide, and Love in the midſt: Careſulneſs on the one ſide, Careleſneſs on the o-

Prov. 3. 14, 15. and 8. 11. 1 Cor. 1. 22. Deut. 32. 21. Matth. 2. Pſal. 2. 10. Coloſ. 2. 8. Eccles 7. 28.

ther side, and Diligence in the midst: Diffidence on the one side, Presumption on the other side, and Faith in the midst: Superstition on the one side, Atheism on the other side, and Religion in the midst: Ignorance on the one side, Curiositie on the other side, and Knowledge in the midst. So that there is but one Vertue still for two Vices: therefore extremities bear rule in this world. Either we cry *Hosanna*, or else *Crucifige*: either *Christ* must not wash our feet, or else he must wash
Acts 28, 4, 5. our feet and body too: either we will have *Paul* a God, or else we say he is cursed of God: either we say, *Touch not, taste not*, for it is unclean; or else we say, *Let us eat and drink, for to morrow we shall die.* If w love, we do over-love; if we fear, we over-fear; if we be carefull, we be over-carefull; if we be merry, we are over-merry; if we be solemn, we are over-solemn: if so, we cannot be wise, but we are over-wise: so soon as we are thought to know something, we would be thought ignorant of nothing. There is a kind of down or curdle upon wisedome, like the train of Gentlewomen, which is more then needs, which we call *the Crotchets of the brain*; which must be weeded out, as the tree is lopt when it groweth too thick; or else they will perish in the brain, like a Scum which seeeheth into the broth. The Scripture speaketh of many ancient, and many rich, and many strong, and many mightie; but of one wise man: and yet that wise man too, before he died, stept beyond Sobrietie. Therefore even as ye look lest other mens wisedome should deceive you, so look lest your own wisedome deceive your selves. There is a kind of wisedome which is more contrary to wisedome then ignorance. As good corn and bad corn come both to market to be sold, and the bad would have as much money as the good: so true wisedome and false wisedome come both, shew both, offer both, praise both, and, as *Jacob* took *Leah* for
Exod. 1. 10. *Rachel*, so many take the worse for the better. *Pharaoh* said, *Come let us deal wisely*, when he went about that which destroyed him. The Scribes and the Pharisees and the Elders took counsel against *Christ*, as though they would most wisely prevent their salvation. *Judas* would betray his Master wisely; and therefore he came with a kisse, and said, *Hail, Master*, when he betrayed him. *Cain* thought to murther his brother wisely;
Gen. 4. 8. and therefore he called him aside into the field, as though he would walk with him, that none might see. *Jezabel* thought to kill *Naboth* wisely; and therefore she suborned false witnesses, and proclaimed a fast before
Gen. 3. 6. the murther. *Eve* thought it wisedom to eat the forbidden fruit. *Absolom*
2 Sam. 16. 21, 22. thought it wisedom to lie with his father's Concubines. The idle servant thought it wisedom to hide his talent. The false Steward thought it wisedom to deceive his Master. All these were wise *above sobrietie.*
Rom. 1. 22. Of whom we may say with *Paul, presuming to be wise, they became fools*: because they were wise to evil, their wisedom had but an evil end. All these examples are recorded to give credit unto this doctrine, *Be not wise above sobrietie.*

As *Paul* would have the *Galatians* zeal according to knowledge, so he would have the *Romans* knowledge according to *sobrietie*. He which forbiddeth us to trust in our riches, and in our friends, and in our strength, forbiddeth us to trust in our wisedom; *Trust not in thine own wisedom.* We count the simple fools; but God counts the craftie fools. He which thinks himself wise is a fool *ipso facto*. And to shew that they are most fools of all, the Apostle saith, that God chose the foolish to
1 Cor. 1. 27. confound them. It is said, *Be merry and wise*; but it may be said, *Be wise and wise*: for every wisedom is not wise. As the wise men
Matt. 2. went no farther then they were guided by the star: so a wise man should run no farther then he is led by the Word. When God hath brought thee unto goodness, he saith, *Acquiesce*, Set down thy rest; go no farther then goodness: so when thou art come to wisedom, rest where thou art well, as the Dove did in the Ark.

The first blessing which *Christ* pronounceth to any is to *the poor in spirit.* As *Paul* would have you rich in knowledge, so *Christ* would have you poor in spirit, that is, humble in your knowledge; for the proud knowledge is the Devil's knowledge, and wisedom to the wicked is like the Ark to the *Philistins*, which did them more hurt then good. Therefore as God appointed the people their bounds which they might not passe, when he talked with *Moses* in the Mount: so he hath appointed certain precincts of wisedome, which when we transgresse, we may be said to exceed our commission; like *Shemei* when he went beyond the river, which *Solomon* forbad him. The rail or pale of wisedome is Sobrietie. As wisedome is made overseer of all other vertues, so Sobrietie is made overseer of wisedome, to measure it forth in even portions and due seasons, that none of God's gifts be lost. As water is unto the wine, to allay the heat of it, and salt is to meat, to make it savoury: so Sobrietie is to wisedome, to make it wholesome and profitable to him which hath it, and them which seek it of him. *If thou hast found* *Prov. 25, 16.* *honey*, (saith *Solomon*) *take not too much, lest thou surfeit.* Nay, if thou hast found wisedome, take not too much, lest thou surfeit. There is a surfeit of wisedome, which is the dangerousest surfeit of all other; when a man begins, like *Paul*, to be puffed up: which was *Aaron's* and *Miriam's* disease, when they murmured against *Moses*, because *Num. 12, 2.* they thought themselves fitter to govern then he. No vertue is better then wisedome and humilitie: but if a man be proud of his wisedome and humilitie, then the vertue is turned into vice. *If the light be darkness*, (saith *Christ*) *how great is that darkness?* So if our humilitie be pride, how great is that pride? If our knowledge be ignorance, how great is that ignorance? Therefore as we remember, *Be wise as Serpents*; so let us remember, *Be simple as Doves*: or else we drown in our wisedome, like a light that quencheth in his own tallow.

Now that ye may know how to be wise according to *sobriety*, there

Five marks of a wise man.

be certain properties of this sober wisedom, which I will shew you. The first is, Not to arrogate to our selves more then God hath given us. As the man said, *I believe, Lord, help my unbelief:* so the wise man may say, I understand, Lord, help my ignorance. For one thing which we know, we are ignorant of a thousand things which we should know: yet the foolish Virgins would be thought as wise as their sisters.

No man can abide to be disgraced in his wit: we had rather seem wicked then simple. As every bird thinks her own birds fairest; so every man thinks his own wit ripest. *There is a generation* (saith *Solomon*) *which are pure in their own conceit, but they are not cleansed from their filthinesse:* So there is a generation which are wise in their own conceit, but they are not cleansed from their foolishnesse. There is a generation of such wise men: but he which is wise indeed saith, *I am more foolish then any man.* He which is called *Wisedom* saith, *Learn of me to be humble.* And he which was counted the wisest man before *Solomon* is called *the mildest man upon the earth.* Therefore *James*, describing the wisedom which is from above, saith, that it *is gentle wisedom:* the gentle are not arrogant, but the scornful.

Prov.30.12. *Prov.30.2.* *Matt.11.29.* *Num.12.3.* *Jam.3.17.*

The second propertie is, Not to glorie of any thing in our selves. As *James* saith, *Let him which is merry sing Psalms:* so *Paul* saith, *Let him which glorieth glorie in the Lord.* For as we say, *Thine is the kingdom*; so we say, *Thine is the glorie:* and therefore *David* saith, *Not unto me, Lord, not unto me*, &c. Oh (saith Satan) this is a thing to glorie of, knowledge, and learning, and wisedom; or else what should a man be proud of? But when *Christ* heard his Disciples glory that they had the gift of miracles, which is a greater matter then knowledge, yet he said, *Glorie not in this, that ye can work miracles:* therefore glorie not in this, that ye know him which can work miracles. If that wisedom be given thee, then thou hast received it: if thou hast received it, then I say with *Paul*, *Why dost thou glorie, as if thou hadst not received it?* Wisedom is not so base a thing, that thine own glorie should be the end of it: but, as *Hester* thought that her honour was given her for the glorie of God, so the learned should think that their learning is given them for the glorie of God; the rich should think that their riches are given them for the glorie of God; the wise should think that their wisedom is given them for the glorie of God. The value and praise and honour of wisedome is to doe good: if we be wise to doe evil, we are not wise as Serpents, but wise Serpents.

1 Cor.4.7.

James 3.17.

The third propertie is, Not to despise others: therefore *James* calleth the true wisedom a *peaceable wisedom*, because it makes no strife. As he which had five Talents did not disdain him which had but one: so they which have moe gifts should not contemn them which have but few. For as the Unicorn doth more good with one horn then other beasts

beasts do with two: so some man doth more good with one gift then others do with five, because they choak them with pride. When the Pharisee said, *I am not like this Publican*, he said true; for then he was not like the Publican indeed, because the Publican was better then he was.

The fourth propertie is, To keep within our calling. He which meddleth with that which he hath not to do with, is compared to one that catcheth a Dog by the ears, and dares neither hold him still, nor let him go: so he can neither go forward for want of skill, nor backward for shame. *Paul* saith he was set apart to preach the Gospel: so to every work God hath set some men apart, and fitted them to that work; as he did *Bezaleel* to the building of the Tabernacle: and therefore unlesse a man be set apart to this work, he should think of *Peter*, which, when he struck with the sword, was bid to put up his sword again; for the sword was not committed to him, but the keies. In *Exod.*17.11. we find *Joshua* fighting, and *Moses* praying, and *Aaron* and *Hur* holding up his hands: so every man should have a several work. God hath given certain gifts to certain callings: as no man can exceed his gifts, so no man should exceed his calling. It is not meet that he should be a Free-man which was never a Prentice, nor that he should leap into *Moses*'s chair that never sate at *Gamaliel*'s feet. If thou doest never so well, and be not called to it, the Scripture saith straight, *Who hath required this of thee?* thou art an usurper of another's office. *A fool* (saith *Solomon*) *is meddling:* shewing that a wise man meddleth not but where he hath to doe. We are compared to a Bodie: some men are like the Head, and they must rule; some are like the Tongue, and they must teach; some are like the Hand, and they must work: when this order is confounded, then that cometh to passe which we reade of *Eve*: when the woman would lead her husband, both fell into the ditch. Therefore as *Christ* said, *Who hath made me a Judge over you?* so they which are not Judges should say, Who hath made me a Judge? he which is not a Teacher should say, Who hath made me a Teacher? he which is not a Ruler should say, Who hath made me a Ruler? And this is a better peace-maker then the Lawyer.

Exod.17.11. *Gen.3.* *Luk.12.14.*

The fifth property is, Not to be curious in searching mysteries. Th *Paul* meaneth when he saith, *Let no man presume to understand abov that which is meet to understand.* The Star, when it came to *Christ* stood still, and went no farther: so when we come to the knowledge o *Christ*, we should stand still and go no farther: for *Paul* was conten to know nothing but *Christ* crucified. It is not necessary to know tha which God hath not revealed; and the Well of God's Secrets is s deep, that no bucket of man can sound it: therefore we must row in shallow waters, because our boats are light, and small, and soon overturned. They which have such crotchets and circumstances in their brain,

brain, I have marked this in them, that they seldome find any room for that which they should know, but go to and fro, seeking and seeking, like them which sought *Elias* body, and found it not. Let men desire knowledge of God as *Solomon* did; but not desire knowledge as *Eve* did. For these aspiring wits fall again like *Babel*, and run into doubts, while they seek for resolutions. As the Jews, when they heard the Apostle preach, burnt their curious books, and had no more delight to study such toys: so when men come to the truth, they are content to leave these fancies, and say with *Paul*, *I know nothing but Christ crucified*. Curious questions and vain speculations are like a plume of feathers, which some will give any thing for, and some will give nothing for. *Paul* rebuked them which troubled their heads about Genealogies: how would he reprove men and women of our days, if he did see how they busie their heads about vain questions, tracing upon the pinacles, where they may fall, while they might walk upon the pavement without danger? Some have a great deal more desire to learn where hell is, then to know any way how they may escape it; to hear what God did purpose before the world began, rather then to learn what he will doe when the world is ended; to understand whether they shall know one another in heaven, then to know whether they belong to heaven. This rock hath made many shipwrecks, that men search mysteries before they know principles; like the *Bethshemites*, which were not content to see the Ark, but they must prie into it, and finger it. Commonly the simplest men busie their heads about the highest matters: So that if they meet with a rough and crabbed question, like a knob in the tree, and while they hack and hew at it with their own wits, to make it plain, their Saw sticks fast in the cleft, and cannot get out again; at last in wrath they become like male-contents with God, as though the Scripture were not perfect, and either fall into despair, or into contempt of all. Therefore it is good to leave off learning where God hath left off teaching: for they which have an ear where God hath no tongue, hearken not unto God, but to the Tempter, as *Eve* did to the Serpent. This is the rule whereby a man may know whether his wisedom stand right. As the covetous man is needy in the midst of his riches; so a proud man is ignorant in the midst of his knowledge. Now if our wisedom were examined by these properties, I fear, as the

Rev. 2. 2. Angel said, *Thou hast examined them which called themselves Apostles, and found them liars*, so I might say, I have examined them which call

Prov. 20 6. themselves wise men, and found them liars. Indeed *Solomon* saith, *Many boast of their goodness, but who can find a good man?* So, many boast of their wisedom, but who can find a wise man? They are wise (saith he) *in their own judgements*; but he saith not that they are wise in others judgements. As *Paul* told the *Athenians*, that they were *too religious*: so he would tell many now that they were too wise; so

wise,

wise, that they are fools again. The *Galatians* zeal was without knowledge, but our knowledge is without zeal: *having a shew of holinesse*, *Paul* saith; so some have a shew of knowledge. But as the shew of holinesse is hypocrisie, so the shew of wisedome is vanity. If they which think themselves wise be wise, then we have more wise men then beggars; and peradventure there be more wise men then of any other sort beside.

As you have heard the notes of them which are *wise according to sobrietie*; so if you would know such as are *wise above sobrietie*, you shall discern them by these marks. First, they will have all the talk wheresoever they come, like Parrats. Secondly, they contemn others, like the Pharisees. Thirdly, they spurn at him which tells them of their faults, like *Abner*. Fourthly, they jump with *Cæsar*, like the *Herodians*. Fifthly, they turn with the time, like *Demas*. Sixthly, they seek their own credit by the discredit of others, like the enemies of *Paul*. Seventhly, they love to hear their own praise, like *Herod*. Eighthly, above all things they would have their own will, like *Jezebel*. Whensoever these eight marks meet, there is a wise man and a fool; a wise man in his own conceit, and a fool in proof. These are the wise men of the North, and the Philosophers of *England*.

Thus you have heard the wisedom which is according to Sobriety. If any man do see the spots of his own face in this glasse, let him wash, and be clean. *He that is wise* (saith *Solomon*) *is wise to himself*: but he that is over-wise, is wise against himself. Here you may see that a note above *Ela* is a jarring note, and always makes a discord in the harmonie. *Christ* would not have us wise Serpents, but *as wise as Serpents*, lest they which are like Serpents should circumvent us. To be wise to evil is an evil wisedom; and there is no such enemie unto knowledge as the opinion of knowledge: for one which is wedded unto his own wit will never be counselled of any. Therefore how necessary is it to remember this doctrine? And God grant we may remember it. I cannot tell how it comes to pass, that no man can serve God unlesse he know God, (for none do obey him except they which do know him) and yet it is said, that there was never so much knowledge and so little goodnesse. Surely as *Christ* said to his Disciples, *O ye of little faith!* so he might say to us, O ye of little understanding! for there is not too much wisedom, but too much ostentation: humilitie is none of our vertues. They which should teach others to be wise *according to sobrietie*, passe the bounds of sobrietie themselves. Every man hath a Commonwealth in his head, and travels to bring forth new fashions. As the Jews were not content with such rules as God had appointed them, but would have a King like the Gentiles: as the Papists are not content with such laws as God hath appointed them, but they will have Traditions, like the Jews: so the wisedom of this

world is, to devise better orders, better laws, better titles, better callings, better discipline, then God hath devised himself. *Every plant* (saith *Christ*) *which my Father hath not planted shall be rooted up*; that is, every title, and every office, and every calling, which God hath not planted, shall be rooted up. To be wise according to this book, is to be wise according to Sobrietie. Therefore seek the wisedom of *Christ*: for the wisedom of the Serpent is turned into a Curse, the wisedom of the Pharisees is turned into a Woe, the wisedom of *Achitophel* is turned to Folly, the wisedom of *Nimrod* is turned to Confusion, the wisedom of the Steward is turned to Expulsion, the wisedom of *Jezebel* is turned to Death. This is the end of the Deceiver's wisedom, of the Extortioner's wisedom, of the Usurer's wisedom, of the Persecutour's wisedom, of the Flatterer's wisedom, of the Sorcerer's wisedom, of the Hypocrite's wisedom, of the Machiavillian's wisedom. As *Moses*'s Serpent devoured the Sorcerers Serpent; so God's wisedom shall devour man's wisedom.

Wherefore, *By the grace of God which is given unto me, I say unto every one of you*, with *Paul*, *Be wise unto sobrietie*: Be not ashamed to seem ignorant of some things, but remember that it is better to seem ignorant, then to be proud. Thus you have heard what Wisedom is; now let us pray unto God for it.

FOOD

FOOD FOR New-born Babes.

1 Pet. 2. 2.

As new-born babes desire the sincere milk of the Word, that ye may grow by it.

THIS Scripture (beloved in the Lord) containeth an exhortation to incite and stir up the believing Jews, that as God had inlightned them with some knowledge of his truth, and sanctified them in some measure with the grace of his Spirit; so they would proceed and go on, and daily increase more and more in the faith and fear of *Jesus Christ*; like the glorious Sun, which still augmenteth and redoubleth his heat and light, till it be come to the midst of heaven, where is perfect day. Now the means whereby we receive all our growth and increase in God, is the lively preaching of the Word of truth. And therefore the Apostle, by a figurative and borrowed kind of speech, earnestly presseth them to thirst and long for the Word

of God, even the food of their ſouls, as little infants (which are new born) cry for the mother's milk to nouriſh and ſuſtain them. For there are two births mentioned in the Scripture: the one fleſhly and naturall, by propagation, from the firſt *Adam*, whereby originall and our birth-ſin, as it were a ſerpent's poiſon, paſſeth and transfuſeth it ſelf into us; the other heavenly and ſpirituall, by renovation, from the ſecond *Adam*, which is *Jeſus Chriſt*, whereby grace and holineſſe is derived and brought unto us.

Note. 1 *Pet.* 1. 3. *Gal.* 4. 26. 1 *Pet.* 1. 23. 1 *Theſ.* 2. 7.

In this latter and better birth God is our Father to beget us; the Church, his Spouſe, our Mother to conceive us; the Seed whereby we are bred and born again is the Word of God; the Nurſes to feed and to wean and to cheriſh us are the Miniſters of the Goſpel; and the Food whereby we are nouriſhed and held in life is the milk of the Word, as in this place. And therefore inaſmuch as children which are new born cannot increaſe in growth and ſtature, but muſt needs die and come to diſſolution, unleſſe they be continually fed and nouriſhed with wholeſome food: it behoveth all the faithfull and godly, who are quickned and revived in the life of God, *as new-born babes to deſire the ſincere milk of the Word, that they may grow by it.* I think we need not many words to clear the generall drift and ſcope of this Scripture; as we need not many fingers to point at the ſhining Sun. Let us now therefore deſcend to the particular Doctrines which iſſue and ſpring from the ſeveral branches of this Scripture.

Five points in this text.

Firſt, here is noted a Preparation: If we will be bettered and increaſed by the Word, we muſt be *as new-born babes.* Secondly, our Affection and duty when we are *new born*, we muſt *deſire.* Thirdly, the Matter and object of our deſire, *the milk of the Word.* Fourthly, the Quality of the milk, it muſt be *ſincere.* Laſtly, the End and uſe for which we deſire it, *that we may grow thereby.* For the firſt point,

Matt. 18. 4. 1 *Cor.* 14. 20. *Luk.* 18. 16. *Pſal.* 25. 14. Note. *Joh.* 7. 37. *Rev.* 14. 3.

we muſt be *as new-born babes:* Children (we know) are principally commended for ſimplicity and harmleſneſs: and therefore all thoſe which will profit in the ſchool of *Chriſt*, and receive light and comfort by the preaching of the Word, are here taught to become *as babes*, to lay aſide all maliciouſneſs, and to bring holy and ſanctified hearts to the hearing of it. *Suffer the little babes to come unto me*, (ſaith our Saviour) *and forbid them not; for of ſuch is the Kingdom of heaven:* as if we were never fit to hear and learn of *Chriſt*, till we be reformed, and newly changed into little babes again. For *the ſecret of the Lord* (as the Pſalmiſt ſpeaketh) *is with them that fear him:* to teach us, that as *David* would admit no vile perſon into his counſell, ſo God will admit no ſinfull ſouls into his ſecrets. *If any man will do God's will*, (ſaith our Saviour) *he ſhall know of the Doctrine, whether it be of God or no:* becauſe no man can learn this doctrine but he that doeth it; as no man could learn the Virgins ſong but they which ſang it. And

Solomon

Solomon to the ſame effect ſaith, *The fear of the Lord is the beginning of knowledge:* as if the firſt leſſon to be wiſe were to be holy. And therefore *Chriſt* is ſaid to have *expounded all things to his Diſciples apart:* to ſhew, that if we will have *Chriſt* to teach us, we muſt go apart from the world. So that as a man ſlippeth off all his cloaths when he goeth into a bath to waſh him; ſo we muſt ſlip off all our ſins when we come to the Word to feed us: for Wiſedome will not reſt in the defiled ſoul, nor in a body that is ſubject unto ſin. As the Devil would not dwell but in a houſe that was ſwept from godlineſs: ſo the graces of God will not come into the heart which is not cleanſed from wickedneſs; for God will not pour *new wine* but *into new veſſels.* Therefore unleſſe you have prepared new hearts, look for no new bleſſings to be poured on you. The Jews reade the Scriptures daily in their Synagogues, to find *Chriſt*; but all in vain, becauſe their veil is not taken away in reading them: even ſo do we preach in vain, and you hear in vain, becauſe the veil of ſin, which is drawn like a curtain over your hearts, hideth and eclipſeth the glorious light of the Goſpell from you. And therefore (beloved brethren) if you will have the Lord to bleſſe your hearing, and to proſper our preaching, you muſt waſh and rinſe out the dregs of ſin that are frozen in you; you muſt purge the leaven of maliciouſneſſe that ſoureth your ſouls; you muſt caſt up your covetouſneſſe, and your pride, and your ſlothfulneſſe, and your partial prejudice, like the Serpent which ſpews up his poiſon when he goes to drink: for this is the cauſe why there are ſo many fruitleſſe and non-proficient hearers, becauſe there are ſo many ſinful and wicked hearers. It is ſaid of *Chriſt*, that *he did not many great works in his own Country for their unbelief's ſake:* ſo it may be ſaid, that God concealeth many great myſteries of faith from us for our ſins ſake. Our wickedneſſe ſtops *Chriſt*'s mouth that he will not ſpeak; as the Jews incredulity chain'd his hands that he would not work. Will an Embroiderer teach another man's ſervant his trade, if he know he will hurt him? No more will God teach the Devil's ſervants his truth, becauſe he knoweth they will offend him. The ſeed which fell into the thornie ground ſprang up very chearfully for a time, that it might ſeem to give a great hope of a joyfull harveſt; but becauſe thorns grew up with it, at length they choaked it: ſo that unleſſe we cut up the thorny ſins which naturally ſprout and ſpring up in us, they will overthrow all the good plants of holy doctrine that are grafted in us. And therefore the Prophet *Jeremie* willeth us to *break up the fallow-ground, and not to ſow among thorns:* as if the heart muſt firſt be ſanctified, and afterwards inſtructed; as iron muſt firſt be heated, and afterwards be faſhioned. In regard whereof, I beſeech you (my beloved) in the fear and reverence of God's bleſſed name, look to your feet when you enter into the houſe of God; preſſe not into this marriage-feaſt without a Wedding-garment;

Prov. 1. 7. *Luke* 11. 25. *Matth.* 9. 17. *Matth.* 13. 58. *Matt.* 13. 22. *Jerem.* 4. 3.

tread not in the holy Sanctuary to hear the Word with an unsanctified and defiled filthy soul.

A man will not keep the Sabbath in his working-apparel, but will put on his richeſt jewels, and array himſelf in his beſt attire: and yet we make no ſcruple at all to come unto the Sabbath's exerciſe with a prophane, and a wicked, and our working-day heart. When *Nadab* and *Abihu* offered ſtrange fire before the Lord, God ſaid, *I will be honoured of them that draw nigh unto me*: to ſhew, that the Lord doth then look for more holineſſe at our hands, when by practice of his ſervice, and the duties of holy religion, we approach and draw more near unto him. Wherefore to ſhut up this point, As the beggar (in the Goſpel) caſt off his cloak to come to *Chriſt*; ſo muſt we caſt off the cloak of our wickedneſſe when we come to hear. We muſt be *as babes* if we will be *Chriſt's* pupils, becauſe he *revealeth* knowledge and wiſedom to none but *babes*. And yet we muſt not be *babes* onely, but *new-born babes*, which have a new ſoul, a new life, new members, new affections imparted to them. Whereby we learn, that it is not enough in our regeneration, to redreſſe and reform ſome one diſordered affection in us; but we muſt be changed and new-faſhioned in every part. As *Saul*, when the kingly ſpirit came upon him, was turned as it were into another man: ſo we, when the Word begetteth us anew, muſt be turned and changed into other men: and therefore they which are implanted into *Chriſt* are called *new creatures*; becauſe neither the old heart, nor the old hand, nor the old ear, nor the old eye, will ſerve the turn; but all muſt be molten and new framed again. For *whatſoever is born of the fleſh, is fleſh*: If we will have it ſpirit, (that is, fit for God's worſhip, who *is a ſpirit, and will be worſhiped in ſpirit and truth*) it muſt be born again of the Spirit. The ſenſe hereof made the Prophet *David* crie out, *Create in me a clean heart, O God, and renew a right ſpirit within me.* And therefore we muſt not patch and piece out our hearts for God, like a beggar's cloak, which is made of ſhreds; but we muſt be *renewed*, and throughly changed *in the ſpirit of our minds*. When *Naaman* the leper had waſhed in *Jordan*, his fleſh came again like the fleſh of a young child: if the leproſie of ſin be waſhed and purged from us, all our affections, all our deſires will be altered and changed, like the fleſh of a child. And therefore if we will fit our ſelves to be good hearers, we muſt not entertain friendſhip with any ſin. As the Adder ſlips off her skin, and the Eagle caſteth her bill; ſo we muſt quite ſtrip our ſelves of all our luſts, when *as new-born babes* we come to hear.

Levit. 10. 3.
Matt. 11. 25.
Note.
1 Sam. 10. 9.
2 Cor. 5. 17.
John 3. 6.
John 4. 24.
Pſal. 51. 10.
Epheſ. 4. 23.

Touch no uncleane thing, ſaith the Lord. Becauſe ſin will cling to the conſcience like bird-lime to a feather; therefore we muſt not touch it, it muſt not have a finger of us. When the Devil made his re-entry, he took unto himſelf ſeven other ſpirits worſe then himſelf. Thus one devil brings more devils, and one ſin pulls on more ſins;

2 Cor. 6. 17.
Luke 11. 26.
Matth. 12. 45.

as one Crow calleth many Crows to a carrion. And therefore as the leaven was hid in the meal till all was ſoured; ſo let us never reſt ſeaſoning our ſouls till all be ſanctified: for then we be fit to underſtand every part of God's will, when we be in every part new born again.

Matt. 13. 33.

Furthermore, this Point diſcovereth and deſcrieth a groſſe errour in Popery concerning the works of Nature, which are wrought and effected by the ſingle virtue and power of our own free will, without the finger and grace of God. For whereas the Papiſts acquit many of them, and clear them from ſin, (as if an unregenerate man, by the ſtrength and abilitie of his own will, as it were mounted upon his own wings, were able to aſpire to the accompliſhment of holy deſire;) we ſee that the Apoſtle in this place maketh no other account of the unregenerate then of dead men, and therefore that they muſt be quickned and new born again, before they can practiſe or perform any vital action in the life of God. *Chriſt* is reſembled to a *Vine*, and we to the *branches*: for as all the juice and ſap, whereby the branches ſpring and live, iſſueth and ariſeth from the root of the Vine; ſo all the grace and goodneſſe that is in us droppeth and diſtilleth from the riches of the perſon of *Jeſus Chriſt*. Before God bleſſed *Sara*, ſhe was barren and childleſſe: ſo until God bleſſe our hearts, they be wicked and fruitleſſe. And therefore as an unclean fountain cannot ſend forth ſweet water, nor a bad tree bring forth good fruit: no more can the corrupt and wicked heart of the unregenerate bud and bring forth any good and vertuous actions. Thus much of our Condition and Preparation, whereby we have learned with how holy and with how ſanctified affections we ought to repair to the hearing of the Word. Now followeth our Duty and affection when we are *new-born*.

Joh. 15. 5.
Matt. 12. 33.

As new-born babes deſire. We muſt not be children in wavering and inconſtancie: becauſe the Apoſtle ſaith, that God hath furniſhed his Church with *Paſtours and Teachers, That we be no more children, wavering and carried about with every wind of doctrine*, reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. Nor muſt we be children in underſtanding and knowledge: becauſe the ſame Apoſtle ſaith, *Brethren, be not children in underſtanding; but concerning malicionſneſs be children; but in underſtanding be of a ripe age.* But we muſt be children in an ardent and burning affection, in thirſting and longing for the Word of God. *Bleſſed are they which hunger and thirſt after righteouſneſs, for they ſhall be filled*: becauſe *God fills the hungry with good things; but the rich and the wealthy he diſmiſſeth empties. The Kingdom of God ſuffereth violence*; becauſe none can enter at the narrow gate, but ſuch as ſtrive, and throng, and thruſt to enter. And therefore as when the dam feeds her young, every bird gapeth, and ſtruggleth, and ſtretcheth out the neck

Epheſ. 4. 13, 14.
1 Cor. 14. 20.
Matth. 5. 6.
Luke 1. 53.
Matt. 11. 12.

to receive the food: so when we come to hear, every man must reach and stretch out his heart to receive the Word. For then indeed the Word worketh most effectually in us, when our hearts before are kindled and inflamed with desire of it; like wax which receiveth any stamp after it is heated. The *Shunamite's* child which was raised by *Elisha*, so soon as his flesh began to wax warm, sneezed, and opened his eies, and revived again: so when we wax warm in the Spirit, and conceive a desire and a thirst of the Word of God, it is an undoubted token that we are born again, and there is breath and a soul within us, and we are not utterly dead in the life of grace. As contrariwise, they which have not a sharp and hungry appetite to be fed and satisfied with *the milk of the Word*, are but dead carcasses, and skins full of rotten bones. So that this City, which should be the glory of the Kingdom, may well be termed *Golgotha, the place of dead mens skulls*, in regard there are so many thousand souls dead in sin, dead in *desire*, who have no thirst and hunger for the Word of God. If they have a bare reading Minister, as children have a puppet to play with, they think themselves in a happie estate: as if *Elisha's* staffe could raise the dead childe without *Elisha*, and the Word give life without a Preacher. It may be they can be content, with *Micha*, to accept a *Levite*, if they light upon him: but who will send to *Jerusalem*, the school of the Prophets, as *Saul* sent to *Bethlehem*, to fetch *David* for his comfort? I think you know my meaning: I would not wish you wait till Preachers offer themselves to instruct you, but to send to the Schools of learning, to provide godly and able men, who may minister the Word in due season. *Balak*, because he longed for *Balaam*, went to the utmost coast of the Country to meet him. The father, because he longed for his prodigall son, ran to kisse him a great way off. *David*, because he longed for the Ark, went and brought it up from *Kiriath-jearim*. So then indeed we desire the Word of God, when we will not stay till it come unto us, but we will prevent it, and go to the utmost borders of our Countrey to fetch it home unto us.

Note.

Note.

We must *desire the milk of the Word*, and we must *desire* it *as babes*; that is, in three respects. First, they say, children, so soon as they are born into the world, presently cry out for the mother's dug: so must we, so soon as we feel the grace of God to have renewed us, while we are yet hot from the womb, hunger and thirst for *the milk of the word*. If the mother should defer to give her child suck, were it able to live a moneth, or a week, or a day? No more is our faith able to sustain and support it self, unlesse it be presently nourished with the food of life. *Christ*, so soon as he had raised up *Jairus's* daughter, commanded her meat: as if it were in vain for us to be quickned by the finger of his power, unlesse we be fed by the Word of his grace. And therefore *Eden* was watered so soon as it was planted; to shew, that we must

Mark 5. 43.

Gen. 1. 8, 10.

must be strengthned so soon as we are instructed. So that it is a great fault amongst us, when God hath quickned us with his Spirit, and we perceive his graces to bud and to blossom in us, that we presently provide not moisture to nourish and to preserve them. We count it a miracle that *Elias* lived forty days without food: and yet we, after many years of famine, still post off the feeding of our souls. We think it always too soon to begin, though we begin then when we are ready to end: as the rich man, who then went in hand to inlarge his barns, when he was even at death's door to resign his life. As *Christ* was sent for to heal the Ruler's daughter, when she was ready to depart: so many never desire the Preacher's company till they be ready to die. They say that the time is not yet come that the Lord's House should be built, nor is it yet time to sanctifie their souls for God, nor yet time to provide for *the milk of the Word*. And thus we post off from day to day, from year to year, till we be arrested by death: as the bad Lawyer drives off his Client from Term to Term, till the suit be lost. *Lot* was so long loitering and trifling in *Sodom*, that the Angel was fain to pluck him out with violence: and certainly unlesse the Lord by the good means of his providence should pluck us out of ignorance and darknesse, wherein we use such trifling, and plunging, and delaying, scarce one of a thousand would be saved. Wherefore (beloved in *Christ*) if *Paul* have planted you in the true faith, desire also an *Apollo* to water you. If the foundation be laid by a master-builder, seek out a skilfull workman who may roof it also. If ye have received one grace, speedily desire the preaching of the Word, that it may increase and grow up, by dressing and manuring, unto a double grace: for even the best gifts will wither and decay in you, unlesse they be presently watered with the Word.

Luk. 12. 18, 20.

Matt. 9. 18.

Again, we know that children are so greedily carried with a desire of their food, that when hunger assails them, they neither regard leisure, nor necessity, nor willingnesse of the mothers; but all excuses and businesse set apart, so soon as they cry for it, they must be fed: even so we must not think it enough to desire the Word, but we must be earnest and fervent and importunate in calling and crying for it. A notable parable it is in *Luke*, how one called for bread in the night; the other answered, that he was in bed: which seemed a reasonable answer, and yet it would not serve. So we have long called, (my brethren) and we have a great while craved the Bread of life: Though it may seem a reasonable answer, that they cannot give it us without impoverishing themselves and their children, who are fat and inriched with the Ministers maintenance; yet we ought not to be daunted and discouraged so, but to continue asking still, as *Peter* continued knocking till the door was opened. For as *Jehu* was known by his furious marching; so you may know a faithfull and true Christian by his zealous perfecting of holy purposes. The mother doth not always feed

Luk. 11. 5, &c.

Note.

Acts 12. 18.

her child for love; but many times, to keep it ſtill and quiet, is conſtrained to leave all, and give it ſuck: ſo if our Mother neither reverenced God, nor feared men, yet if we would be earneſt and importunate with her, if we would continually cry and call for it, as babes do for the milk, ſhe would feed us at laſt, if not of love, yet at leaſt to be eaſed of us. It is an old ſaying, that he which asketh faindly teacheth us to deny him: if we will teach men to grant us, we muſt ask with courage and conſtancie. And therefore as *Jacob* wreſtled with the Angel, and ſaid, *I will not let thee go untill thou bleſſe me*: ſo muſt our requeſts wreſtle with the Governours of our Land, and ſay, I will not let you reſt until you hear me. This doctrine indicteth and convinceth a great number of us, who, though we have a deſire to the Word, yet we are ſo chill, and ſo cold, and ſo looſe in it, that in every croſſe event we ſtand ſtone ſtill. If it be but a ſtraw, it is a block in our way; becauſe, as *Jeremie* ſpeaketh, *We have no courage for the truth upon earth*: we have ſome love to the truth, but we have no courage to labour and adventure for it: as a Merchant that would gladly gain, but dares not venture the ſeas for fear of drowning. If the people be ſomewhat backward, or a Preacher cannot be procured at the firſt daſh, while the fit is freſh upon us, we take our diſcharge, and caſt off the care for ever after. The ſlothful man ſaies, *There is a Lion in the way*: and ſo we diſcourage our ſelves in ſeeking good things, becauſe there is pains in the way. But if we deſire the Word as Babes do milk, we muſt never reſt to deſire it untill we have it.

Oh that this were practiſed.

The old ſin of this Land.

Jer. 9. 3.

Laſtly, we know children are continually craving food; a little pauſe, and then to the breaſt again: and therefore we muſt not be gorged and glutted with once ſerving, but continually deſire it. We muſt be of *Elias*'s diet, bread and fleſh in the morning, and evening too: ſo morning and evening our ſouls muſt be fed. The Apoſtle exhorteth, *Let the word of God dwell in you*: becauſe, it muſt not take up a night's lodging, and ſo be gone; but it muſt have a continual reſidence and abode in our hearts. Though the ground be good, yet it muſt have the former and the latter rain to make it fertil: and yet many of us think to grow green with one ſhowr, and to go unto heaven with one Sermon. It is reported of the faithful, that they *continued daily in the Temple*; as if a Sabbath-day's exerciſe would not ſerve the turn, unleſſe we had ſome ordinary repaſt on the working-daies alſo. And therefore as the lamp burneth continually in the Temple without quenching; ſo the Word muſt continually ſound in our ears without intermiſſion. Thus you ſee, (beloved) that if you will *deſire the milk of the Word as new-born babes*, you muſt deſire it preſently, without delay; importunately, without fainting; and continually, without loathing, never being ſatisfied with it.

Col. 3. 16.

Acts 2. 46.

Now we come to the Matter and object which we muſt deſire, namely,

ly, our food and nouriſhment in *Chriſt*, which is here called *the milk of the Word*. To this our Saviour recalleth us from all our dainties: *Labour not for the meat which periſheth, but for the meat which endures to eternal life.* For *the Word* is everlaſting food, and immortal *ſeed*, becauſe it makes us immortal, and to laſt for ever. We deſire wealth, honour, pomp and pleaſure, and every thing ſave the *milk of the Word*, which we ſhould deſire; like *Adam*, who had all trees, and yet liked none but the forbidden tree. There is a deſire of the *World*, but it is a tare to *choak the good corn*: there is a deſire of *Money*, but it *is the root of all evil*: there is a deſire of the *Fleſh*, but it *fighteth* and wageth war *againſt the Spirit*: there is a deſire of Preeminence, but it is ſwelling, and ambitious: there is a deſire of Revenge, but it ariſeth from a raſh and carnal ſpirit: there is a deſire of *Praiſe*, but it is curſed and Phariſaical: the bleſſed and holy deſire is, *to deſire the milk of the Word*. When *Jonathan* ſaw the honey dropping, he muſt needs be licking: ſo when ye ſee the milk of the Goſpel, ye muſt deſire to be ſucking. Of all the bleſſings of *Canaan* this was the chiefeſt, that it flowed with milk and hony: and this incouraged the *Iſraelites* to travel through the deſart to poſſeſſe it. The *Word* is a land flowing with better milk and honey, and we muſt not think any pains or toil too much to attain it. God hath many names in Scripture to make us conceive more honourably of him: ſo hath the *Word* many titles to make it more amiable. It is called a *lantern*, to direct us; a *medicine*, to heal us; a *guide*, to conduct us; a *bit*, to reſtrain us; a *ſword*, to defend us; *water*, to waſh us; *fire*, to inflame us; *ſalt*, to ſeaſon us; *milk*, to nouriſh us; *wine*, to rejoyce us; *rain*, to refreſh us; a *treaſure*, to inrich us; and the *key*, to unlock heaven-gates unto us. Thus the Word is named by all things, that we ſhould onely deſire it in ſtead of all things. And ſurely therefore the Word is in no great requeſt among us, becauſe we know not what bleſſings it bringeth with it. It is called the *Word of ſalvation*, becauſe it ſaveth the ſoul from pining; as the corn which *Joſeph* ſent did *Jacob*'s houſe from famine. So that as *Eliſha* ſaid of *Jordan*, *Waſh, and be cleanſed*; ſo may we ſay of the *Word*, Hear it, and be ſaved. It is called the *Word of life*, becauſe it reviveth the ſpirit; as *Eliſha*'s bones revived the *Iſraelite*. It is called the *Word of reconciliation*, becauſe it is like a golden chain to link God and us together. And in regard hereof it is called *a Jewel of ineſtimable price*: as if all the treaſure in *Egypt* were not wealth enough to buy it. And therefore as *David* longed for the Well of *Bethlehem*; ſo we muſt long and languiſh for *the milk of the Word*. The *Word* is reſembled to *milk* in three reſpects. Firſt, becauſe it is the onely food of the faithful, as milk is the onely and proper food of babes. Secondly, becauſe it is not hard and intricate, but plain and eaſie to be conceived, as milk is eaſie to be digeſted. Thirdly, becauſe it is ſweet and comfortable to the ſoul, as milk is ſweet and pleaſant in taſt.

1 Joh. 6. 27.
1 Pet. 1. 23, 25.
Matt. 13. 22.
1 Tim. 6. 10.
Gal. 5. 17.
James 4. 1.
Luke 9. 54.
Joh. 5. 44.
& 12. 43.
Pſal. 119. 105.
Mat. 13. 46.

Deut. 12. 32. For the first Point; The Lord chargeth the *Israelites, to doe whatsoever he had commanded, and not to adde or diminish any thing.* And *Josiah, Joshua, Ezra*, and the rest, when they would renew the Lord's covenant with the people, read nothing but the Law; to shew that it was the onely rule and square of all their duty. And therefore *Esay* re-
Esa. 8. 20. John 5. 39. calleth us *to the Law and to the testimony*, &c. and *Christ* sends us to *search the Scriptures, because by them we have eternal life.* And therefore the Popish Church, which (not content with the milk of the Gospel) hath broached many heathen traditions and unwritten trash, doth not feed, but choak and poison her children with them, and deprive the Lord's people of this food of life; and, like cursed *Philistines*, stopping up the wells of water which others have digged, what do they else but starve and famish so many Nations? Well may their hedge-priests, like dry nurses, delight and disport the children for a season: but when hunger bites, when the distressed conscience would be fed and comforted, then they are not able to afford them the very crums from *Christ's* Table. And therefore we must needs account the estate of those congregations to be full of dread and horrour, which have not this *milk of the Word* to feed their souls; which want a good Steward to give them their meat in due season; which, like the *Egyptians*, lie crawling in the
Note. dark, when other Churches enjoy most comfortable light. *Jacob* forsook the blessed Land of *Canaan* when it had no bread: and can we be enamoured of those Assemblies where there is no soul's food? If ye did consider, (my beloved) that ye cannot be nourished unto eternall life but by *the milk of the Word*, ye would rather desire your bodies might be without souls, then your Churches without Preachers. I tremble to think how oft you have heard this, and yet how little you have performed it.

For the second Point; That the doctrine of the Gospel is plain, ap-
Prov. 8. 9. Psal. 19. 7. peareth when the Wise man saith, *All the words of his mouth are plain and easie to him that will understand. The testimony of the Lord is sure,*
2 Cor. 4. 3. *and giveth light to the simple. If our Gospel be hid*, (saith the Apostle) *it is hid unto them that perish.* For as the Sun, which was made to lighten all things, is most light; so the Word, which was made to clear all things, is most clear: so that if there be no communion be-
Psal. 119. 105. tween light and darkness, and *the Word* of God *be a lantern unto our feet and a light unto our paths*; then it is evident that the *Word* hath no darkness in it. If we see not all things, the fault is not in the light, but in the eye: as *Agar* could not see the water, which yet was before her.
Rom. 15. And therefore our adversaries falsly charge the Scriptures of exceeding hardness and intricateness. When the Spies were returned from *Canaan*, they could not say but that it was a good land; but they said it was hard to come by: so the Papists must needs confesse that the Scripture is a good Word; and yet, to dissuade the Lord's people from

from a serious and diligent search of it, they bring up a slander, and say, it hath many obscurities and by-paths. But as *Elisha* saw the horses and fiery chariots which his enemies could not see: so (beloved) if ye come with a faithfull and a holy heart to the Word and to the Scripture, ye shall see that plainness and easiness in the doctrine which our adversaries cannot see.

For the third Point; That the Gospel is the onely comfort and consolation of a faithfull soul, the Prophet *Jeremy* saith, *Thy words were* Jer. 15. 16. *found by me, and I did eat them, and thy word was unto me the joy and rejoycing of my heart. Thy testimonies have I taken for an heritage* Psal. 119. *for ever; for they are the joy of my heart.* As a man will be glad to 111. be hired to a Nobleman: so *David*, when he had gotten *the Milk of the Word*, rejoyced as much as if he had been hired unto God. And therefore in all the storie of the *Acts*, we see joy and comfort to have followed *the Word*, as *Elisha* followed *Elias*, and would not leave him. As the Wise-men rejoyced exceedingly, when they saw the Star which should lead them to *Christ*: so ye have matter of great joy and comfort, when ye hear the Word preached, which shall carrie you to heaven, like the Chariots which conveyed *Jacob* into *Egypt*. There be
Note. many *Michals* in this Land, which have mocked King *David* for dancing before the Ark. There be many which term us headie and foolish men, because we come and throng and presse thus to a Sermon. But as *Christ* said, *Father, forgive them, they know not what they doe*: so I, God forgive them, they know not what they say. For if they did feel the calm of conscience, the joy of heart, the consolation of spirit, and the exceeding and everlasting comforts in God, which the faithful possesse and enjoy by hearing the Word, they would account us not onely fools, but stark mad, if all the pleasures or profits or dangers of the world should withdraw or with-hold us from it. So much for our Food: now we come to the Qualitie of our food. It must be *sincere* milk.

Sincere, both in its savour, and also in effect and operation. For, as in nourishing our bodie naturally, our bloud cannot be good, if our diet be unwholsom; so in feeding our souls spiritually, neither our hearts, nor affections, nor our words, nor our works, can be good, unlesse the milk be wholsom whereupon we feed: and therefore, as our saviour bids us *take* Mar. 4. 24. *heed what we hear*; so the Apostle, to the like effect, gives a caveat to take heed upon what we feed. For there is a pure and fresh doctrine, in *Jer.* 1. 7. and there is a sour and *leavened* doctrine, in *Matt.* 16. 6. There is a *new wine* of the Gospel, in *Matt.* 9. 17: and there is a *mixed wine* in the *cup of fornicatours*, *Rev.* 17. 2. There are *wholsome words*, 1 *Tim.* 1. 13. and there are *corrupt* and unwholsom words, *Eph.* 4. 29. There is a *doctrine of God*, *Joh.* 7. 16. and there is a *doctrine of the devils*, 1 *Tim.* 4. 1. There is an *edifying* and a *building* word, *Eph.* 4. 29.

and there is a fretting and *cankered word*, 2 *Tim.* 2. 17. As the Prophets children cried out, *Death in the pot*; so some places may say, *Death in our food*: and therefore it is, that we are so often forewarned in the Scripture to *beware of the leaven of the Scribes and Pharisees*; to *take heed of the Prophets which come to us in sheeps cloathing*; to *beware that no man seduce us through Philosophy*; to *try the spirits whether they be of God, or no*; as we must taste our food before we digest it, and trie our gold before we treasure it. *Christ* tasted the vinegar, but would not drink: so when we taste false doctrine, we must reject it. There are many greedy of milk, but it is Dragon's milk: they take great pains to learn, but it is to learn the language of *Ashdod*, and not the language of *Canaan*: they run to hear, but to hear fables and untruths. *Nimrod* was as painful in building of *Babel*, as *Solomon* in rearing the holy Temple. *Micah* entertained a *Levite*, and consecrated his silver; but to an Idolatrous worship. The *Israelites* melted their ear-rings; but to erect a Calf. *Jezebel* fed a great rout of trencher-chaplains; but to honour *Baal*. Many desire to have milk, but they will have it from Dragons poisoned: and therefore we are here warned to *desire the sincere milk*, &c. For the Lord will not have the wine of his word to be mingled and mashed with the water of humane inventions. *He that hath my word, let him speak faithfully.* What is the chaffe to the wheat? God would not have one field sowed with two kinds of grain; to shew us that he would not have one heart filled with two kinds of doctrine. *Dagon* could not stand with the Lord's Ark; no more can *Christ*'s truth hold any fellowship with the word of errour. And therefore as the Ministers must beware that they make not merchandise of the Word of God; so must the people also, that they drink not any *milk* but that which is *sincere*. And here ye ought (my beloved) more carefully to behave your selves, as ye see the Devil more subtilly to assault you; and under the cloak of zeal and reformation, to bring into the Lord's Sanctuary most wicked prophanation.

Matt. 16. 6. *Matt.* 7. 15. *Col.* 2. 8. 1 *John* 4. 1. *Jer.* 23. 28.

As a man will be more warie to try every piece of gold, when he sees many counterfeit and *Flemmish* Angels to flie abroad: so when ye see many sorts of doctrine crawling daily like Locusts out of the bottomlesse pit, ye must be more diligent to taste and try which is sound and sincere.

It followeth, *That ye may grow by it.* Here is the End of our hearing, that we may grow in grace, and increase in the faith of righteousnesse. For the faithful are called *the trees of righteousnesse*, because they must be always springing; *living stones*, because they must grow in the building; *good servants*, which must trade and traffick the Lord's talents to increase; *fruitfull branches*, which must be purged and pruned by the hand of the heavenly husbandman. *Isaac* must not always hang on *Sara*'s breast, but must be weaned: so we must not always be children,

Isa. 61. 3. 1 *Pet.* 2. 5. *Matt.* 25. 21, 23. *John* 15. 2.

dren, but grow up and increase, and profit more and more. As the Star never ceased till it came over *Christ*; so we must never rest walking till we come to God. If we have faith, we must [a] *proceed from faith to faith*: if we have love, we must [b] *increase and abound in love*: if we have zeal, we must endeavour to be [c] *consumed with zeal*: if we be [d] *liberal to the distressed Saints* of God, we must double our liberalitie, as * *Elkanah* gave *Hannah a double portion*. If we [e] *reade the Scriptures*, we must go on and [g] *continue in prayer*. If we [h] *give alms*, we must step on one foot farther, and *give* them *with chearfulnesse*. And thus, as the Eagle continually soareth till she come to the highest, so must we still increase till we come to perfection. Let us be [i] *led forward unto perfection*: as if a faithful man were like a ship under sail, never anchouring till he arrive at heaven. The greater is our sin, which hear, and hear, but are never the more reformed for our hearing; like *Pharaoh*'s ill-favoured kine, which devoured the fat kine, but remained as ill-favoured as they were before: so many of us, when we have lugged the breast almost drie, after twenty or thirty years feeding are as scragged and lean as we were before. No man almost among us is more zealous, no man more faithful, no man more constant for the truth, no man more fervent in religion, no man more sanctified, no man more diligent in practising, nor lesse vicious, now, then he was an hundred Sermons ago; as if we were night-black Ravens, which cannot be washed with all the soap of the Gospel. Though we have long heard, and still desire to hear, yet we do not grow by our hearing; we are very dwarfs in *Christ*, scant able to go, little in faith, little in love, little in patience, little in obedience, little in zeal; like *Zacchæus*, so little that we cannot see *Christ*. This is an undoubted evidence that we have not fleshy, but stony hearts, which though they be washed, yet they cannot be watered with the sweet showrs of the Gospel. For is there not in every Tavern, and in every shop, and in every house, and in every hall, as much covetousnesse, as much briberie, as much couzening, as much wantonnesse, as much maliciousnesse, after this long shine of the Word, as there was before? Are we not now as sloathfull in God's service, as dissolute in the practice of Christian duties, as dishoneſt in our dealings between man and man, as proud in our attire, as light in our behaviour, as hypocritical abroad, as sinful at home, as we were before? And what is the reason thereof, but that we come to the fountain rather to draw then to drink; rather to hear, then to be bettered and sanctified and increased by our hearing? One sort heareth not at all, like *Eutychus*, which was sleeping when *Paul* was preaching: another sort forgets all, as *Nebuchadnezzar* did his dream: the most part remembers all, but will make no practice of it; as a Carpenter, which should square all by rule, and sticks it at his back, and works all by aim. But assuredly (my beloved) it were better you never heard,

[a] *John* 1. 16. [b] 1 *Thes.* 3. 12. [c] *Joh.* 2. 17. [d] *Rom.* 12. 13. * 1 *Sam.* 1. 5. [e] 2 *Tim.* 3. 15. [g] *Col.* 4. 2. [h] 2 *Cor.* 9. 7. [i] *Heb.* 6. 1. *Act.* 20. 9.

John 15. 22. heard, then thus in despite of God to abuse your hearing. *If I had not spoken to them,* (saith *Christ*) *they should have had no sin; but now have they no cloak for their sin.* What cloak can ye have, when God offereth grace, and ye wilfully refuse it? As meat, the more a man receiveth, the more it distempereth, if it be not digested: so the more ye learn, and the more ye hear, the greater is your sin, if ye grow not by it. If the servant which hid his talent in a napkin was so handled, what shall be done to them which suffer their talent to perish? And therefore every man must *beware how he heareth*: every man must take heed that he *Luk.* 8. 18. 2 *Cor.* 6. 1. *receive not the grace of God in vain; that he desire the milk of the Word* to be bettered and *increased by it.* Wherefore whosoever thou be that heareſt this, and wilt hear others, search thy conscience, whether thou be grown in any vertue since thou heardest the last Sermon: consider what sin thou hadst the last Sabbath, which thou hast not this Sabbath. If thou find no change, then the Word hath not had his working in thee; thou art not increased by the food which thou receivedst. Will not a man be angry to set his child to school, and find him alwaies at his *A, B, C?* So God will be displeased if we be negligent and slack, and never take out his lessons, but stand at a stay. I know, many of you will give me the hearing of this, as you have done many of my brethren heretofore: but as the worm struck *Jonah*'s Gourd, and it died in the morning; so by the next morning a greedy worm of covetousnesse, or the like sin, will have perished all. If it do so, know *the Judge standeth at the door*, ready every hour to summon you to death, to make your appearance at the bar of Justice, and to give up your account for every talent, yea, for every lesson that you have learned and left unpractised. As for you, if any of you walk in dutifull obedience to the Word, I beseech you in the fear of God, and in the bowels and love of *Jesus Christ*, that ye will abound and increase yet more and more, and contend by all means to put in practice and exercise those things that you hear; that so at length, when ye be ripe for the sickle, and the great day of harvest be come, ye may be gathered as good corn into the Lord's garner, and be invested in the holy heavens with that blessed kingdom which God hath provided for them that serve and fear him. *Amen.*

THE

THE BANQUET OF *JOB*'S CHILDREN.

Job 1. 4, 5.

And his sons went and banqueted in their houses, every one his day, and sent and called their three sisters to eat and drink with them.

And when the days of their banqueting were gone about, Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings, according to the number of them all: for Job thought. It may be that my sons have sinned and blasphemed God in their hearts. Thus did Job every day.

THIS Book is a story of patient *Job*, and shews how God can deal with all, and how they should receive all things at his hand; seeing the most innocent man in the world, when God would try him, was brought so low, that the Devil had power to lay upon him what torment he would, death onely excepted, and yet he stood to it with such constancy, that he saith, *Though the Lord kill me, yet will I trust in him.* Such power was given unto his faith, and love, and patience, that they overcame the Devil, which said, that if he

 might

might have leave to plague him, he would make him *blaspheme God to his face*, vers. 11. Therefore God would have this victory to be recorded of all such as are sick, or sore, or needy, or oppressed: that whatsoever pain we suffer, we may remember that *Job's* pain was sharper then this, and yet could not make him so impatient, but when like a man he was offended with his torments, like an holy man he was more offended with himself, and angry with his anger. Therefore at last God returned to him, and removed his troubles, and made his end more honourable then his beginning; as if he should say, *Thus is shall be done to the man which is not offended with my chastisements.*

Now to our purpose. In the first verse of this chapter the holy Ghost sheweth what a good man *Job* was, saying, that he *was an upright and just man, one that feared God, and eschewed evill.* In the second verse he sheweth what store of children *Job* had, saying, *he had seven sons and three daughters.* In the third verse he sheweth what store of riches *Job* had, saying, *His substance was seven thousand Sheep, and three thousand Camels, and five hundred yoke of Oxen, and five hundred Asses*, &c. In the fourth verse he returneth again to his children, shewing how they were occupied before the wind came, and blew the house upon their head, saying, *His sons went and banqueted in their houses, every one his day, and called their three sisters to eat and drink with them.* In the fifth verse he cometh again to *Job*, and shews a proof of his vertues, which he commended him for before, saying, *That when his sons had banqueted, he sent for them, and sanctified them, and rose up early*, &c.

So if ye ask what his sons did; the Holy Ghost saith, that *they banqueted.* If ye ask where; he saith, *in their own houses.* If ye ask when; he saith, *every one kept his day.* If ye ask who were the guests, he saith, that one invited another, and the other invited him again, *and they called their sisters to them, and so made merry together.* If ye ask what farther *Job* did; the story saith, *that after every feast first he sent for his sons, and then he sanctified them, and* then *he sacrificed for them*: the reason is added, because *Job thought, It may be that my sons have sinned, and blaspheme God in their hearts.* His zeal in this action is declared by three circumstances. First, that *he rose up early in the morning*: secondly, that *he offered so many sacrifices as he had sons*: thirdly, that *he performed this offering every day while the feast lasted.* Of every circumstance a little, because some had rather hear many things then learn one.

First, here is to be noted, that amongst the blessings of *Job*, his Children are reckoned first. So soon as the Holy Ghost was past his spirituall blessings, which he mentioneth in the first verse of all, before all his other blessings, lands, and houses, and goods, and cattel, and friends, and servants, he speaks of his Children, as the chiefest treasure which *Job* had next unto his vertues; although he was counted the greatest man

man for riches, and cattel, and all things else, in all the East parts, vers. 3. Therefore the Devil, when he had taken away all his other riches, took away his Children last of all, trying him as it were by degrees: as if he should say, I have a greater plague for him yet: if the losing of his goods, and stealing of his cattel, and burning of his houses, and slaying of his servants, will not move him; yet I know what will rouse him; when his children are all feasting together, I will raise a mighty winde, and blow down the house upon their heads, and kill every son and daughter which he hath at a clap. Indeed this news frighted him soarest, as appeareth in the twentieth verse. His patience was so great, that when they brought him word of his oxen, and camels, and asses, and sheep, he never shrunk, we do not reade that he made any answer; as though he cared not for them: but when he had heard that his dear Children, seven sons and three daughters, after he had brought them up to ripe years, were slain all at once, then the story saith, that *he rose up from his seat, and rent his garments, and shaved his head, and fell down to the ground, and cried, Naked came I out out of my mother's womb, and naked shall I return again.* So even the Devil knoweth what a man loveth, and what a blessing it is to have Children. Therefore when God commanded the man and the woman to *increase and multiply*, it is said before that *God blessed them, Gen.* 1. 28. which was the first blessing that was given to man which is called *a blessing*, the Blessing of Children. Again, when God spake the same words to *Noah* and his sons, it is said before, that *God blessed Noah and his sons, Gen.* 9. 1. So Children came still under the name of *blessing.* Thus God himself sheweth that Children are his gifts, to make you thankfull for them, and carefull of them, as *Job* was. And therefore some men have more riches, and some lesse, and some none, because it is the *blessing of God* (as *Solomon* saith) *which maketh men rich, Prov.* 10. 22. So some men have many children, and some few, and some none, because it is the *blessing of God* (as *David* saith) *which sendeth children, Psal.* 127. 3. and 128. 3, 4. But this is the difference between temporal blessings and spirituall blessings: that spiritual blessings are simply good, and therefore doe all men good that enjoy them; as Faith and Love and Patience can never hurt a man, but better him: and temporall blessings are as he which hath them. To a good man riches are good, honours are good, health is good, liberty is good, because he doeth good with them: but to an evil man they are evil, because they make him worse, and he doeth evil with them; as *Jeroboam* had not done so much hurt, if he had not been in such honour. Therefore we pray for health, and wealth, and honour, and rest, and liberty, and life, with a caution, *If it be God's will*; as *Christ* prayed for the removing of his crosse: because we know not whether they be good or evil, whether they will make us better or worse, or whether we shall doe good with them

or hurt. Thus when *Job* had his cattel, and his houses, and his friends, and his servants, and his children, about him, he was like a man of whom *David* speaks, *The righteous man shall flourish like a Palm-tree, Psalm.* 92. 12. Therefore the Devil said, that *God had made a hedge about Job, Job* 1. v. 10. As an hedge goeth round about a garden, so God's blessings went round about *Job*; according to that, *Psalm.* 32. 10. *Him which trusteth in the Lord mercy shall embrace on every side.*

Thus *Job* was endowed with Children: but how his Children were affected, we cannot define so well as of their father; because the Holy Ghost saith nothing of them, but that they *banqueted*; which doth sound as though he noted a disparity between *Job* and his sons, as there was between *Eli* and his sons: for oftentimes a godly father hath untoward children, which make him watch, and fast, and pray, and weep, when they little think, while they themselves ruffle, and swear, and banquet, and game, till poverty fall on their purses, as the house fell upon their heads. So it seems that *Job*'s sons were secure upon their father's holinesse, as many are upon their father's husbandry, which think, *The old man hath enough for us, we need not care to get or save*: so they might think, *Our father sacrificeth for us, we may feast and be merry*, his devotion will serve for us; he is an old man, let him pray, and God will hear him. One *Lot* is enough in an house. But if *Job* had bred up his sons so, God would not have commended him, but rebuked him, as he did *Eli*. Therefore this is not spoken against *Job*'s sons, that they *banqueted*, as it is spoken against the *Israelites*, that *they sate down to eat, and rose up to play.*

For, first, it is not like that he which was so commended of God, that he said, *No man was like him upon the earth*, verse 8. would not teach his children in their youth, as he prayed for them after. Again, if they had been Epicures and Libertines and Bezzlers, God would not have heard his prayer for them, no more then he would hear *Samuel*'s prayer for *Saul*. Again, if they had despised that God which their father worshipped, he would never have said as he saith, *It may be that my sons have blasphemed God*, as though some fault might escape them by ignorance or rashnesse; but he would have said, My sons are blasphemers, and therefore I must punish them. For that which the law said against blasphemers after, that *Job* understood by *the law* of conscience *written in his heart*, as *Paul* saith, *Rom.* 2. 15.

Again, if they had used their feasts for their lusts, like them which say, *Let us eat and drink, for to morrow we shall die*, it had been vain for *Job* to speak to them of *sanctification*, for they would not have sanctified themselves at his bidding. But it is said, that before *Job* offered sacrifice for them, they were *sanctified*; that is, they considered the faults which they had committed, and repented for them, and reconciled themselves, and then *Job* sacrificed for them. Again, if their feasts had been surfeiting and disorders, like our Wakes and Revels, *Job* should have forbidden their feasts, and not prayed God to pardon their sins which they committed in feasting, and suffer them to sin still; for that were to mock God, as though he desired not pardon for their sins past, but rather leave for them to sin still.

Lastly, we do not see by any circumstance of the story that they abused their feasts, either in suspected houses, or prophane company, or corrupt speeches, or impure gestures, or wanton dancings, or unlawful dalliances, or vain superfluities; but that our feasts might be allowed, if they were like unto theirs. For, first, *they did feast in their own houses*: they did not run to Ordinaries, or Ale-houses, or Taverns, as they which seek for the strongest wine, or hunt after news, or worse purposes; but, like good neighbours, they invited one another home, and kept their hospitality in their own houses, as our Gentlemen should doe that lie about *London*, which are a kind of Non-residents from their poor neighbours. Secondly, they did not feast every day, like the rich glutton in *Luke* 16. but every one kept his day in the year when their feastings came. So it is not meant that the sons did nothing but feast, and the father nothing but pray; but, as the feasts of the Jews came at certain times of the year, to celebrate some blessings of God, so they observed their feasting-times, to celebrate their good wills one to another. Lastly, they did not joyn themselves with ruffians, and swearers, and tipplers, as all are wont to meet together at a feast; neither did they invite the rich to their tables, as *James* saith, which are feasts of flattery: but they were all one kin, and one heart, brethren and sisters, like the Disciples which sate down together.

All this doth shew that their meetings tended to nourish amity, and that they had respect to the continuance of their peace, and increase of their love one towards another: which was the first cause that feasts were instituted in the Primitive Church, and therefore called the *feasts of Charity*, onely that friends and kinsmen and neighbours might meet one with another to receive the blessings of God, and rejoyce together like *Joseph* and his brethren, lest Christian familarity should wear out of use and be forgotten. For ye may see in *Eccles* 2. 24. and 3. 12. and 5 18. where *Solomon* speaketh of the joy and pleasure and delight which we may take in God's creatures, and again in *Psal.* 104. 15. where *David* saith, that as *Bread* was made *to strengthen*, *Wine* was made *to comfort the heart*, that God would not onely have us fed, but of his exceeding goodnesse he would have us cheared and comforted beside; as he sheweth by this abundance of his creatures, in that he hath ordained so many things more then we need. Why did God create more things then we need, but to shew that he alloweth us needfull and comfortable things? for all the good things which were not

created for need, were created for delight. Therefore even the Scriptures have commended ſolemn feaſts, in *Levit.* 23. *Num.* 28. 29. *Exodus* 13. where ye may reade of ſundry feaſts commanded by God himſelf; as *the feaſts of gathering Fruits, the feaſts of Trumpets, the feaſts of Tabernacles, the feaſts of new Moons, the feaſts of Reconciliation, the feaſts of Dedication of the Temple,* &c. Beſide, it is ſaid that *Abraham made a great feaſt the ſame day that Iſaac was weaned, Geneſis* 21. 8. So it is ſaid of *Sampſon*, that he *made a feaſt* when he was married, *Judges* 14. 10. And at a feaſt in *Cana Chriſt* ſhewed *the firſt miracle* that ever he wrought, *turning water into wine, John* 2. If feaſts had been unlawful, *Chriſt* would not have been there: therefore the Wiſe man ſaith, *There is a time to laugh*, as well as he ſaith, *There is a time to weep, Eccl.* 3. 4. When he ſaith there is a time both to laugh and weep, he implieth that the time to laugh is not every day, as it is ſaid of *Dives, that he fared deliciouſly every day, Luke* 16. for then there were a time to laugh, but no time to weep. Therefore if ye will know the time when to laugh, and when to weep, God hath ſet *Uriah* for an example. When the Church was quiet, and his country ſafe, *Uriah* could rejoice as well as others: but when the Church was troubled, and his country in danger, though the King bade him *go home, and eat, and drink, and ſolace with his wife*, he would not doe ſo, but ſaid, *The Ark of Iſrael and Judah dwelleth in tents, and my Lord Joab and the ſervants of my Lord abide in the open field, and ſhall I go to my houſe, and eat, and drink, and be merry with my wife? By thy life, and by the life of thy ſoul, I will not doe this thing.* See what a ſin he counted it to feaſt then, which at another time he counted no ſin. Therefore if ye ask when it is time to feaſt, and when to faſt, learn of *Uriah*: he forbad not to feaſt; but if he ſhould ſee your feaſting now, he would ſay, as *Eliſha* ſaid to *Gehezi, Is this a time to take a reward? Is this a time to make feaſts?* Nay, the father and the ſons both had need to ariſe early now, and ſacrifice together: for if ever the houſe were falling upon our heads, as it did upon theirs, now the Devil hath ſent forth his winds, now the Pope hath laid his ordnance, nay our own hands, which ſhould prop it, are digging as buſily as the enemies, with reproaches, and ſlanders, and ſuggeſtions, to undermine the Church, which is falling already, that we might die like the *Philiſtines*, with the Temple upon our heads. Is this a time to feaſt, *Uriah*, when the houſe of God is beſet like the houſe of *Lot*; when the armies of Antichriſt are preparing againſt God's people? As the voice asked *Zechariah*, and *Amos*, and *Jeremy, what they did ſee*: ſo if you ask your Prophets what they do ſee, they may ſay, they do ſee the Wolf devouring the Lambs. We ſee a dark ignorance running over the Land, like the blackneſſe of *Egypt*: we ſee the *Romans* coming in again, as they came to *Jeruſalem*, and ſacking the Temple; we ſee the Papiſt carving of Images, and the people kneeling before them:

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we ſee the profeſſours of the Goſpel ſhrink away, as the Diſciples fled from their Maſter when he was taken. Is this a time to feaſt, *Uriah*? is this a time to flatter? is this a time to diſſemble? is this a time to ſoyter? is this a time to keep ſilence? is this a time to gather riches? is this a time to revenge wrongs? is this a time to ſet forth Pageants? No, ſaith *Hezekiah*, 2 *King.* 19. 3. *This is a time of tribulation*, in which the Prince and Nobles and people ſhould humble themſelves, as the Citizens of *Ninive*, leſt the Ark be taken from *England* as the Ark was taken from *Iſrael*; which God grant that our eyes never ſee.

Thus much of *Job*'s Children, how every one had his ſeverall houſe; which ſheweth how God bleſſed them with riches, as he did their father, and what care *Job* had, like a father, to provide for them: then how they feaſted together; which ſheweth *how ſweet and pleaſant a thing it is for brethren to dwell together in unity, Pſal.* 133. 1.

Now you ſhall ſee what the old man doeth, which was ſo commended in the firſt verſe: the ſtorie ſaith, that *he ſent for his ſons, and ſanctified them, and ſacrificed for them.* In which words the Holy Ghoſt ſheweth the pattern of an holy man and good father, which kept the rule that God gave unto *Abraham, to bring up his children in the fear of the Lord. Job* doeth not as ſome, which when they have paſſed their bounds, ſet all at randome, and ſay with *Cain* in *Gen.* 4. *My ſin is greater then can be forgiven*: but he goeth to the remedy, as the Jews, when they were ſtinged, went to the brazen Serpent; Albeit my children have not done their duties in all points, but offended in their feaſtings, yet am I ſure that God will have mercie upon them, and upon me, if we ask him forgiveneſſe. Therefore he ſent for his ſons like a father, and then he taught them like a Preacher to ſanctifie themſelves, and then he offered ſacrifice for them. Firſt, we will ſpeak of the cauſe which moved *Job* to ſacrifice for his ſons, ſet down in theſe words, *Job* thought, *It may be that my ſons have blaſphemed God in their hearts.* He was glad, good man, to ſee his children agree ſo well together; but he would have them merry, and not ſin: and therefore he puts them in minde every day while they feaſted, to ſanctifie themſelves. He condemneth not honeſt mirth, and ſober feaſts, to maintain amitie and peace: but (being throughly acquainted with man's infirmitie) he ſhewed that he never had obſerved any feaſts ſo duly celebrated, but ſome diſorder or other hath crept in, whereby God hath been diſhonoured at his own table, either for ſuperfluitie of meat, or exceſſe of drink, or unchaſte ſongs, or corrupt ſpeeches, or wanton dancings, or unſeemly dalliances. The Devil hath been ſtill at one end, and is lightly the maſter of the feaſt. Therefore *Job* thought with himſelf, *It may be that my ſons have committed ſome ſcape like other men*: I cannot tell, they are but men; it is eaſie to ſlip when occaſion is ready, though they think not to offend. He had no apparent cauſe to ſuſpect them, and therefore he ſpeaks in the doubting

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doubting phraſe, *It may be that they have ſinned.* It is better to be fearful then too ſecure: that which happeneth often in the like caſe, he might well doubt it, though he had warned them before: therefore his heart was not quiet, but ſtill this ran in his minde all the while they feaſted, *It may be that my ſons ſin.* How wary was *Job* over himſelf, which was ſo jealous over his ſons, leſt one ſin ſhould ſlip from them? Nay, if ye mark, he ſpeaketh not of any open or groſſe ſins which he feared; but he ſpeaketh of a ſin in the thought, *It may be that my ſons have blaſphemed God in their hearts.*

Blaſphemy is properly in the mouth, when a man ſpeaks againſt God, as *Rabſhakeh* did: but *Job* had a farther reſpect to a blaſphemy of the heart, counting every ſiniſter affection of the heart as it were a kind of blaſphemy, or petty treaſon. Thus the penitent man doth aggravate his ſins, and ſtretch them as it were upon the rack, to make his ſmall ſins ſeem great ſins, that he might beware as well of ſmall as great. Contrariwiſe, the profane and carnal-minded man doth mince, and flatter, and extenuate his ſins, as though they were no ſins, becauſe they ſhould not trouble him. For this ſin which *Job* calleth *blaſphemy*, which is the higheſt name of ſin, the Papiſts call but *a venial ſin*, that is, but a ſlight ſin, becauſe it is in the thought: ſo *Job* and they differ in judgment.

Now concerning this ſpeech of *Job*, *It may be that my ſons have ſinned*, or, It may be that my ſelf have ſinned, which I may properly and rightly term the jealouſie of a holy man; herein *Job* ſheweth in what fear he ſtood of his ſons ſo long as their Feaſt laſted, even as a Merchant doth till his ſhip come home. Firſt, we may ſee this, that the beſt things may ſoon be corrupted by the wickedneſſe of men: ſuch is our nature, even ſince *Adam* choſe evil before good, good hath been turned into evil, *Gen.* 3. notwithſtanding that our intent and meaning be good. As for example, when an husband loveth his wife, or a father loveth his children, theſe are good and holy and commendable things: yet there is no man can be found that doth love his wife or his children with that evenneſſe (as I may call it) or juſt proportion, but that there is ſome odds in the balance when his affection is weighed, which may crave pardon, like the feaſts of *Job*'s children. If this odds be in all our meaſures, then it is no ſtrange caſe, that *Job* thought with himſelf, that his children might offend God in the thing that of it ſelf offendeth not. Therefore it is good for man, ſo long as he liveth in this world, to remember ſtill that he is amongſt temptations, and ſits at a feaſt like *Job*'s children, where he may ſoon take too much. If the fiſh did know the hook, and the bird had ſeen the net, though they have but the underſtanding of fiſhes and birds, yet they would let the hook alone, and flie over the net, and let the fowler whiſtle to himſelf. So we muſt look upon our riches as we look upon ſnares, and behold our meats as we behold baits, and handle our pleaſures as we handle Bees, that is, pick out the ſting

ſting before we take the hony: for in God's gifts Satan hath hid his ſnares, and made God's benefits his baits: that, as *Adam* ſaid, *The woman which thou haſt given me tempted me to ſin*; ſo they may ſay, The riches, or the honours, or the liberty, or the wife, or the ſervants, or the children, or the meats, or the wit, or the beauty which thou haſt given me, tempted me to ſin. So many ſins lie in wait for us about our meats, and drinks, and beds, and waies, that, unleſſe we watch, pray, and look about us at every time, *It may be*, as *Job* ſaith, *that we may ſin* in our doings, or in our ſayings, or at leaſt *in our hearts*, as he thought of his ſons. Therefore no doubt but as *Job* thought that his ſons might offend in their feaſtings, ſo he taught them even when they were feaſting, and when they ſate at the table, and when they drank one to another, to think oftentimes, *We may ſin, as our father told us*: which bridled their mirth, and ſtopt many words at the door, even when ſin was at the tongue's end. You are not *Job*'s ſons, but you are come to be *Job*'s ſcholars: therefore learn that which his children learned. If a man did but carrie this watch-word with him, whenſoever he eateth, or ſpeaketh, or bargaineth, it would cut off a thouſand idle words and wicked acts in one year, for which he ſhall give account.

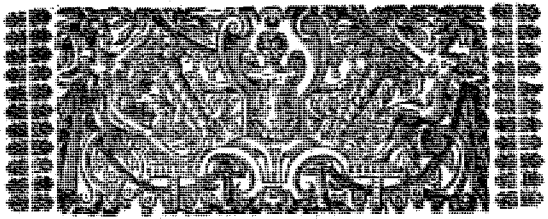
The ſecond leſſon which *Job* ſeems to point us unto is, to prepare our ſelves before we eat the Communion; that is, *to ſanctifie* our ſelves and meats, as *Chriſt* did; when they had nothing but a few fiſhes and bare bread, yet there was praier before they did eat. For, as *Paul* ſaith, *All the creatures of God are ſanctified unto us by praier and thanksgiving.* He which doth not pray to God for his daily bread, nor thank him for it, doth not receive the creatures of God, but ſteal them from him, as a man which taketh a thing without asking or thanking. There is a kind of men which I ſpeak of, which hold it too ſad a matter to ſay a ſhort grace before they fall to meat, leſt it ſhould fore-ſpeak their mirth, and keep them in a ſober minde till they riſe again. I have heard many ſay, that they cannot be merry unleſs they ſwear, and whoop, and carouſe, and dally, and gibe: therefore, if they can chuſe, they will never be a gueſt where any godly man is preſent, leſt his countenance or word ſhould daſh their ſport; and if any matter of God happen to come in while they are in the vein, it is like a damp which puts out their Lights, and turns their mirth into heavineſſe, as the hideous hand which wrote upon the wall caſt *Baltazar* into a dump. Theſe men had need to leave their feaſting, and go to praying: for they deſire to die, like the Jews, with the Quails in their mouths. *It may be* (thought *Job*) *that my ſons have a ſpice of this vanitie.* If it be ſo with the godly ſort, as *Job*'s children were, that they may forget themſelves at ſuch a time, and ſtep too far, and ſlip a ſin; what ſhall we ſay of them that drive God out of their company when they banquet, and ſay that Scripture doth not become the Table? as though

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we ſhould forget God while we receive his benefits. We need not ſay as *Job* ſaid, *It may be that they blaſpheme God in their hearts*; for they blaſpheme him with their mouths: we need not ſay, *It may be that they do ſin*; for they doe nothing but ſin, and their feaſt is a feaſt of ſins, as if the Devils ſhould banquet together. But they which feaſt as *Job* would have his children, ſanctifie themſelves before, and eat as in the preſence of God, and are merry as it were with the Angels: when they take their bread, they think with themſelves, What a goodneſſe is this, that God giveth ſuch virtue to bread to ſuſtain life, which hath no life in it ſelf? and when they ſee ſo many things before them prepared for the fleſh, they conſider with themſelves, What care God hath of my ſoul, which careth ſo much for my body, which ſhall go to duſt?

There is yet another leſſon which will ſtand you in great ſtead, if ye mark it, when *Job* here ſaith, *It may be that my ſons have ſinned*; Hereby he teacheth us to ſuſpect the worſt of the fleſh, and to live in a kinde of jealouſie of our ſelves, as he ſaith that his manner was, *Job* 9. 28. *I feared all my works*; that is, he did miſtruſt himſelf, and waſh'd his hands, and his feet, and his eyes, and his ears, and his tongue, leſt they ſhould ſin; as a Mercer miſtruſts his prentice leſt he ſhould filch: ſo he thought not onely whether his ſons ſinned, but he thought of his own ſins too. When thou ſeeſt ſome felling in their ſhops, ſome tippling in the Taverns, ſome playing in Theaters, then think of this with thy ſelf, It is very like that theſe men ſwallow many ſins, for God is never ſo forgotten as in feaſting, and ſporting, and bargaining: then turn to thy compaſſion, and pray for them, that God would keep them from ſin when temptation is at hand, and that he would not impute their ſins to their charge: ſo we ſhould doe for our brethren as *Job* did for his children. Again, ſo we ought to think when we our ſelves come from places of temptation which infect like a corrupt air, *It may be that I have ſinned*: Have I ſeen and heard all this, and not ſlipped my foot with them? come I home found and whole? have I drawn none of the infected air? doth none of the duſt ſtick upon my garments? Look about, my ſoul, and if thou remembreſt any ſin which ſlipt from thee, then pray for thy ſelf, as *Job* did for his children. If thou wilt not pray for thy ſelf, who ſhall pray for thee? If thou wilt not repent thy ſelf, who ſhall repent for thee? Look not for *Job* to ſacrifice for thee. *Job* cannot ſacrifice for thee, but thou mayſt ſacrifice thy ſelf, and none but thee. This ſhould be the thought of every Chriſtian, not whether we have pleaſed, not whether we have revenged, but whether we have ſinned: for if *Job* was ſo jealous of his Children, how ſhould we be of our ſelves?

SATAN'S



SATAN'S Compaſſing the Earth.

Job 1. 7,8.

Then the Lord ſaith unto Satan, Whence comeſt thou? And Satan anſwered the Lord, ſaying, From compaſſing the earth to and fro, and from walking in it.

And the Lord ſaid unto Satan, Haſt thou not conſidered my ſervant Job, how none is like him in the earth, an upright man, one that feareth God, and eſcheweth evil?

I Have ſpoken of the Queſtion already, now of the Anſwer. *Compaſſing* here doth ſignifie tempting, and the *earth* doth ſignifie all the people of the earth: as if he ſhould ſay, I come from tempting all men. It is ſome vantage unto us to hear that the *Spaniards* are coming, before they come; and what number they have, and how they are appointed, that we may leavy our forces accordingly. But, beloved, there is a greater adverſary then the *Spaniard*, which brings in the *Spaniard*, *your adverſary the devil*. It is good for us to hear whence

whence he comes, that we may be in a readineſſe againſt him, as we prepare againſt them. Therefore this Scripture and this time accord well. In *Rev.* 12. 10. the Devil is called *an Accuſer*; and now I am an accuſer of the Accuſer: he accuſeth us to God, and God accuſeth him to us, that when he comes like an Angel, yet we may ſay to him like *Chriſt*, *Avoid, Satan*. Firſt, give me leave to ſay unto you as *Chriſt* ſaid unto his Diſciples, *Take heed how you hear*; for that which I am to ſpeak unto you of the Devil, the Devil would not have you hear. And therefore as he is here called a *Compaſſer*, ſo he will compaſſe your eyes with ſhews, and your ears with ſounds, and your ſenſes with ſleep, and your thoughts with fancies, and all to hinder you from hearing, while the articles are againſt him: and after I have ſpoken, he will compaſſe you again with buſineſſe, and cares, and pleaſures, and quarrels, to make you forget that which you have heard, as he hath made you forget that which you have heard before; or elſe to contemn it, as though you might doe well without it; as he hath compaſſed them which do walk in the ſtreets while the voice of God ſoundeth in the Churches as they paſſe by. Therefore before every Sermon ye had need to remember *Chriſt*'s leſſon, *Take heed how ye hear*.

Now to the matter, *Satan, from whence comeſt thou? I come from compaſſing the earth*. Here the Devil is called in like a Gaoler, which keeps ſome in perpetual priſon, and ſome are bailed, and ſome return to priſon again, and ſome are executed. They which ſin fearfully ſtay as it were about the priſon, but are not bound; they which ſin wittingly are under lock; they which ſin greedily are under lock and bolts; they which die in their ſin are like them which are condemned: this is the bondage which we have brought our ſelves unto for a fair Apple. When the Tempter overcame us, we were removed out of Paradiſe, where we were ſeated: when we have overcome the Tempter, we ſhall be tranſlated into Heaven, where he was ſeated. Heaven-door was wide, and the way was broad, before the rebellion: but when we knockt at the cannel-door, then the good door was ſhut. Heaven is large, but the way to Heaven muſt be narrow; therefore God hath ſet our enemies in the gate to fight with us before we enter, that this ſaying might be verified, *The Kingdom of heaven is caught by violence*. So ſoon as we riſe in the morning, we go forth to fight with two mighty giants, the World and the Devil; and whom do we take with us but a traitour, this brittle fleſh, which is ready to yield up to the enemy at every aſſault? onely he which ſuffereth Satan to compaſſe us, doth ſtay him from deſtroying us. When God asked *Cain*, *Where is thy brother?* *Cain* lied, and ſaid, *I cannot tell*: when God asked *Sarah why ſhe laughed*; *Sarah* lied, and ſaid, *I laughed not*: but when God asked the Devil from whence he came; he anſwered truly, *I come from compaſſing the earth*. And yet he which ſpeaketh truth himſelf taught them

to

to lie; as he is called the father of liars, becauſe he teacheth all others to lie. How then? Was *Cain* worſe then the Devil, becauſe he lied, and the other told truth? By this you may ſee, that carnal men do not know ſo much of God as the very Devil knoweth: for he knew that God could tell where he had been, but *Cain* doubted whether God could tell what he had done, and therefore he made a lie. Thus the Devil teacheth his ſcholars to doe worſe ſometimes then he will doe himſelf; even as he would bring them (if it were poſſible) into a worſe plight then he is in himſelf. The Devil's faith cannot ſave us, no more then it can ſave him: the Devil's knowledge cannot convert us, no more then it doth convert him: and yet he would not have men believe that which he believeth himſelf, nor have us underſtand ſo much as he underſtandeth himſelf. For if *Cain* had underſtood ſo much as he, that God knew whether he lied or no, he would have anſwered God truly, as Satan did. But the Devil knew that there was no diſſembling with God, who knows what he asks before he asks; therefore he told troth to God, though he lie to man: for to lie unto him which knoweth, is as if one ſhould lie to himſelf. But *Cain* was not ſo well learned: he thought peradventure God might underſtand his murther, as a thief ſuſpecteth in his heart that the Judge may know his theft; but he doubted whether God did know it, and therefore he denied it, like one which is guiltie, but thinks that if he confeſſe, he ſhall be hanged: and therefore though evidence and witneſſe accuſe them, yet you ſee many will not accuſe themſelves.

From compaſſing the earth. He which was called *Satan* before, which ſignifieth *an adverſary*, is here ſaid to *compaſſe the earth*, which is to ſay, being put together, *an adverſary compaſſing the earth*: and therefore let the earth beware, like a Citie which is beſieged with the adverſaries. The Devil hath more names then any Prince hath titles: Some God hath given to him, and ſome he hath given to himſelf. But this is to be noted in the Devil's names, that he never calleth himſelf a liar, nor a tempter, nor an accuſer, nor a ſlanderer, nor a deceiver, nor a devourer, nor a murtherer, nor a maſter, nor an adverſary, nor a viper, nor a lion, nor a dragon, nor a wolf, nor a cockatrice, nor a ſerpent. But when *Chriſt* asked him his name, he called himſelf *Legion*, which imports a multitude, as if he ſhould brag of his number: and here he calls himſelf in effect the *Compaſſer of the earth*, as if he ſhould brag of his power. And in *Luke* 4. 6. he calleth himſelf the poſſeſſour of the earth, as if he ſhould brag of his poſſeſſions; and in the ſame he calleth himſelf the giver of the earth, as if he ſhould brag of his liberty. Thus he which is evil it ſelf doth ſhun the name, becauſe he would not be hated: and therefore no marvel if men *call evil good*, and would be counted honeſt, though they be never ſo lewd, for ſo will the Devil. But as God never calleth the Devil but by thoſe names which the Devil hated;

Note.

so he never calleth sinners by those names which they call themselves. For if you observe the Scripture, there is no name of the Devil, but in some place of Scripture or other the wicked are called by the same name. He is called a liar, and they are called liars: he is called a tempter, and they are called tempters: he is called a murtherer, and they are called murtherers: he is called a slanderer, and they are called slanderers: he is called a viper, and they are called vipers: he is called a lion, and they are called lions: he is called a wolf, and they are called wolves: he is called a serpent, and they are called serpents. Thus God would they that shall be damned should have the name of him which is damned, to put him in mind. Now none of the Devil's names are in the book of life: and therefore liars, and tempters, and slanderers, and murtherers, and defamers, are not: therefore these are Devil's names. This I note, to shew you how deadly God doth hate sin, that neither the Devil nor his followers could ever get a good name of him: for all this compassing, he could never compass this, to shuffle any praise of himself into this book of life: for he doth not compass heaven, but earth, though he would compasse both. The Devil himself doth tell us here that he compasseth, and he telleth us not why he compasseth: but his name *Satan*, that went before, which he spake not of, doth tell us why he compasseth. Because it signifies *an adversary*, it gives us to understand that he compasseth the earth like an adversary. God doth compasse the earth like a wall to defend it: the Devil compasseth the earth like an enemie to besiege it. For *Enemy* is his name, he is envy even to the name.

Three things I note wherefore the Devil may be said to *compasse the earth*. First, because he tempteth all men. Secondly, because he tempteth all to sin. Thirdly, because he tempteth by all means. So whosoever sinneth, wherein soever he offendeth, whereby soever he is allured, the sin, the sinner, and the bait, are compassed and contrived by the Arch-politick, which calls himself a Compasser. Many have their names for nought, because they doe nothing for them; like *Laban*'s Images, which were called gods, though they were but blocks: but the Devil deserves his names. He is not called a tempter, a liar, a slanderer, and an accuser, and a deceiver, and a murtherer, and a compasser, in vain; like Saint *George*, which is always on horseback, and never rides: but he would doe more then by his office he is bound to. Others are called officers, because they have an office: but he is called an enemy, because he shews his envy. Others are called Justicers, because they should doe Justice: but he is called a tempter, because he practiseth temptations. Others are called Pastours, because they should feed: but he is called a devourer, because he doth devour: and we call him a Compasser, because that he doth compasse. Ever since he fell from heaven he hath lived like *Cain*, which cannot rest in a place, but is a runnagate over the earth, from door to door, from man to man, begging for sins as the starved soul begs for bread. He should have dwelt in heaven, and not been compassing the earth; he should have sung with the Angels, and not been quarrelling with men: but he hath changed his calling, and is become a compasser, that is, to lay fetters upon men, as God hath fettered him, lest they should ascend to the place from whence he is fallen. Therefore in this the Liar spake truth, when he said, *I come from compassing the earth*: as if he should say to God, I come from the slaughter of thy servants, not to ask forgivenesse for all the souls which he hath slain already, but to get a commission that God would make him Knight-marshall over the world, to slay and kill as many as he hated; like the Bramble which set it self on fire first, and then fired all the wood. *Peter*, describing the Devil's walk, saith, that *he goeth about*: The Devil saith, that *he goeth a compassing*. *Peter* put in, *seeking whom he may devour*: The Devil leaves out *devour*, and saith no more but that *he compasseth*. This circular walk is peculiar to the Devil, and therefore may be called the Devil's circuit. All other creatures go forward, but the Devil goeth about; which may well be applied to the craftie Devil, because to go about, is commonly taken to undermine: when any meaneth to destroy you, then we say, he will compasse you; so when the Devil compasseth, then beware lest he devour. For the Devil goeth about men as the Fowler goeth about the Lark to snare her, as the Thief goeth about the house to rob it, as the Ivy goeth about the Oak to kill it. The Devil's walk is a siege, which goeth about but to finde an issue to go in; for he goeth about but until he can get in to be a possessour. He is content to be a compasser. The first name the Devil hath in Scripture is a Serpent: he is a Serpent, and so are his waies like a Serpent, which windeth himself like a circle. As [illegible] said to make an hedge about men, so here the Devil is said to m[illegible] hedge about men: but this is an hedge of temptations, and that is an hedge against temptations. As *David* saith, the Angels compasse us, so might he say, the Devils compasse us. Satan compasseth, and man is compassed: Satan is like the Circumference, and man is as it were the Centre: that is, temptations go round about him, and he dwelleth in the midst of them. Thus much of compassing: now what he doth compasse.

I come from compassing the earth. This is the Devil's pilgrimage, from one end of the earth to the other, and then to the other again, and then back again; like a wandring merchant, which seeketh his traffick where he can speed cheapest. I have heard of some travellers which have gone about the earth, but I never heard of any that had seen all parts of the earth, but this old pilgrim Satan, which hath been in heaven, and in paradise, and in the earth, and in the sea, and in hell, and yet hath not done his walk; but, like the Sun which courseth about the earth every day, so there is not one day but Satan seeth every man upon

upon earth: as a compasse hath no end, so he makes no end of compassing. Because he is such a compasser of the world, therefore *Paul* calleth him *the God of this world*: not a piece of the world, as *England*, or *Ireland*, or *France*, or *Germany*, or *Spain*; but *of the world*, that is, of all the countries, and cities, and towns, and villages, and houses. The Pope talks of his kingdom, how many provinces are under his dominion; but the Devil's circuit is greater then the Pope's. One would think that he could never tend half his flock, because he is vicar of so great a Monarchy, and yet he is never Non-resident. You may see his steps every-where so brim and fresh, as though they were printed in ashes. If God make you see your Country naked, your Temples desolate, your Cities ruinated, your houses spoiled, you will say the *Spaniards* have been here: so when you see your minds corrupted, your hearts hardned, your wills perverted, your charity cooled, your Judges bribers, your Rulers persecuters, your Lawyers brablers, your Merchants usurers, your Land-lords extortioners, your Patrons Simonists, your Pastors loiterers, you may say the Devil hath been here. Seeing then these weeds grow in every ground, you may bear the Devil witnesse, that he doth compasse all the earth. If a man love his friend, he will say, I will go an hundred miles to doe him good: but if the Devil hate a man, he will go a thousand miles to doe him hurt. The Devil doth not go his progresse like a King, onely for delight; but all the way he goeth, *Peter* saith, *he seeketh whom he may devour*. The Devil goeth a-visiting, he will teach the sick how they shall recover their health, he will whisper the poor how they shall come by riches, he will tell the captives how they shall redeem their liberty; but to devour is the end of his visitation. Therefore *Peter* called him a *Lion*; and said, that he *went about*; and told us [illegible] *sought* as he went; at last he saith, *to devour*, and there he ends: [illegible]ing, that devouring is his end.

Now you shall hear whom he compasseth, and to what he compasseth, and how he compasseth. When it is said, that *the devil compasseth the earth*, it is meant that he compasseth the men of the earth: out of which I gather, first, of all creatures he compasseth men; secondly, that he compasseth all men, and by consequence that he compasseth good men. The Devil is like an Archer, and man is his mark, and temptations are his arrows. As *Peter* is called *a fisher of men*: so the Devil may be called *a hunter of men*; for of all creatures his envie is onely to men, because man was made to serve God, and inherit the joys which he hath lost: therefore he is called no *slaier*, but a *man-slaier*. When there are no men upon earth, then the Devil will compasse the earth no more.

Secondly, he assaulteth all men, like *Ismael*, which was against all. It is said of *Saul* and *David*, *Saul hath slain his thousand, and David his ten thousand*: but if you put in Satan, you may set up the number, and say, Satan hath slain his hundred thousand. As there is a legion of men,

so there is a legion of Devils: that as they say *Peter*'s Angel, so they might say *Peter*'s Devil. For *Christ* would not have called *Peter Satan*, if Satan had not backed him. As death killeth all, so the Devil temp-teth all: when he hath *Eve*, he hunteth for *Adam*; when he hath *Adam*, he hunteth for *Cain*: as the father was tempted, so was the son; as the mother was tempted, so must her daughters. Every man but *Christ* may say, I have been overcome: but *Christ* himself cannot say, I have not been tempted. In the *Spanish* Inquisition the Protestants are examined, but the Papists slip by: but in the Devil's Inquisition Papist, and Protestant, and Atheist, and Puritan, and all are examined. He is not a Captain of forties, nor of fifties, nor of sixties, nor of hundreds; but he is General over all which fight not under *Christ*'s banner: he possessed the two *Gergesites*, which were men; he possessed *Mary*, which was a woman; he possessed the man's son, which was a child. *Nimrod* is called *a mighty hunter*, which killed beasts; but this is a mighty hunter, which killed *Nimrod* himself. God keep us out of his chase.

Thirdly, he warreth against the righteous, even because they are righteous. As God makes the barren fruitfull, and the fruitfull to bear more fruit: so the Devil would have them serve him which serve him not; and they which serve him, to serve him more: and there-fore as the Giant encountred with *David*, so the Devil encountred with *David* and with *David*'s Lord. He which gave him leave here to tempt *Job*, was after tempted himself; although the net brake, and the bird escaped. Yet as he tempted *Christ* thrice together, and as he desired to sift *Peter* more then others; so they that follow *Christ*, and are like *Peter*, are sifted more then others. For this viper is like the viper which seized upon *Paul*. Among many which stood by the fire, the viper chose out *Paul*, and lighted upon him before all the rest: so if one be holier then another, this viper will battel with him. And there is great reason why the godly are tempted more then the wicked; because the wicked are his servants, and do tempt others.

As he tempteth all men, so he tempteth to all sins: for hell and the Devil are alike; therefore as hell is never filled with sinners, so the Devil is never filled with sins: and therefore when he had made *Peter* deny his Master once, he made him deny him twice; and when he had made him deny him twice, he made him deny him thrice. For this cause our sins are counted amongst those things which are infinite, because the Devil and our flesh meet together every day to ingender new sins. All the Devil's riches are in Baits: he hath a pack full of Oaths for every one which will swear; a pack full of Lies for every one which will deceive; a pack full of Excuses for every one which will dissemble. As he doth go through the streets, into every shop he casts a short measure, or a false balance: as he passeth by the Taverns,

he sets dissension betwixt friends: as he passeth by every Inne, he casts a pair of Cards, and a pair of Dice, and a pair of Tables: as he passeth by the Courts, and finds the Lawyers at the Barr, he casts amongst them false Evidences, forged Writings, and counterfeit Seals. Thus in every place where he comes (like a foggie mist) he leaves an evil savour behind him. The Murmuring of *Moses*, the Dissimulation of *Abraham*, the Idolatrie of *Aaron*, the Incest of *Lot*, the Drunkennes of *Noah*, the Adulterie of *David*, the Flight of *Jonas*, the Denial of *Peter*: name Satan, and thou hast named the very spawn of all sins, which with his tail plucked down the stars from heaven. How many hate their enemies and friends too, and yet imbrace this enemie, because he kisseth when he betrayeth, as though he would not betray? Avarice saith, I will make thee amiable: Tyrannie saith, I will make thee dreadfull: Sloath saith, I will make thee beautifull: Vanity saith, I will make thee merrie: Prodigalitie saith, I will make thee beloved. So the poor sinner stands distract how he may follow all sins at once; seeking grapes of thistles, and roses of thorns.

As he tempteth to all sins, so he tempteth by all means: for the name of a Compasser doth import a cunning tempter. There is craft in compassing. The Hunter maketh a rail about the Deer, as though he would guard them, when he meaneth to take some of them: the Fowler goeth about the Bird as if he did not see her, when he comes to snare her. If men have so many sleights to compass their matters, how can the Compasser himself hold his fingers? If the Serpent's seed be so subtil, what do you think of the old Serpent, who hath been learning his trade ever since the creation? If mens trades may be called crafts, the Devil's trade may be called craft. *Herod* is called a *fox*, but this fox taught him his subtilty. This is he that prepared flatterers for *Rehoboam*, which prepared liars for *Ahab*, which prepared concubines for *Solomon*, which prepared sorcerers for *Pharaoh*, which prepared witches for *Saul*, which prepared wine for *Benhadad*, which prepared gold for *Achan*, which prepared a ship for *Jonas*, which prepared a rope for *Haman*. He goeth not about for nothing. But this is the first trick of his compassing, he marks how every man is inclined, what he loves, what he hates, what he fears, and what he wants: and when he hath the measure of his foot, then he fits him. Ask what you will, here is he which offered the whole world. What? shall *Jonah* stay for want of a ship? nay, here is a ship, go and flie from the Lord. Shall *Esau* stay for want of broath? nay, here is a messe of broath, go and sell thy birth-right. Shall *Judas* stay for want of thirty pence? nay, here is thirty pence, go and betray thy Master. Shall *Pilate* stay for want of an halter? nay, here is a halter, go and hang thy self. The tyrant shall not want a flatterer, the wanton shall not want a mate, the usurer shall not want a broker, the thief shall not want a receiver: he

is a factor between the Merchant and the Mercer, and the Gentleman and the tenant; he is a make-bate between the man and his wife; he is a tale-bearer between neighbour and neighbour. Thus if you ask me what is the Devil's trade or occupation, all the day long he is making nets and gins and snares to catch thee and me, which gape for the worm.

If then the Devil be such a busie-body, which meddleth in every man's matter, let us remember what the Wise man saith, *A busie-body is hated*: the Devil is to be hated, because he is a busie-bodie. The Jews could not abide the Publicans, because they were like Sumners and Takers, which carried toll out of their country into another: how then can we abide this great Publican, which taketh toll over all the world? nay not toll of men, but men themselves? He which compasseth the earth, compasseth us, even us that stand here. Therefore what shall I say, but as *Christ* said, When the thief compasseth the house, shall not the owner guard the house? If the Citie be compassed and not defended, how shall it stand? As the Devil runneth round about, so the armour must go round about us; and then, though he compasse us, yet he shall not overcome us: but as the *Israelites* were safe, though the water compassed about them, as the 3 Children were safe, though the flames compassed about them, as *Daniel* was safe, though the Lions compassed about him; so they which have *Christ*'s armour are safe, although the Devils compasse about them. *I will not fear* (saith *David*) *what man can doe unto me*: nay, I will not fear what the Devil can doe unto me: for he which is with me is greater then he which is against me. Thus much of the Devill and his compassing.

As the Serpent compasseth, so doth his seed: and therefore *Solomon* calls the ways of the wicked crooked ways. This is the great compasser; there be little compassers beside: like the Pharisees, of whom it is said, that they *compassed sea and land to make* one like themselves. In stead of these compassers we have Seminarie Priests, which compasse from *Rome* to *Tyburn*, to draw one from *Christ* to Antichrist. I will not name all compassers beside, lest I be compassed my self: but this I speak within compasse, that there is a craft of compassing, and Satan is the craft-master, and the rest are his prentices, or factors under him. When he compasseth some men, he sets them to compasse other men; and so he hath his compassers and spies in every countrey, like continuall Legiers to follow his businesse for him, which will doe it as faithfully as himself. If he appoint them to lie, they will lie as fast as he: if he appoint them to deceive, they will deceive as cunningly as he: if he appoint them to slander, they will slander as falsely as he: if he appoint them to flatter, they will flatter as smoothly as he: if he appoint them to mock, they will mock as scornfully as he: if he appoint them to re-

venge, they will revenge as spitefully as he: if he appoint them to persecute, they will persecute as fully as he. So if he do but say, Let there be an oath, straight there is an oath: let there be a lie, straight there is a lie: let there be a flout, straight there is a flout: let there be a bribe, straight there is a bribe: let there be a quarrell, straight there is a quarrell. Therefore in this the liar told the truth, for he hath compassed the earth indeed.

Thus you see what the Devil answered, when God asked him from whence he came. Now if God should ask you, as he asked the Devil, from whence you came before you came hither to him, or rather whither you will go when ye depart from him; I do verily think that some here did come from as bad exercises as the Devil himself; and that when they do depart from this place, they will return to as bad exercises again as the Devil did: some unto the Taverns, and some unto the Alehouses, and some unto Stages, and some unto Brothels, and some unto Dicing, and some unto Quarrelling, and some unto Couzening. I would fain know this, If the Devil came from tempting, and you from sinning, who was better occupied; he in commanding you, or you in obeying him. They which come to the Church, and return to their sins, come to the Lord as the Devil came, not to be reformed of his evil, but to have a passport to doe more evil. If any such be here, he hath learned nothing, but goeth empty away: for they which come like Satan, go like Satan. A little water is sprinkled upon them, which falls off again to the ground so soon as they are out of the Church-door: all which they learned is forgotten, like a perfume which savoureth no longer then they abide in the house where it burneth. Therefore as I warned you at first, *Take heed how ye hear*, so I warn you now, Take heed lest this Compasser come and steal that which you have heard. For when *Judas* had received the Sacrament, the Devil entring into him, after that could never be driven out again: so if the Devil enter into you after you have received this warning, he will possess you like *Judas*, stronger then he did before, and every word shall condemn you. As *he which eateth* the Sacrament *unworthily, eateth his own damnation*; so he which heareth the Word unfruitfully, heareth his own damnation: for *the word which I have spoken*, saith *Christ*, *shall judge you in the last day*.

A CAVEAT FOR CHRISTIANS.

1 Cor. 10. 12:
Let him that thinketh he stands, take heed lest he fall.

When you have examined your selves by the touchstone which I gave you, *Whether you be in the faith or no*; if you find that you stand in the faith, *Let him which thinketh he standeth, take heed lest he fall.* Three sentences we borrowed of *Paul*: In the first, he exhorted us to be Christians; in the second, he taught us to know whether we be Christians or no; in the last, he warneth us, if we be, to persevere, and take heed lest we fall. Saint *Paul* doth not teach us these phrases to doubt of our salvation, or of the mercie of God, as the Papists say; but of our constancie in his service: not, lest we fall from our election; but, lest we fall from our righteousnesse. This is a godly fear, and *blessed is he*, (saith *Solomon*) not, which standeth in fear of God's mercie, but, *which standeth in fear* of his own frailtie, *Prov.* 28. 14. as *Job* did, *which feared all his works*, *Job* 9. 28. We must have confidence towards God, but diffidence towards our selves: for God will be true to us, if we be true to him. This fear is not contrary to faith, but cannot stand without it: therefore *take heed lest ye fall*, is, take heed lest ye sin, as the *Israelites* sinned; an admonition gathered from the fall of the *Jews*, to them

which ſtand, or to them which think they ſtand, to take heed leſt they fall. As a Chronicler in a ſtory gives a watch-word by the way, to admoniſh the reader of ſome ſpecial things to be marked: ſo the Apoſtle, teaching us to make uſe of all that we hear or reade, after he had ſhewed how the *Iſraelites* ſtood ſometime, and how they fell after again, which were the elect people of God, the beacon of the world, and glory of Nations, until they crucified him who would have ſaved them, ends with a ſigh, as if he ſhould ſay, It grieves me to record their folly, and to diſcover the nakedneſſe of my country-men. What ſhould I rehearſe any more? If they fell thus, take them for a warning, and *Let him that thinketh he ſtandeth, take heed leſt he fall.* Here we are ſet to the ſinner's ſchool, to ſee what we can learn of the wicked; as the Bee doth gather hony of weeds: for *all which is written, is written for our inſtruction, Rom.* 15. 4. *Theſe things* (ſaith *Paul*) *are written to admoniſh us, upon whom the end of the world is come,* 1 *Cor.* 10. 11. as if he ſhould ſay, We have need to take more heed then they under the Law, becauſe we live in the laſt and worſt days, when the Dragon is let looſe, and *hath great wrath, becauſe his time is ſhort, Rev.* 12. 12. Now if you would know how the *Iſraelites* fell, reade but from the ſixth verſe, and you ſhall ſee how they flitted from ſin to ſin, like a flie which ſhifteth from ſore to ſore. They *tempted* the Lord, (ſaith *Paul*) they *murmured*, they *luſted*, they *committed idolatrie*, they ſerved the fleſh, they *ſate down to eat, and roſe up to play.* Take heed, (ſaith *Paul*) O ye *Corinthians*, leſt ye live ſo too. You ſhall not doe evill becauſe others doe ſo; but theſe things are written for your learning: therefore firſt you ſhall learn, that as they fell away, ſo you may; and then by their fall you may learn to ſtand.

Thus the Apoſtle warneth us, that we are all in a houſe ready to fall, all in a ſhip ready to ſink, and all in a body ready to ſin: who can ſay what he will do when he is tried? Therefore *Paul* ſaith not, Let him that ſtandeth, take heed leſt he fall; but, *Let him that thinketh he ſtandeth, take heed leſt he fall:* warning us before that we take heed of falling, and to examine how we ſtand, whether we ſtand or no. For when he makes his ſpeech of them which *think they ſtand*, not of them which ſtand, he intends that few ſtand in compariſon of them which *think they ſtand.* Many think themſelves wiſe, that are fools like others; as many think themſelves pure, which are prophane like others. *Solomon* noteth, *Prov.* 30. 12. *There is a generation which are pure in their own conceit, and yet are not waſhed from their filthineſs:* as though there were a generation or ſect of ſuch men. And again, *Prov.* 20. 6. *Many men will boaſt of their goodneſſe, but who can find a faithfull man?* So, many ſeem to ſtand, which ſtand not: many think they believe, which know not what faith meaneth: many look to be ſaved, which cannot tell who ſhall ſave them, no more then *Nicodemus* knew what it was to be born again. The reaſon is, many are afraid to ſound too deep, and

and examine their Conſcience, leſt it ſhould upbraid them with the noiſomneſſe of their ſins. Therefore, as a favourable Judge, which would ſave the malefactour, will ask him ſo cunningly, that he will anſwer for him too; and then he will ſay, I find no fault in this man, let him pay his fees and be gone: ſo will ſuch a man ſay, I find no fault in this Faith, methinks it is a ſound Faith, methinks it is a good Faith; methinks it is Religion enough; when I come to the Church, and love my neighbour, and obey my Prince, and give every man his own, and pay my tithes, and faſt twice a week, as the Phariſee did, methinks this is well, what would you have more? have I not *kept all the Commandments?* *Luke* 18. 21. No, (ſaith *Chriſt*) *there is one thing behind:* examine thy ſelf, and ſtill thou ſhalt find ſomething behind, like a cob-web in the top of an houſe when the floor is ſwept. Therefore well doth *Paul* ſay, *he which thinketh that he ſtands*, not, he which ſtands: for he which ſtands in *Chriſt* falleth not; but he which thinketh he ſtands, falleth ſuddenly, and may finally, unleſſe he ſtand upon his watch. Take heed is a good ſtaffe to ſtay upon, and ſo often a man ſins as he caſts it from him; all go aſtray.

But this is the difference between the ſins of them which have Faith, and them which have no Faith. They which have no Faith, fall like an Elephant, which when he is down riſeth not again: they which have Faith, do but trip and ſtumble, fall and riſe again; their falls do teach them to ſtand, their weakneſſe doth teach them ſtrength, their ſins do teach them repentance, their frailneſſe teacheth them conſtancy; as *Peter* was better after his deniall then he was before. *Judas* did never ſtand, but ſeemed to ſtand: the Diſciples knew not that he was a thief, and intended treaſon; for they asked, *Is it I? Is it I? Chriſt* knew, as it appeareth, when he gave him the ſop, and ſaid, *That which thou doeſt, doe quickly.* If ever he had ſtood, he could not have been termed *the ſon of perdition.* Many did ſeem to the world to go out of the Church, but *John* ſaith they were never of the Church; meaning, that if they had been of the Church, they could not have gone out of it: for the true vine could not leave her grapes, nor the olive her fatneſs, nor the fig-tree her ſweetneſſe; ſo they which ſtand in the faith do not fall away, but ſeem to fall, as hypocrites ſeem to ſtand. The beſt men have had their ſlips, but always they roſe again; as though they had ſinned to teach us repentance: therefore their ſins are written, which elſe ſhould have been concealed for their honour. For they were not regiſtred in ſpite to diſgrace them, but to admoniſh us, that when we ſee ſuch a field of blood, like carcaſſes which the Dragon hath ſlain, we may fear to ſet upon him unarmed, leſt we be ſlain like others. As *Solomon beheld the field of the ſlothfull* which *was full of ſhiſtles and weeds, Prov.* 24. 30. ſo we muſt behold the ſins of others, to learn by them. *I paſſed by,* (ſaith *Solomon*) *and conſidered it well; I looked upon it, and received inſtruction.*

This

This note is in the margin of your Bibles, *that I might learn by another man's faults*: so *Solomon* sheweth how we should look upon other mens faults. If we behold and consider them and look upon them to receive instruction, as *Solomon* did, then do we behold and consider and look upon them well: or else, as *Abraham* might see the smoak of *Sodom*, but *Lot* might not see it; so they which can make use of sin, may hear and see and speak of errours of men, yet it is not lawfull for others, because they are as a Spider which gathereth nothing but poison. Did not many pervert the sins of the Patriarchs, and apply them to themselves, as they should apply their doctrines? But *these things* (saith *Paul*) *are* not *written for our* imitation, but *for our admonition*, that is, for a caveat, lest we doe the like: for they repented that which they did, and shall we doe that which they repented? *Christ* saith, *Follow me*, without limits: but *Paul* saith, *Be ye followers of me as I follow Christ*. So we must follow the Patriarchs, and Prophets, and Apostles, as they followed *Christ*; lest, following that which they repented, we sustain or suffer that which they escaped. This is the lesson for all but *Christ*, *Let him which thinketh he stands, take heed lest he fall.* When *Paul* had distilled the capitall sins of the *Israelites*, this is the quintessence, that is, all the profit which he could wring out of them, *Let them that think they stand, take heed lest they fall.*

Who would have said that *Jerusalem* would have become an harlot? that the chosen people should become the cursedest upon the earth? yet so it is, saith *Paul*, thus and thus they have done, and thus hath God forsaken them, that all the world may take heed how they stir up the Lion of *Judah*, which devours the wicked like bread. Who would have thought, when *Lot* was grieved with the sins of *Sodom*, that he would have committed a worse sin himself, first to drink till he was drunken, then to lie with his own daughters? yet he did so. Who would have thought that *Noah*, when he builded the Ark, because he believed in God, and gave example to all the world how they should save themselves, when the floud was past, would have given the first example of sin to his own sons? Who would have thought that *David*, when he was persecuted for his godlinesse in the desart, would have slain the husband for the lust of the wife, when the blessings of God did call him to thankfulnes? Who would have thought that *Solomon*, when he prayed in the Temple, and was termed by God the wisest man in the world, would have taken moe Concubines unto him then any heathen in the world? *How are the mighty overthrown*, saith *David*? 2 *Sam.* 1. v. 25. Like *Peter*, which said, he would never forsake *Christ*, and forsook him first. The strong men are fall'n; even *Solomon* himself, and *David*, and *Noah*, and *Lot*, and *Sampson*, and *Peter*, the lights of the world, fell like stars of heaven: these tall Cedars, strong Oaks, fair Pillars, lie in the dust, whose tops glittered in the air, that *they which think they stand, may take heed lest they fall.*

Can I look upon these ruines without compassion, or remember them without fear, unlesse I be a reprobate, and my heart of flint? Who am I that I should stand like a shrub, when these Cedars are blown down to the ground, and shewed themselves but men? The best man is but a man, the worst are worse then beasts; no man is untainted but *Christ*. They which had greater gifts then we, they which had deeper roots then we, they which had stronger hearts then we, they which had more props then we, are fallen like a bird which is weary of her flight, and turned back like the wind in the twinkling of an eye. Who would not have mocked him that should have said sometime as *Elisha* said to *Hazael*, what wickednesse he should doe in time to come, that he should slay and trample men, women and children? *Hazael* blusht to hear thus of him, and said, *Am I a dog, that I should doe this?* as if he would never doe it while he were a man, but count him a dog when he comes to that. So they which are charged like *Hazael* blush to hear thus of themselves, and would have scorned sometime at him which should once have said, when they were zealous and studious Preachers, and persecuted for their preaching, that the time would come when they should be loiterers, time-servers, lovers of the world, and greedy wolves, devourers of their flocks, and persecutors; they would have said, Am I a dog? am I a beast? am I a reprobate, that I should doe this? They would never believe this till it came to pass; and being fallen, they say, they have sinned; like *Hazael*, which blusht before he sinned, and was impudent after. Therefore let no man say what he will be, before he have examined what he is, but run his course with a trembling fear, alwaies looking down to the rubs which lie before him, and the worthies which are slain already; and remember, when any spectacle of frailty is in thine eye, this is my warning: for no man hath more priviledge then another. This is the profit we should make of other mens faults, like a pearl which is taken out of the Serpent: when we see our brother's nakednes, it should move us to compassion of him, and a fear of our selves. For when we *rejoyce at another's fall*, like *Cham*, as the leprosie went from *Naaman* to *Gehezi*, so God *turneth his wrath from them*, and it lighteth upon us, *Prov.* 24. 17, 18. and such as have despised others without remorse, have fallen in the like, or more shamefully, themselves, and never rose again. What shall we doe then when we hear of other mens faults? Not talk as we do, but beware by them, and think, Am I better then he? am I stronger then *Sampson*? am I wiser then *Solomon*? am I chaster then *David*? am I soberer then *Noah*? am I firmer then *Peter*, if God should leave me to my self, if he should withdraw his hand which holds me? Into how many gulfs have I been falling, when God hath prevented me of occasion, or delayed the temptation,

2 *Kings* 8. 13.

Note.

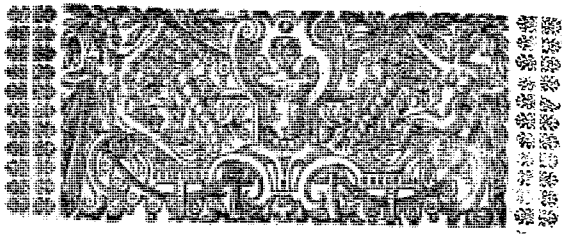
More.

tation, or wonderfully kept me from it, I know not how? for he delivereth me from evil, as he delivered *David* from the bloud of *Nabal* by *Abigail*, which came unlooked for. So he hath prevented many wonderfully, when they were assaulted so hardly, that they had thought to have yielded to the enemy. Sometime I may say there wanted a tempter, sometime I may say there wanted time, sometime I may say there wanted place; sometime the tempter was present, and there wanted neither time nor place, but God held me back that I should not consent: so near we have glided by sin, like a ship which rides upon a rock, and slips away, or a bird which scapes from the Fowler when the net is upon her. There is no salt but may lose his saltnesse, no wine but may lose his strength, no flower but may lose his sent, no light but may be eclipsed, no beauty but may be stained, no fruit but may be blasted, nor soul but may be corrupted. We stand all in a slippery place, where it is easie to slide, and hard to get up: like little children, which overthrow themselves with their cloaths, now up, now down at a straw, so soon we fall from God, and slide from his word, and forget our resolutions, as though we had never resolved. Man goeth forth in the morning, weak, naked and unarmed, to fight with powers and principalities, the devil, the world, and all their adherents: and whom doth he take with him but his flesh, a traitour, ready to yield him up at every assault unto the enemy? Thus man is set upon the side of a hill, always declining and slipping: the flesh muffleth him to make him stumble, the world catcheth at him to make him fall, the devil undermineth him to make him sink, and crieth still, Cast thy self down: and when he falleth, he goeth apace, as *Peter*, who denieth thrice together; and when he is fallen, is like a stumbling-stone in the way for others, that they may fall too. Therefore, *Let him that thinketh he standeth, take heed lest he fall.*

So earnestly must we call upon our souls, that we be not weary of well doing: for happier are the children that never began, then *Judas*, whose end was worse then his beginning. Wisedome and righteousnesse are angry with him that leaveth his goodnesse to become worse. If thy spouse had committed fornication, thou mightest have divorced her: but he which leaveth his righteousnesse to live in wickednesse, forsakes his spouse to commit fornication, and is divorced from *Christ* himself. If thou wert like the vine, or the olive, or the fig-tree, they would not leave their grapes, or their fatnesse, or their sweetnesse, to get a Kingdome; but the bramble did. If thou be like the bramble, what wilt thou doe when the fire comes? As this is a *Memorandum* to all, so especially let him that ruleth, and him that teacheth, take heed lest he fall: for if the pillars shrink, the Temple shakes. As when a great Tree is hewn down, which is a shadow to the beasts, and a nest to the birds, many leaves and boughs and twigs fall with it: so many stand and fall with them

them whose lamps give light to others, even as *Jeroboam*'s sin made *Israel* to sin. Therefore *Paul* hath given you a watch-word, which every one should write upon his table, upon his bed, and upon his nails, lest he forget in one hour: for he which stands now may fall before night. Sin is not long in coming, nor quickly gone; unlesse God stop us, as he met *Balaam* in his way, and stay us, as he stayed the woman's son, when he was a-bearing to his grave. We run over Reason, and tread upon Conscience, and fling by Counsell, and go by the Word, and post to Death, as though we ran for a Kingdom. Like a Lark, that falls to the ground sooner then she mounted up; at first she retires as it were by steps, but when she cometh nearer the ground, she falls down with a jump: so we decline at first, and waver lower and lower, till we be almost at the worst, and then we run headlong, as though we were sent post to hell; from hot to luke-warm, from luke-warm to key-cold, from key-cold to stark-dead: so the languishing soul bleeds to death, and seeth not his life go, till he be at the very last gasp. Woe be unto him that is guilty of this murther. If the bloud of *Abel* cried for vengeance against his brother *Cain*, which slew his body, shall not God be revenged for the death of his soul? *Where is thy brother?* (saith God.) Nay, Where is thy soul? hast thou slain it, which was my Spouse, my Temple, mine own Image? If the servant which hid his Talent was cast into darknesse, what shall be done unto thee which hast lost thy Talent? For he which falls from his righteousnesse doth not hide this Talent; but more, he doth lose it.

Thus, if you never knew what good to make of evil, this you may learn in the Sinner's school, *Let them which think they stand, take heed lest they fall*; and let them which are down care to rise; and the Lord so direct our steps, that we may rise again.



THE POOR MAN'S TEARS.

Matth. 10. 42.

He that shall give to one of the least of these a cup of cold water in my name, he shall not lose his reward.

THE argument I have to intreat of is onely of giving alms to the poor, and when and in what sort we ought to relieve the poor. Herein, for your better instruction, I will shew what Alms is; how and to whom alms must be given; and wherefore we are to give alms. I know in these days and in this iron age it is as hard a thing to perswade men to part with money, as to pull out their eyes, and cast them away, or to cut off their hands, and give them away, or to cut off their legs, and throw them away. Nevertheless, I cannot but wonder that men are so slow in giving of alms, and so hard-hearted towards the relief of the poor, when the promises of God warrant them not to lose their reward. Saint *John* saith, *He that hath the substance of this world, and seeth his brother want, how can the love of God be in him?* This is a question which can hardly be answered of a great number: no, it will not be considered of a number, nor regarded of a number. And yet the Evangelist hereby lieth open unto all persons,

1 Joh. 3. 17.

sons, that he which hath wealth, seeing his brother in want, and will not relieve him, he loseth the love of God; which love is so great as is the love of a natural mother unto her own childe: nay, more then that, it is a love so firmly settled, that it is unpossible to be removed.

There are many rich persons that think scorn to relieve the poor, of whose hard dealing we have a precedent in *Luke* 16. The rich man in his life-time would not relieve *Lazarus*, but despised him; yea, he forgot God, and thought there was no God (but his gold) that could in justice punish him for despising the poor. *Lazarus* died for want, and so did *Dives* for all his wealth; who soon after (being in hell) beheld *Lazarus* in heaven, triumphing in *Abraham*'s bosome, while he was tormented in hell-fire. This fire burneth, scalds, scorcheth, and tormenteth; of which when the rich man felt the smart, (though all too late) he sorrowed and repented, and would fain have sent word thereof unto his friends. But he could have no messenger for all his Lordly livings, nor no releasement of his torments for all his bags of gold. Now to whom would he have sent word? Forsooth to a number of his friends, that indeed think there is no God nor Devil, no Heaven, no Hell, nor torments in hell-fire after this life. This example of *Dives* may admonish such hard-hearted persons to be mollified with the tears of the poor, that they may (when *Dives* hath dined) let *Lazarus* have the crums.

We reade in *Matthew*, that when *Christ* cometh to judgement, he *will say to them on the left hand, Go from me ye cursed into hell-fire, which was prepared from the beginning*, &c. by which appeareth, that hell-fire is not onely hot, but it is everlastingly hot, and never hath end. Let therefore hell-fire, and the eternal torments thereof, admonish you to be mercifull to the poor. To this also may be added, what he will say to the righteous, *Go ye into everlasting joys*, which never shall have end: *When I came among you as a stranger, you received me: when I was naked, you cloathed me: and when I was hungry, you fed and refreshed me.* Which proveth that the Kingdome of heaven belongs unto him that harboureth strangers, cloatheth the naked, feedeth the hungry, comforteth the sick, and doth perform such charitable acts of compassion. Yet we are not, as the Papists, to account it meritorious, but to doe it as a faithfull Christian, in faith, and true zeal of a Christian life; for *every tree that bringeth not forth good fruit is hewn down, and cast into the fire.* It is not enough for us onely to bear fair leaves, but we must also bring forth good fruit: otherwise let us be sure our Saviour *Christ* will forsake us.

The Prophet *Esay* saith, *If thou break thy bread unto the poor, and powr forth thy heart unto them, thy light shall rise in darknesse, thy dimnesse shall be as the noon-tide, and God shall still guide thee.* Whereby appeareth, that those deeds of charity are commonly performed by the righte-

Esay 58. 7, 10, 11.

ous, that ſtill ſeek to enjoy the pleaſures of heaven, which are ſo far beyond the common imagination of men, that no heart can think, no ear can hear, no tongue can ſpeak, no pen can write the unſpeakable pleaſures thereof.

Acts 20. 35. *Chriſt* ſaith, *It is a deed more bleſſed to give them then to take* from them: for the excellency of Chriſtians conſiſteth in leading a godly life, and giving of alms; as the excellency of all things is ſhewed in their giving. The Sun giveth his light, the Moon her light, the Stars their light, the clouds their water, the trees their fruit, the earth her herbs, the herbs their flowers, the flowers their ſeeds, and the ſeeds their encreaſe: yea, beaſts and birds, fouls and fiſhes, give naturally in their kind, and are more carefull and loving one to another then we; which

Job 35. 11. made *Job* ſay, *Go to the beaſts of the field, and they will teach thee.* For man is moſt unnatural to man, and ſo far digreſſing from nature in his kind, that let ſome ungodly rich cormorants ſee a poor perſon beg, this is their preſent ſentence of him, Whip the rogues, To *Bridewell* with theſe rogues, It is pitty theſe rogues be ſuffered to live: then if they fall ſick, let them famiſh, ſtarve, and die, all is one to them, for of them they ſhall receive no comfort.

Auguſtus Cæſar, a heatheniſh Emperour, thought that day to be loſt wherein he did not benefit ſome poor perſon, and with money relieve him from penury. And I doubt not but ſome godly men there be that take delight in relieving the poor with their continual alms, not ſuperſtitiouſly to be ſeen of men, but ſecretly to be ſeen of God. The Lord encreaſe the number of them, and make their example redound to the relief of thouſands.

Alms is a charitable relief given by the godly to the ſick, to the lame, the blind, the impotent, the needy, the hungry and pooreſt perſons, even ſuch as are daily vexed with continuall want; to whom even of duty, and not of compulſion, we ought to impart ſome part of that which God hath mercifully beſtowed upon us. For as we daily ſeek for benefits at God's hand, which he doth continually give us: ſo ought we therewith to relieve the poor, ſith God hath ſo commanded us. The performance whereof we ought not to drive off from time to time, but to doe it when they deſire to have it done. For the true obedience of God doth forbid us to prolong or drive off the doing of good things: as appeareth in *Noah*, who, when he was commanded, did enter the Ark; *Abraham*, when he was commanded, did forthwith offer up his ſon *Iſaac*, and did circumciſe his houſe upon the ſame day he was appointed. A learned Writer (called *Nazianzen*) ſaith of himſelf, that when in his youth he had once loſt the tenour of good life, gray hairs were got about his head ere he recovered it again. Whereby I gather, that when we are young, if we harden our hearts againſt the poor, if we do not willingly impart our bread to them, but drive their

their hungry ſtomacks ſtubbornly from our doors, that doubtleſs gray hairs will come upon our heads, before we can find the right way to pitty and compaſſion. O let us take heed that our hearts be not hardned againſt the poor, nor that we give our alms, to get glory of the world: but ſo let us give our alms that the one hand may not know what the other doth. Yea, we ought to give with ſuch equality, that our poor neighbours may be relieved; to whom indeed we ought to become contributers, as *Job* was. All people have not one belly: for as one chimney may be hot, ſo another may be cold; one pot moiſt with liqueur, when another may be dry; one's purſe empty, when another's is full; ſo one poor man's belly full, and another's empty. That is a good Commonwealth that looketh to every member in the Commonwealth; and thoſe men are worthy of riches that look daily to the feeding of their poor neighbours. Let therefore the tears of the poor admoniſh you to charity, that when *Dives* hath dined, *Lazarus* may have the crums.

Now let us proceed, and conſider what we muſt give, and to whom we muſt give. In the Text we are willed to give, though it be but a cup of cold water, or a piece of bread. This containeth matter both for the taker and the giver. Bread will ſerve beggars, and they muſt be no chuſers: yet bread will not ſerve ſome beggars, that boldly upon *Gads-hill*, *Shooters-hill*, and ſuch like places, take mens horſes by the heads, and bid them deliver their purſes. For theſe fellows are of the opinion of the *Anabaptiſts*, that every man's goods muſt be common to them, or elſe they will force them to part them: but theſe are ſawcy beggars, which ought to be ſuppreſſed by godly policy. As for the other ſort of beggars, and other poor perſons, they muſt be content to take up their croſſe, endeavour themſelves patiently to ſuffer their ordinary grievances, and remember that man's nature may be ſatisfied with a little.

As touching how much we ſhould give, we are taught, that if we have much, we ſhould give accordingly; if we have but little, give what we can ſpare. Saint *Luke* counſelleth us, if we *have two coats*, we muſt Luke 3. 11. *give one to him that hath none; and of meat likewiſe.* But as touching this queſtion, little need to be ſpoken, when our own covetous hearts are ready enough to frame excuſes.

Some will make a queſtion of their alms, and ſay, they know not what the party is that demandeth relief, or beggeth alms of them. O, ſay ſome, I ſuſpect he is an idle perſon, diſhoneſt, or perhaps an unthrift; and therefore refuſe to give any relief at all. To this I anſwer, They are needleſſe doubts: for we ought to relieve them, if we Note. know them not for ſuch perſons; and let their bad deeds fall on their own necks: for if they periſh for want, we are in danger of God's wrath for them: but to give unto ſuch as we know of lewd

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behaviour, thereby to continue them in their wickedneſs, were very offenſive. We are not ſtill tied to one place for giving our charity, but it ſtretcheth far: for we are commanded not onely to relieve our own countrymen, but alſo ſtrangers, and ſuch as dwell in forrein Nations.

Again, here the giver may learn to give freely; for the thing he giveth is but bread or water. Bread is the fruit of the earth; and for that the earth gives it us, we may the better give it again. But bread in this place ſignifieth all things neceſſary: for the fare and chear in old time was contained under the title of *bread*, and all manner of drink under the title of *water*. But in this, as in all other things, the ſimplicity of the old world is quite gone out, and new and corrupt things are lately crept in. In the old time *Jacob* deſired he might have bread in his journey: but now the caſe is altered; for we muſt have ſundry diſhes of contrary devices, framed for the taſt of the mouth, and pleaſantneſs of the ſtomach, which is uſed with great ſuperfluity, and far more coſt then needeth. Better now to fill the belly then the eye; although to content the common multitude, the eye is the onely thing which muſt be pleaſed. Yet when you are in the midſt of all your jollity and coſtly fare, let the tears of the poor admoniſh you to relieve them, that when *Dives* hath din'd, *Lazarus* may have the crums.

The tears of men, women and children, are grievous and pitifull; and tears give cauſe of great compaſſion, eſpecially the tears of ſuch as therewith are conſtrained to beg for their relief. But if the tears of the rich for the loſs of their goods, or the tears of parents for the death of their children, or the tears of kind-natured perſons for the loſſe of friends, or other wrongs ſuſtained, ought generally to be regarded and pitied; then much more ſhould the tears of thoſe breed great compaſſion in the hearts of Chriſtians, whom beggery, want, and extremity of miſerable hunger, conſtraineth to ſhed tears in moſt grievous and lamentable ſort. O what ſhall a man ſay unto thoſe pitifull faces which are made moiſt through the extremity of hunger, wherein are moſt bitter and ſharp effects, a thing above all extremes?

To a hungry bodie every bitter thing is ſweet, and every foul thing ſeems clean: hunger made the Apoſtles glad to eat the ears of corn, *David* glad to eat the ſhew-bread, *Lazarus* deſirous to eat crums, and *Elias* content with meal. In the deſtruction of *Jeruſalem*, it made the mother eat her own child; and in the Wailings of *Jeremy*, people to eat their own ordure: It made people cry to *Pharaoh* for bread; it made an Aſſe's head and the dung of Pigeons to be eaten in *Samaria*, and others to ſwoun and lie dead in the ſtreets. The affliction of hunger cauſes bitter tears, and brought all theſe things to paſs. *David* ſaith that God *numbred all his tears in a bottle*. *David's* tears were worthy to be preſerved: but if ever tears were worthy to be numbred,

Pſal. 56. 8.

numbered, the tears that are ſhed for famine, howſoever men neglect to regard them, they are undoubtedly gathered together into God's bottle; and thence they rain as waters out of vials, in way of revengement of thoſe that take no compaſſion of ſuch a wofull ſpectacle.

Tears are the laſt thing that man, woman, or child can move by; and where tears move not, nothing will move. I therefore exhort you by the lamentable tears which the poor do daily ſhed through hunger and extreme miſery, to be good unto them, to be charitable and mercifull unto them, and to relieve thoſe whom you ſee with miſery diſtreſſed.

The Scripture ſaith, *Give to every one that asketh*: God gave herbs and other food unto every living thing. Every Commonwealth that letteth any member in it to periſh for hunger, is an unnaturall and uncharitable Commonwealth. But men are now-a-days ſo full of doubts, through a covetous deſire to themſelves, that they cannot abide to part with any thing to the poor, notwithſtanding that God hath promiſed he will not forget the work and love which you have ſhewed in his name to the poor and diſtreſſed.

Luke 6. 30.

Some will ſay for their excuſe, that they are overcharged by giving to a number of perſons; and therefore they cannot give to ſo many beggars: for by ſo doing they might ſoon become beggars themſelves. *David* anſwered this objection very well, and ſaith thus, *I never ſaw the juſt man forſaken, nor his ſeed beg his bread*: whereby he meant, that in all the time that he had lived, (and the like for any man living the years of *David*) he ſcarcely ever ſaw, that upon an upright heart in giving, a man was brought to beggery.

Pſal. 37. 25.

There are a number that will deny a poor body a peny, and plead poverty to them, though they ſeem to ſtand in never ſo great extremes; when in a far worſer ſort they will not ſtick immediately to ſpend ten or twenty ſhillings. The rich worldling makes no conſcience to have ten or twenty diſhes of meat at his table; when in truth the one half might ſufficiently ſatisfie nature, the reſt run to the relief of the poor; and yet in the end he might depart better refreſhed with one diſh then commonly he is with twenty. Some will not ſtick to have twenty coats, twenty houſes, twenty farms, yea twenty Lordſhips, and yet go by a poor perſon whom they ſee in great diſtreſſe, and never relieve him with one peny, but ſay, God help you, I have not for you. There are Lawyers that will not ſtick to undo twenty poor men, and Merchants that make no conſcience to eat out twenty others, that have their hundreds out at uſury, their cheſts crambed full of crowns, and their coffers full of golden gods, or ghiſtering angels, that will go by twenty poor, miſerable, hungry, impotent and diſtreſſed perſons, and yet not beſtow one peny on them: and though they do moſt ſhame-

fully ask it, yet can they moſt ſhamefully deny it, and refuſe to perform it.

The people of this world can very eaſily find a ſtaff to beat a dog; they are never without excuſes, but ready to find delaies, and very pregnant to deviſe new ſhifts to keep in their alms. Now will I ſhew you reaſons why we ſhould give. God ſaith, *Whoſo giveth to the poor, lendeth to the Lord, and ſhall be ſure to find it again*, and receive for the ſame an hundred-fold. And again, *Bleſſed is he that conſidereth of the poor and needy; the Lord ſhall deliver him in the day of trouble.* Hereby appeareth that we ſhall receive our alms again, except we doubt whether God's word be true or no. For confirmation whereof, the Prophet *David* ſaith, *The teſtimonies of God are true and righteous.* And God ſpeaks by the mouth of the Prophet *Eſay*, ſaying, *The word is gone out of my mouth, and it ſhall not return.* The promiſe which God made to *Sara* was found true; his promiſe made to the children of *Iſrael* was found true; his promiſe to *Joſhua* in the overthrowing of his enemies was found true. God promiſeth *David* his Kingdome, to *Solomon* he promiſed wiſedome; to *Pharaoh* he threatned deſtruction by waters; to *Saul* the loſſe of his kingdome, and to *Solomon* the dividing of his Kingdom: all which and far more proved true. Then let us not doubt of God's promiſes, but fear his judgements; for from time to time they have been found true and juſt. Let us conſider that we muſt die, and leave our goods we know not to whom: then, while we are here, let us diſtribute thereof unto the poor, that we may receive our reward in the kingdome of heaven. God ſaith by S. *Luke*, *O fool, this night will I fetch away thy ſoul, and then that which thou haſt got who ſhall poſſeſſe it?* Here is a queſtion worth the noting, and meet for rich men to conſider: eſpecially ſuch as hoord up wealth, and have no regard to the relief of the poor. Do they think that the wealth which they have gathered together will come to good after their deceaſe? No, it will melt and conſume away like butter in the Sun. The reaſon is, becauſe they would not doe as God hath commanded them, in diſtributing part of that to the poor which was lent them by the Lord.

The children of God in the 6. of the *Apocalyps* cry out, *How long, O Lord, thou that art holy and true, doſt thou not judge and revenge our bloud upon thoſe that dwell on the earth?* Whereby appeareth that God exerciſeth good men, and thoſe whom he loveth, in the troubles of this world, which we account *long*; yet is their time but ſhort, although their trouble makes it ſeem long. But theſe I ſay ought to be content, and all thoſe that do truſt in God muſt be content to relieve one another for a time, ſince after a ſhort time we ſhall doubtleſſe find the fruits of our alms again. Short is man's life while we are in this world: *David* compareth it to a *vapour*, to a *bubble*, to *wind*, to *graſſe*, to a *ſhadow*, to *ſmoak*, and every fading thing that conſumeth in

Prov. 19. 17. Pſal. 41. 1. Pſal. 19. 9. Iſa. 45. 23. & 55. 11.

Revel. 6. 10.

in a moment. *Eſay* compareth it to the *removing of a Tabernacle*; and *Job* to an *Eagle's wing*, or a *weaver's ſhuttle*. So that our life is but ſhort; and after a few days, though you think them many, whatſoever you mercifully beſtow upon the poor here on earth, you ſhall certainly find the ſame again both in heaven and on earth. *Solomon* in the 21. of the *Proverbs* ſaith, *He that ſtoppeth his ear at the cry of the poor ſhall cry himſelf, and not be heard. The bread of the needy is the life of the poor; he that keepeth it from them is a man of bloud.* S. *Paul* ſaith, No man giveth but he that hath received. And an ancient Father of the Church doth charge the rich with waſt, for which they ſhall ſurely anſwer. Art thou not (ſaith he) a robber in keeping another man's ſubſtance, and to recon it as thine own? It is the bread of the hungry which thou doſt detain, the coat due to the naked thou lockeſt in thy houſe, the ſhoes that appertain to the bare-foot lie drying in thy houſe, and the gold which ſhould relieve the poor lies cankering in thy coffers. Which ſaying, as it teacheth the liberality due unto the poor; ſo it blameth the careleſs rich, that account all to be their own, and will part with nothing, keeping to themſelves more then is ſufficient. But to ſuch Saint *James* ſaith, that at the latter day the mite in the crums, the moaths in the garments, and the ruſt in the gold, ſhall fret them like cankers. *Ambroſe* ſaith, It is no greater ſin to take from him that rightly poſſeſſeth, then, being able, not to give him that wanteth.

Prov 21. 13. Eccluſ. 34. 1 Cor. 15. 3. Jam. 5. 2, 3.

The right rich man, that duly deſerveth that name, is not known by his poſſeſſion, by his coſtly fare, and coſtly building, by his ſumptuous palace, by his plate, jewels and ſubſtance, but by conſidering the poor and needy. Whereof *Auſtine* ſaith thus, The rich are proved by the poverty of others. So that ſtill the Scriptures and Fathers preſcribe not an indifferency, but a neceſſity, not pleaſure, but upon duty, that the poor and needy ſhould be conſidered and relieved.

Where is the large liberality become that in times paſt was rooted in our fore-fathers? They were content to be liberall, though they applied it to evil purpoſes. The ſucceſſours of thoſe which in times paſt gave liberally to maintain Abbots, Friers, Monks, Nuns, Maſſes, Dirges, Trentals, and all Idolatry, ſeeing the abuſes thereof, may now beſtow it to a better uſe, namely, to foſter and feed the poor members of *Chriſt*.

The world is as great as it hath been, the people now are more rich then they have been, and more covetous then they have been: yea, they have more knowledge then ever they had, yet they want the deſire they have had to become liberal, and ſeem therein moſt wilfully ignorant.

The extortioner can ſpare nought unto the poor, for joyning houſe to houſe, and land to land, though he have the poor man's curſe for it. The Prophet *Eſay* ſaith, the extortioner doeth no

good to the poor, but daily seeketh to root them forth of doors. The pride of apparel maketh us forget the patches of the poor; our costly fare, their extreme hunger; and our soft lodging, their miserable lying.

O how liberal were people in times past to maintain superstition! and now how hard-hearted are they grown, not to keep the poor from famishing! Will ye make a scorn of the poor and needy? The poor now perisheth by the rich men, and no man considereth it. This is not the right duty of faithfull Christians: this ought not to be the fruits of our profession: neither is this the mercy which we learn by the Word.

Therefore towards the relief of the poor, I say, give, and give gladly: for the bread that is given with a stony heart is called stony bread, though necessary to be taken by the poor, to slake hunger; yea, it is but sour bread. Such a giver, in my opinion, is next kinsman unto Satan: for he gave *Christ* stones in stead of bread; but this man giveth Christians stony bread. The Wise man saith, Lay up thy alms in the hands of the poor: and know that in the end, what thou keepest thou shalt lose; but that thou givest to the poor shall be as a purse about thy neck. For as this life waxeth old, and our days passe away, so shall this vain pelf pass away from us: neither shall riches help in the day of vengeance; but the corruption abideth, which fretteth like a canker. Then what shall it profit to get all the world? and when the world forsaketh us, that shall be most against us that best we loved while we were in the world. Let every man therefore perswade himself, that his soul is better then those subtle riches; the possession whereof is variable and uncertain, for they pass from us much more swiftly then they came unto us: and albeit we have the use of them even till the last day, yet at length we must leave them to others. Then, ere you die, lay them forth for the profit of your poor brethren. Learn to forsake the covetous world, before it forsake you: and learn counsel of our
Luke 16. 9. Saviour *Christ*, who adviseth you to *make friends of the wicked Mammon*.

We see daily that every one is good to the poor, (as we commonly say) but they will give them nought but words. Then I say, great boast and small roast makes unsavoury mouths. Yet if words will doe any good, the poor shall not want them: for it doth cost nothing to say, Alas! good soul, God help thee, God comfort thee, I would I were able to help thee: and such commonly will say so that have store of wealth lying by them. Such still wish well unto themselves in wishing themselves able: but of such wishing and such wishers I say as a beggar said to a Bishop who made the like answer, that if such wishes were worth but one half-peny to the poor, I doubt they would not be so liberal. I wish you (good brethren) leave wishing, and fall to some doing. You lock up, and will not lose: you gather

gather together even the devil and all; and why? because you would fain hatch the Cockatrice egge; you nurse up a canker for your selves; you keep the pack that shall trouble your voiage unto God, as *Christ* saith, *O how hard shall it be for a rich man to be saved! it shall be easier* Matt. 19. 23, *for a Camell to go through a needle's eye.* This he saith not, because no 24. rich man shall be preserved; but because the mercilesse rich man shall be damned. We are admonished to liberality by sundry natural examples. The clouds, if they be full, do yield forth their rain: much rain is a burthen to clouds, and much riches are burthens to men. It is said of *Abraham*, Gen. 13. 12. that he was burthened with gold: yet *Abraham* was a good man, but it burthened his head to be busied with the cares of gold. Again, to eat much, to drink much, and to rest much, is a burthen to the soul, though it be pleasant to the body: and in *Luke* 12. 19. it appeareth, that abundance of riches maketh one to *eat* much, *drink* much, and rest much: then, were it not for the covetous minds of those that have much, they might impart to the poor one part of that which they daily spend in superfluity. If this be not amended, I let you to understand, that the poor must cry, and their voice shall be heard, their distresse considered, and your vengeance shall be wrought. I tell you troth, even in *Jesus Christ*, that the poor have cried unto the Lord, and he hath heard them. With speed therefore open your ears; if not to man, yet to *Christ*, who continually commandeth us to give and bestow upon the poor and needy. *Give, and it shall be given you,* Luke 6. 38. saith he by *Luke*; and setteth before our eyes the example of the poor widow's mite; as also the example of a covetous rich man, who demanding how he might obtain eternal life, was answered thus by him, *Go sell all thou hast, and give to the poor*: not that it is necessary for every Matt. 19. 21. man so to doe, or that a man cannot be saved without he doe so; but thereby teaching him particularly to loath the world, and generally seek means for the daily cherishing and the refreshing of the poor. Do not continually feed your equals, for that is offensive: but when you may spare to spend and banquet your selves, then call the poor and impotent, and refresh your poor distressed neighbours and brethren: and when *Dives* hath dined, let *Lazarus* have the crums. And still remember the saying of Saint *Matthew*, *Blessed are the mercifull, for they shall* Matt. 5. 7. *obtain mercy*.

To conclude, (beloved in the Lord) let me intreat you rich men to consider it is your duty to remember the poor, and their continual want: you that eat till you blow, and feed till your eyes swell with fatnesse, that taft first your course meats, and then fall to finer fare, that have your severall drinks for your stomack, and your sorts of wine for your appetite, impart some of your superfluity unto the poorer, who, being comforted by you, will doubtlesse pray for you, that God would blesse you and yours, and increase your store a thousand-fold, which

if they shall forget, yet the promises of God remain inviolable towards you for the same.

If the Proud would leave their superfluity in apparel, their excesse in imbroidery, their vanity in cuts, guards and pounces, their excesse in spangling, their fantasticall feather, and needlesse bravery; the greater part would suffice towards the relief of the poor, and yet they have sufficient to suffice nature.

Let the Glutton seek onely to suffice nature, and leave his daily surfeiting in belly-chear: then might the poor be fed with that which he oftentimes either loathsomely vomits forth, or which worketh as an instrument to shorten his own life.

Let the Whoremonger leave off his dalliance, and his inordinate expences for maintaining of his wickednesse; and it shall be good for his body, and better for his soul, yea, his purse shall be the heavier, and he thereby better able to relieve the poor.

Let every Artificer and Tradesman live orderly, avoiding superfluous expenses, not spending his money vainly at dice, tables, cards, bowling, betting, and such like, but live as becometh civil Christians in the fear of God: they may have sufficient for the maintenance of themselves and their family, and yet the poor may be by them sufficiently relieved.

Let us consider that we, who have our beginning from God, ought generally to bend our actions towards the pleasing of God; and doing as he commandeth us, we please him: for if we help the poor, we help him; and doing all charitable actions to the poor, he accounteth it as done unto himself.

Let us generally learn not to contemn or despise the poor, but according to our abilities help them, and consider of their extremes, and at any hand not disdain and upbraid them with the titles of base rogues, or such like; but in all godly Christian means cherish and comfort them with such charitable relief as we may in reason afford unto them, yea, and consider of their case as if it were our own.

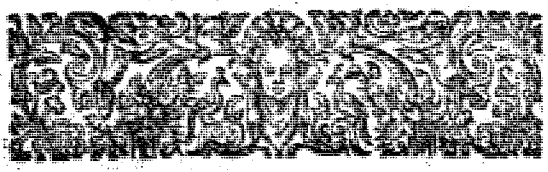
Let us take example of good *Cornelius* the Captain, of whom mention is made in the *Acts* of the Apostles, to whom the Angel of God appearing in a vision, said thus, *Cornelius, thy prayer and thine alms are come up before God.* Loe here the reward, and also of whom thou shalt be rewarded. *Act.* 10. 4.

Let us consider of their misery, that with hungry chaps and lank bellies would willingly feed on that which you wastfully consume; the poor, I say, would find good comfort of that which commonly you fling to your dogs and on your dunghils: and let us have regard to their coldnesse, their nakednes, their misery and grievous necessity: think of this, and comfort them. And let us be mindfull that pover-

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ty and want compelleth many an honest person to take in hand the performance of much vile and slavish businesse: and that therefore they deserve to be succoured with mercy and pitty, rather then to be despised for their poor estate. O think, if some hard-hearted persons were in their miserable estate, how gladly would they be refreshed, that now scarcely yield one peny to their relief!

Lastly, let us call to mind the example of the widow of *Sarepta*, whose provision and store was little, and when the Prophet of the Lord came to her to ask her bread, she answered, *I have nothing but a little flower in a barrel, and a little oil in a cruse*; which notwithstanding she willingly bestowed upon him: for which a thing worthy memory followed; for her barrel was again filled with flower, and her pot with oil. This was the Lord's doing, for fostering the poor Prophet of the Lord. Sure the plenty that cometh by the poor is much: for the field of the poor is fruitfull, it surrendreth again the fruit to them that give out; yea, if it be but a cup of cold water, as saith our Saviour *Christ*. *Mark* 10. To whom be all honour, power and dominion, now and for ever. *Amen.* 1 *Kings* 17. 12.



AN *ALARM from HEAVEN;*

Summoning all men unto the HEARING of the TRUTH.

Matt. 28. 19.
Goe teach all Nations, *baptizing them in the name,* &c.

1 Tim. 2. 4. THE Apostle *Paul* writing to *Timotheus* telleth him, that *God would have all men come to the knowledge of the truth and be saved.* In which words the Apostle giveth him to understand, that there is none other way either for priest or people to come unto God, but by that ordinary means, which is the hearing of the word; the which the Apostle calleth his truth, because it is not onely true of it self, but also doth witnesse of his truth, who is truth it self. By the very same name doth our Saviour *Christ* call God's word, when, making
Joh. 17. 17. his prayer to his heavenly Father (for the elect,) he saith, *Father, sanctifie them in thy Truth*; and immediately addeth, *Thy word is thy Truth.* The next thing that the Apostle advertiseth *Timothy* of is, that this truth, being rightly known, bringeth salvation to them that so know it. And this the Apostle confirmeth by an argument taken from his own
Rom. 1 16. faith, when he saith, *I am not ashamed of the Gospell of Christ, for it is the power of God, able to save every believer.* And last of all, the Apostle hath

hath set down the generality of this truth, both in saying to *Timothy*, that God would have *all men* to be acquainted with it; and to the Saints at *Rome*, that it is *able to save every believer.* Hereof it cometh, that, writing to the *Colossians*, he exhorteth them not so much to the hearing of this truth taught them, as to an inward entertainment of the same, when he saies, *Let the word of Christ dwell in you plentifully in all wisedom,* Coloss. 3. 16. *teaching and admonishing your own selves. Teaching* themselves, because many of the *Colossians* seemed to be ignorant of that which they should know; and *admonishing* themselves, because a number of them did know much, but practised little. So that such is the entertainment that God's Word ought to find amongst us, as *David* promised thereunto, when he said, *O Lord, teach me the way of thy Statutes, and I shall keep it even unto* Psal. 119. 33. *the end.* And we are taught to entertain God's Word by the example of *John*, who, receiving the little book at the hand of the Angel, was Apoc. 10. 9. commanded to eat that book: partly to teach us, that God's Word must abide within us; and partly to signifie, that our bodily bread ser- Matth. 4. 4. veth not our soul's necessity. *Esay* said that he had carefully carried God's message; for, *I was found* (saith he) *of those that sought me not,* Esay 65. 1. *and have been made manifest to them that have not asked after me.* Howbeit he was not so carefull in speaking, but the people were as careless in hearing: for the which cause he uttereth this complaint, *Lord, who hath believed our report? or to whom is the arm of the Lord* Esay 53. 1. *revealed?* When *Jeremy* had faithfully delivered the message of the Lord his God, in rebuking those Jews which burned incense to the Idols of *Egypt*; he saith, that all the men that knew that their wives had burned incense to strange gods, and a great many women which stood by, gave him this answer, *The word which thou spakest unto us in the name* Jer. 44. 16. *of the Lord, we will not hear it of thee; but what we think good, that will* 17. *we doe.* Such was the wickednesse of the people so many years past, as appears in many places of God's Word: among the which that of those in *Babylon* was not the least; which moved *Jeremy* to send *Seraiah* unto them with the book, and with a streight charge, that when he had read it unto them, he should bind a stone unto it, and cast it into Jer. 51. 63. the river *Euphrates*: to teach the *Babylonians* and all men, that as the hard stone caused the good book to sink in the water; so hardnesse of our stony hearts is not onely the depriving of us of many good blessings, but also a violent sinking of our souls in sin.

The just consideration whereof moved the Apostle *Paul* to ex- postulate the matter with every hard-hearted sinner in this sort; *Dost* Rom. 2. 4, 5. *thou not know that the bountifulnesse of God leadeth thee to repentance? But thou, after thy hard heart that cannot repent, dost heap up to thy self wrath against the day of wrath, and of the declaration of the just judgement of God.* And yet to see what small preparation there is unto repen- tance! Every godly man wisheth, like zealous *Jeremy*, *O that* Jer. 9. 1.

mine head were a fountain, and that mine eyes were rivers of tears, that I might weep day and night for the slain of my people. So grievous is the way of the ungodly unto the child of God, that he cannot account it any better thing then a race wherein they run, striving who shall come first to the devil; when they lead a life as void of repentance, as if sin were seen and allowed, and hell-fire but an old wive's fable. What made *Jeremy* so weary of his people, but that he saw them weary of well doing? for, sighing and sorrowing, thus he saith, *O that I had a cottage in the wilderness of waifaring men, that I might leave my people and go from them: for they are all adulterers, and an assembly of rebels.* Jer. 9. 2.

So long as *Steven* the Martyr talked to the Jews of their pedigree, they hearkned unto him diligently: but when he rebuked their sins, saying that they were *a stiff-necked people, and of a hard heart, resisting the holy Ghost*, in persecuting the Prophets, and putting to death the Lord of life; then they stopt their ears, and gnashing their teeth, ran upon him, and stoned him to death. So fareth it at this day amongst men, that many are as well contented to hear pleasant things, as the Jews were to hearken to *Steven* repeating their parentage; but if a man shall hit all sorts of ill manners, as well as speak to all sorts of men, they hold it as a principle, that he forgetteth his text who remembreth their sins: notwithstanding they know, that it is the minister's duty *to tell the house of Jacob their sins, and to let Israel hear of their transgressions*; and the people's part, not onely to be content, but also desirous, to know their duties, and to shew their desire in the forwardness of their coming before him that ought to teach. Otherwise we might imagine that God spake in sport, when he said by his Prophet, *The Priests lips shall preserve knowledge, and the people shall seek it at his mouth.* For so thought the evil-disposed people in *Ezechiel*'s time, who used to hear him preach with the like affections that many bring now-adays. Concerning whose fruitless heating God informeth *Ezechiel*, by saying unto him, *Son of man, the children of my people talk of thee by the walls and in the doors of houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh from the Lord. They come unto thee as the people used to come, and my people sit before thee, and hear thy words; but they will not doe them: for with their mouths they make jests, and their hearts goe after their covetousness. And lo, thou art unto them as a jesting song of one that hath a pleasant voice, and can sing well: for they hear thy words, but they doe them not.* Esa. 58. 1. Mal. 2. 7. Ezech. 33. 30, &c.

These people, and the people which were in the time of *Hosea* the Prophet, may meetly be matched with the men of our age, who were as ready to rail on the priest as he was prest to reprove their sins: For, saith *Hoseah, these people are as those that rebuke the priest.* It is most true, that the want of salvation proceedeth both of the lack of teaching, and of the want of faith to believe rightly that which is taught. The first of Hosea 4. 4.

of these is approved by the words which the holy Ghost spake by the mouth of this Prophet last named, thus, *My people are destroyed for lack of knowledge*, &c. The other by the testimony of our Saviour *Christ* himself, who, sending his Eleven to preach and baptize, saith, *He that believeth and is baptized, shall be saved; he that believeth not, shall be damned.* Why went the rich man to hell, but either for one of these causes aforenamed, or for them both? (that is to say) because he never frequented the word of God, whereby faith is begotten in the hearts of the hearers; or if he heard the same word, yet it was heard so carelesly, that it took no root at all? And indeed that answer which *Abraham* made to his request seemeth to averre the truth of that which I say: for when request was made by that hell-hound, that a messenger might go from the dead to his five brethren, which were yet at his father's house, &c. *Abraham* replied thus, *They have Moses and the Prophets, let them hear them*: for, as *Abraham* saith, if that which *Moses* hath set down of God's justice cannot batter out brazen faces and hearts of Adamant, nor the unvaluable and most assured promises made by *Christ* to his elect, and recorded by his Prophets, cannot drive us from sin, and draw us to himself; then there is no more hope of us in hearing the word of God then was of *Simon* and *Judas*, though they heard the Word, and received the Sacraments: for our life is no other way reformed by a careless kind of hearing, then *Jeroboam* redressed the religion in *Israel* when he set up two golden calves, the one in *Dan*, and the other in *Bethel*, that the *Israelites* might worship them; or *Nebuchadnezzar* in his kingdome, when he destroyed Idols, that he might be worshipped as God. It is a matter so true, that no man can so much as imagine, much lesse speak, the contrary without great offence, that God hath done so much for his Vine as by any means might be: insomuch that *David* the King of *Israel* never had greater cause then the Prince and people of *England* have, to say of the goodnesse of God, *He hath not dealt so lovingly with any nation* as with us, in giving to us so long use of his laws: and yet he that compareth the Pastor's painfull preaching with the people's little profiting, in most places of this land, shall find just occasion to think that the Son of God hath pronounced that same curse upon this English Vine which he uttered against that fruitless fig-tree mentioned by *Mark* in these words, *Never fruit grow on thee henceforth.* God grant that there be not some men who measure the meat by the man; like those proud citizens which said, *We will not have this man reign over us*: and loath the message, because they like not the messenger; like those scornfull Jews that told *Jeremy* to his face, *The word which thou speakest to us in the name of the Lord, we will not hear it of thee; but whatsoever we think good, that will we doe*: but that they may *know those men which labour among them, and have the oversight of them in the Lord*; and not barely know them, but also *love them for their good work's sake.* Heb. 4. 6. Mark 16. 16. Luke 19. 14. Jer. 44. 14, 15. 1 Thes. 5. 12, 13.

Thus having finiſhed the former circumſtances as compendiouſly as I promiſed, I proceed to the next words; the which contain in them the ſecond part of a Chriſtian Miniſter's duty, which is, to miniſter the ſacraments rightly; whereof one is ſet down in his due order, by the inſtituter *Chriſt* himſelf, when he ſaith, *Baptizing them in the name of the Father, and the Son, and the holy Ghoſt.*

Now becauſe the word *Baptiſm* hath divers ſignifications in the Scripture, I will here ſet down as many of them as my memory can record. Firſt, the word *Baptiſm*, according to the true meaning of the Greek word *Baptiſma*, doth not ſignify only a dipping, but ſuch a dipping in the water as doth cleanſe the party dipped: and for that the Primitive Church did uſe to put the partie baptized quite under the water; therefore *Paul*, writing both to the *Romans* and *Coloſſians*, uſeth theſe words, *We are buried then with him in baptiſm into his death: that like as Chriſt was raiſed up from the dead by the glory of the Father, ſo we alſo ſhould walk in newneſs of life.* In which words the Apoſtle ſheweth what reſemblance their baptiſm hath with *Chriſt* his death and reſurrection. Secondly, *Baptiſm* is uſed for a bare waſhing: in which ſenſe our Saviour ſpake when he ſaid to the Phariſees, *You lay apart the commandments of God, and obſerve the traditions of men, as the waſhing of pots and cups: and many ſuch things ye doe.* And in the ſame ſenſe we reade in the Epiſtle to the *Hebrews*, when the Authour ſaith, that *the old Tabernacle conſiſted of many waſhings and ceremoniall rites, untill the day of reformation came.* Thirdly, by *Baptiſm* we may underſtand affliction; as our Saviour *Chriſt* did, in ſaying to *James* and *John*, the ſons of *Zebedeus*, *Can you be baptiz'd with that baptiſm wherewith I muſt be baptized?* and to his diſciples, *I muſt be baptized with a baptiſm: but how am I pained untill it be ended?* Fourthly, *Baptiſm* is a liberall diſtribution of the graces of God; as appeareth in theſe words, *John baptized with water, but you ſhall be baptized with the holy Ghoſt within theſe few days.* Fifthly, the word *Baptiſm* is taken for doctrine onely; as in that place wherein the holy Ghoſt, having occaſion to ſpeak of *Apollo* a Jew of *Alexandria*, ſaith, that *he was mighty in the Scriptures, and did know but the baptiſm of John onely.* And laſt of all, *Baptiſm* is taken for a reverend order of miniſtring that ſacrament in the Church, and the whole ſanctification of the parties baptized: as in the words of this preſent part of Scripture, *Baptizing*, &c.

Rom. 6. 4. Coloſſ. 2. 12.

Mark 7. 8.

Heb. 9. 10.

Mark 10. 38. Luke 12. 50.

Acts 1. 5.

Acts 18. 24, 25.

But to ſpeak of the Sacrament it ſelf: It hath been uſuall with Almighty God from time to time to confirm his Covenants with Seals ſet to the ſame. For example, we ſee that there is a Rainbow in the clouds: the reaſon whereof is, that God having in his juſtice deſtroyed the old world for ſin, (onely *Noah* and his family being excepted,) the ſame God in his mercy made a covenant with *Noah*, that he would never deſtroy it ſo again: for confirmation thereof, he ſet the Rainbow in the clouds, as a ſeal to that covenant betwixt himſelf and *Noah*. So was Circum-

Sacraments uſed of God for Seals of his Covenants.

Gen. 9. 12, &c.

Circumciſion given to *Abraham* as a ſeal of confirmation in that promiſe, *that in his ſeed all nations of the earth ſhould be bleſſed:* ſo that as many as were circumciſed were within compaſſe of that covenant; inſtead whereof we have Baptiſm, the which whoſoever ſhall refuſe, we account him as cut off from God's Church. *Chriſt Jeſus* gave inviſible grace by viſible laying his hands upon children and other ſick people. So he gave the gift of his holy ſpirit unto his diſciples, when, *having breathed upon them, he ſaid, Receive you the holy Ghoſt.*

Gen. 17. 10, 11.

Mark 10. 16. John 20. 22.

The Sacraments were ordained in the Church of God for three uſes. Firſt, that we ſhould acknowledge all thoſe to be our fellow-ſervants whom we ſee to have put on the ſame livery with our ſelves: and in this ſenſe ſaid the Apoſtle *Paul*, *All thoſe that are baptized into Chriſt have put on Chriſt.* Secondly, the Sacraments do put a manifeſt difference betwixt the true Church and the falſe: as *Peter* hath taught us, in ſaying, *Repent and be baptized every one of you in the name of Jeſus Chriſt: for to you is the promiſe made, and unto your children, and all that are yet far off, even ſo many as God ſhall call.* And our Saviour ſaith, *To ſuch belongs the kingdome of God*; that is, to ſuch as lead an innocent life. The third uſe of the Sacraments is, to ſeal up in the hearts of the Elect all thoſe promiſes which God hath made unto them in *Jeſus Chriſt* his Son, and their Saviour: in the which ſenſe *Paul* ſpake, when he ſaid, that *Abraham received the ſign of Circumciſion, as a ſeal of that righteouſneſſe which he had by faith*: and in the very ſame ſenſe our Saviour ſaith, *He that believeth and is baptized ſhall be ſaved.* But it is to be conſidered, that the Inſtituter ſetteth down the form of adminiſtring the Sacrament, when he ſaith, *Baptizing them in the name of the Father, and of the Son, and of the holy Ghoſt.* He commandeth to baptize in the name of the Father and of the Son, becauſe the holy Ghoſt proceedeth from the Father and the Son: and in the name of the holy Ghoſt; for, *except a man be born of water and the Spirit, he cannot ſee the Kingdome of God.* When our Saviour offered to waſh *Peter*'s feet, he imagined it to be a needleſſe work, for, *thou ſhalt never waſh my feet*, ſaith he: but when *Chriſt* anſwered, that *ſuch as are not waſhed by him have no part with him*, that is, neither part of his Spirit, nor of his Kingdome; *Peter*, bethinking himſelf better, would not have *his feet onely, but alſo his hands and his head, waſhed.* Howbeit it is not neceſſary to waſh any more then is unclean: as *Peter*'s feet defiled with dirt and mire, ſo our ſouls ſpotted with ſins muſt be cleanſed by *Chriſt* his bloud onely. And after this manner it is neceſſary that every one of us ſhould be waſhed; whereof the outward putting of water upon the party baptized is a lively figure. *John Baptiſt* was ſanctified in his mother's womb, as the Angel had foreſhewed: but when our Saviour *Chriſt* came to him to be baptized, *John put him back, and ſaid, I have need to be baptized of thee, and comeſt thou to me?* That kingly Prophet *David*

Three uſes of Sacraments.

Gal. 3. 27.

Act. 2. 38, 39.

Mark 10. 14.

Rom. 4. 11.

Mark 16. 16.

John 13. 8.

Joh. 3. 5.

Luke 1. 15.

Matt. 3. 14.

Pſal. 51. 5. was *a man after God's own heart*: yet he ſaith of himſelf, *I was born in iniquity, and in ſin hath my mother conceived me.* *Job* was called by *Job* 1. 1. God himſelf *a juſt and upright man, fearing God, and eſchewing evill*; whoſe peer was not found upon the face of the earth: notwithſtanding *Job* 14. 4. all this, he ſaith of himſelf, *Who can bring a clean thing out of filthineſſe?* *Rom.* 11. 16. The which queſtion is all one with *Paul*'s affirmation, who ſaith, *Such as the root is, ſuch are the branches.* As if he had ſaid, If *Adam*, the father of us all, was undefiled, then are we his ſons clean alſo: but if he were once dead in ſin, being our root, then how could we his imps have life of our ſelves? And this was ſpoken of originall ſin: as for actuall ſins, namely, thoſe ſins which we continually commit, they are as palpable as the darkneſs of *Egypt*, the which (as *Moſes* ſaith) was ſo groſſe that *it might be felt.* Inſomuch that *David* ſaith, When *God looked down from heaven upon the children of men*, (that is, when he conſidered man's converſation,) *they were all* ſo far *gone out of the way*, that *there was none that did good*; inſomuch that the Prophet repeateth it with an Emphaſis, and ſaith, *no not one.* And the man of God, *Moſes*, ſaith, *Gen.* 6. 5, 6. When God beheld the boldneſſe of the old world in ſinning, *it repented him that he made man*; that is, he was ſorry that man, whom he had made to live well, ſhould live ſo ill. The continual ſin of *Sodom* *Gen.* 19. 24. brought fire and brimſtone from heaven to conſume them in the ſame. *David*, feeling the burthen of his ſins, began to ſink under them: for *Pſal.* 38. 4. ſaith he, *My ſins are gone over mine head, and are like a ſore burthen, too heavy for me to bear.* *Paul* having by the virtue of the Law learned his *Rom.* 7. 7. ſins, (for he *had not known ſin, except the Law had ſaid, Thou ſhalt not ſin*) fell to lamenting of them thus, *O wretched man that I am! who ſhall deliver me from this body of death?* Where it is to be noted, that he calleth *Rom.* 7. 24. his body *a body of death* in reſpect of ſin, which giveth power to death over our bodies. And to conclude, of ſuch force is ſin in us, that if the goodneſſe of God had not ſo preordained, that *the unbelieving husband is ſanctified by the believing wife, and the unbelieving wife by the believing husband, our children ſhould be very unclean.* *1 Cor.* 7. 14.

Godly names for children.

Again, being waſhed or *baptized in the name of the Father, Son and holy Ghoſt*, we are advertiſed, that we muſt give godly, Chriſtian and holy names unto our children, in token of their ſacred profeſſion; for *holy is he that hath called us.* And that we may be the more forward ſo to doe, it will be worth our labour to conſider of a few examples tending to the ſame purpoſe. As of *Zachary* the father of *John Baptiſt*, *Luk.* 1. 62, 63. who being dumb when that his ſon was born, his friends *made ſigns unto him how he would have him called: and asking for a pair of writing-tables, he wrote, ſaying, His name is John*; which word *John* is as much *Luke* 1. 13. as to ſay, *Grace*: and thus was *Zachary* commanded by the Angel to name him. The Scripture affordeth plentifull examples of thoſe that have given names to their children according to ſuch occaſions as have been

been offered in the time of their travail. As when *Rachel* went with her husband *Jacob* toward *Bethel*, to build an Altar unto God, ſhe travailed in childbirth, and in travailing died: but before ſhe departed, *ſhe called his name Benoni*, that is, *the ſon of her ſorrow*: but his father *Jacob* called him *Benjamin*, that is, *the ſon of his right hand.* So *Leah* having born to *Jacob* four ſons, ſhe ſaid, *Now will I praiſe God*, &c. And that ſhe might the better bear in mind her promiſe, ſhe named her laſt ſon *Judah.* When the man of *Benjamin* came from the *Iſraelites* with his cloaths rent and duſt upon his head, in token of heavineſs, and certified father *Eli*, that God's Ark was taken by the *Philiſtines*, and that his two ſons were ſlain; the old father *fell backward out of his ſeat, and broke his neck: and his daughter in law, Phineas* wife, being frighted with fear, *fell in travail*, and died in childbed; but before her death ſhe called her ſon *Ichabod*, that is, *Where is the glory of God?* meaning thereby, that ſhe accounted the glory of God to be taken from *Iſrael*, when God's Ark (which was a figure of his Church, wherein we glorifie his name,) was taken away by the enemy; and ſecondly, to admoniſh all Parents ſo to nurture up their Children, that they may ſeek to maintain the glory of God better then *Eli* did, for the wickedneſſe of whoſe Children, as alſo for the father's default in not correcting them, God had threatned before, that if he once *began* with him, *he would make an end* with him. So that, as the Prophet ſaith, *Children*, being the *fruit of the womb*, as they come from God, are a good bleſſing, and *an heritage that cometh from the Lord*, becauſe he it is from whom every good and perfect gift doth proceed: yet in reſpect of men, ſo may the matter be handled, that they ſhall find no ſuch croſſe or curſe as graceleſs or unruly children; ſuch as *Eſau* and his two wives, who were *a grief of mind* and a heart-breaking unto *Iſaac* their father, and *Rebecca* their mother. *Gen.* 26. 35.

Gen. 35. 18.

Gen. 29. 35.

1 Sam. 4. 18, &c.

1 Sam. 3. 11, 12, 13, 14.

Pſal. 127. 3.

It is true, that the very godlieſt men and women have rather deſired ſons then daughters at the hands of God; but they did it for good and godly purpoſes. As when *Abraham* deſired a ſon, to the end that *Eliezer, the ſteward of his houſe*, being a ſtranger, namely a man of *Damaſcus*, ſhould not be the *heir* of his goods. So did *Anna* pray to God for a ſon, when ſhe ſaid, *O Lord of hoſts, if thou wilt look on the trouble of thine handmaid, and remember me*, &c. *and give unto thy handmaid a man-child*; *then will I give him unto the Lord all the days of his life*, &c. And as the very name of a ſon is in price and preferred at this day, ſo hath it been heretofore: as when *Phineas* Wife being near her death in travail, the midwife with the reſt thinking to comfort her, ſaid, *Fear not, for thou haſt born a ſon.* When the Angel ſaid to *Abraham*, This time twelvemoneth *Sara thy wife ſhall bear a ſon*; *Sara* laughed, as partly doubting, and partly joying that ſo aged a woman as ſhe ſhould conceive a ſon by ſo aged a man as *Abraham* was. The ſame Angel

Gen. 15. 2.

1 Sam. 1. 11, &c.

1 Sam. 4. 20.

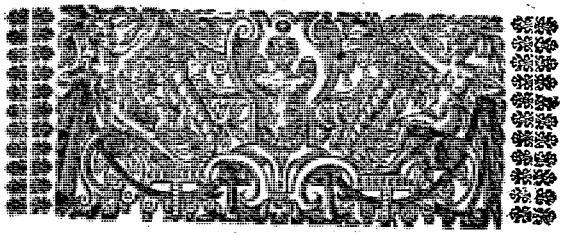
Gen. 18. 10, 22.

that

Luke 1. 13, 14. that certified *Zachary* that *Elizabeth* his wife ſhould bear *John* the Baptiſt, ſaid, not only that it ſhould be *a ſon*, but ſuch a ſon as ſhould bring *joy* unto him and *many* more. And that Angel *Gabriel* that was ſent of God to *Mary*, the mother of our Saviour, according to his humanity, ſaith, that in ſtead of *fear*, *ſhe had found favour with God*: and his reaſon is this, *for thou ſhalt bear a Son, and ſhalt call his name Jeſus.* As if he had ſaid, It is a great bleſſing of God to bear a child, and a greater to bear a manchild: but to be ſo far in God's favour as to bear ſuch a Son as ſhall be the Saviour of the world, it is the greateſt grace which hath been heard of: in the which God make his Church joyfull; and for the which in ſpecial, and for all the reſt of his bleſſings in generall, God make us thankfull. *Amen.*

Luke 1. 30, 31.

A



A

MEMENTO

FOR

MAGISTRATES.

Pſal. 45. 6, 7.

The Sceptre of thy Kingdome is a right Sceptre. Thou loveſt righteouſneſſe, and hateſt iniquity: therefore the Lord hath anointed thee with the oil of gladneſſe above thy fellows.

THE Authour of this 45. *Pſalm*, ſpeaking of the government of *Solomon*, avoucheth that he cannot rule rightly that loveth not to judge juſtly, and that he uſurpeth authority that dealeth partially. For we muſt remember that he meaſureth *Solomon*'s worthineſſe to reign by his well ſwaying of the Sceptre: the which *Solomon* could not have handled ſo commendably as he did, if he had not been carried away with an earneſt deſire to deal indifferently among men in cauſes of controverſy. But moſt plainly appeareth his great deſire of godly government in that hearty prayer which he uttered unto almighty God, when he ſaith, *Give unto thy ſervant, O Lord, an underſtanding* 1 *Kings* 3. 9.

and a wise heart, to judge thy people, that I may discern betwixt good and evil. In this prayer it is plain, that although he was a King, yet he
Psal. 75. 6, 7. calleth himself the servant of God: for *promotion cometh neither from the East, nor from the West, nor yet from the South; but from God, who plucketh down one, and setteth up another.* And *Solomon* having prayed for wisedome and understanding, he sheweth whereunto he would apply those good gifts of God, even unto the glory of him that gave them; *to judge thy people, that I may discern betwixt good and evil,* (saith he:)
Prov. 8. 15. for *by him Kings reign, and by him Princes decree justice.*

Exod. 18. When *Jethro*, the father in law of *Moses*, came out of the land of *Midian* to see *Moses*, being at the mount of God, which was mount *Sinai*, and beheld how the people flocked unto *Moses* their Magistrate for judgement and justice, by due consideration thereof, *Jethro* found these three inconveniences: first, that *Moses* wearied himself with sitting in judgement from morning untill night; secondly, that he was too tedious unto the people which attended upon him all that time; and, thirdly, that notwithstanding his carefulnesse in judgement, and their earnest expectation of justice, he was not able to dispatch so many matters as were brought before him, but with a light hearing, and a little regarding of many mens causes. Wherefore *Jethro*, being a man very desirous that justice might proceed, that no man's matters should slightly be slipt over, counselleth *Moses* to make more Magistrates in *Israel*: and to the end that this might be performed the better, *Jethro* doth point at the disposition of those men which should bear rule; for,
Exod. 18. 21. saith he, *Thou shalt chuse out among all the people men of courage, dealing truly, fearing God, and hating covetousnesse; and them shalt thou make governours over the people.*

By this you may perceive how *Jethro* in counselling, and *Moses* in practising, did both aim at justice and true judgement. For it is not a mean matter, or light labour, for men of years to sit from morning to night in judgement: no, their years antiquity, and consequently their bodies imbecillity, cannot easily endure it; besides, the care of common causes heard at home, and that which is the biggest burthen of all, the continual good of the Commonwealth, which they meditate carefully when we sleep securely, is not to be forgotten. But herein are many Magistrates greatly to be blamed, in that they cause the people to attend upon them from morning untill night, with expences great and continuall, whilest they find no end of poor mens matters, because
Psal. 58. 1. they wish no end of spending money. *Are their minds set upon righteousnes,* which deal thus? No, no: they are the same that the Prophet
59. 12. spake of, when he said, *The ungodly seek occasions against the righteous, and gnasheth upon him with his teeth:* for the crafty Counsellour taketh occasion to hinder his client's just cause, that he might still feed upon the poor man's purse. The Lawyer who careth not to deal unfaithfully

ly is like the Crystall-glasse, which flatteringly sheweth unto every man a fair face, how evil-favoured soever he be. So can he perswade the simple swain that his cause will bear a strong action, be it never so weak.

O remember what God said unto *Israel*, *You shall not doe what seeDeut. 12. 8.
meth good in your own eyes*, but what I command you. Then know that you doe not that which he hath commanded, because you deal not with mercy and truth. For if ever the time required, and occasion was offered, to move that question to Magistrates, which *David* did in his days, namely, *How long will they proceed to give unjust judgement, and to accept Psal. 82. 2.
the person of the ungodly?* now is the time and occasion present. For I do not doubt but it is too true that the Prophet hath spoken, who saith that the ungodly are more set by then the righteous: and this is the *Habac. 1. 13.*
cause that wrong judgement doth proceed. How can justice sit when there is no seat appointed for her? You may be sure she will not have to doe with *the stool of wickednesse*, where mischief standeth in stead of *Psal. 94. 20.*
justice. It was a worthy commendation that *David* uttered in the praise of *Jerusalem*, when he said, *There is the seat for judgement*; the *Psal. 122. 5.*
which appointing of that seat for judgement was an argument that they loved justice. And, first, the place wherein it was set assureth us hereof; for it was set in the gate, where-through men might have passage to and from the judgement-seat. Secondly, the manner of framing the seat in the gate; namely, that the Judges of force must sit with their faces towards the rising of the Sun, in token that their judgment should be as pure from corruption, as the Sun was clear in his chiefest brightnesse. O happy house of *David*, whose seat was set so conveniently, whose causes were heard so carefully, and matters judged so justly! The *Israelites* thought themselves well apaid when they had the government of *Deborah*, that vertuous woman; for all was laid abed untill she *came up a mother in Israel*: and as she was a good *Judg. 5. 7.*
governesse in her time, so she loved those that were like unto her self; for (saith she) *my heart is set upon the governours of Israel.* *David* was a *Vers. 9.*
good King while he lived, as it did appear by the testimony of God himself, who said of him, *I have found David my Servant, with my holy oil Psalm 89. 20.
have I anointed him.* Secondly, by his appealing to God for judgement in this case, when he saith, *Be thou my Judge, O Lord, for I have wal- Psal. 26. 1.
ked innocently*, &c. And last of all, by that good counsell which he gave upon his death-bed unto *Solomon* his son, who was to succeed him in that kingdome: For (saith he) *thou shalt prosper and come to 1 Kings 2. 3.
great honour, if thou keepest the Commandments which God commanded Moses.*

When *Philip* the King of *Macedonia* did cast off the earnest suit of a poor widow with this slender answer, *Go thy way, for I have no leisure to hear thee now*; she replied thus, *And why hast thou leisure to be a*

King? As if she should have said, God hath given thee time to reign, and power to govern, that thou mightest apply them both unto the end wherefore they are given thee: for *Mercy and truth preserveth a King, and with loving kindnesse his seat is upholden.* When *Solomon* prayed to God for *an understanding heart*, that he might doe justice among God's people; it is said, that his prayer pleased God passing well, *because* Solomon *asked wisdom rather then wealth*, and knowledge rather then honour: for thereby he gave evidence that his heart was set upon righteousnes; for out of the abundance of the heart the mouth speaketh. It is a most excellent prayer which the Prophet maketh when he saith, *Give thy judgement unto the King, O Lord, and thy righteousnesse unto the King's son*, &c. *Then shall he judge the people according unto right, and defend the poor:* wherein the Prophet prayed for himself, while he governed the Kingdome of *Israel*, and for his successours in the same, having relation unto that promise spoken of in the 132. *Psalm*, *The Lord hath made a faithful oath unto David, and he will not shrink from it, saying, Of the fruit of thy body shall I set upon thy seat: If thy children keep my testimonies which I shall learn them*, &c. And the Prophet proceeding to say, *then shall he judge the people according unto right, and defend the poor*, by this word (*then*) he insinuateth, that when God giveth grace to the Magistrate, then he cannot chuse but doe right, and defend those which do sustain wrong. But when the Prophet saith, *and defend the poor*, some man would think that he had said enough before, and therefore might have cut off this speech. But it is to be remembred, that a sick man needeth not the Physician, or the wayfaring man his weapon, at one time onely: but as often as the patient is sick, so often he must have the Physician's counsel; and as often as the traveller is assaulted, so often he useth his weapon. In like sort the poor man oppressed often, doth as often need the defence of the Magistrate: and therefore hath the Magistrate the sword always carried before him: and this sword is always carried before rather then behind the Magistrate, that he might rather remember justice, then cast the care thereof behind his back.

Prov. 20. 28.

1 King. 3. 9.

Psal. 72. 1.

Psal. 132. 11, 12.

Note.

The last, but not the least, thing to be marked of the Magistrate is, that Justice is set forth with a pair of Balances in the one hand, which admonisheth him to weigh those matters justly which are brought before him; and within the other hand is a two-edged sword, to the intent that *justice might return to judgement*, that is, that things justly judged might be rightly rewarded on both sides. Where of King *Solomon* hath given a good precedent, first, in finding out the true mother of the smothered child, which is a point of judgement; 2. in restoring the living child to his own mother, which was a point of justice. And these parts of a Christian Magistrate's duty are so necessarily linked together, that so often as one of them is wanting, the Law receiveth a maim at the hand of the

Psal. 94 15.

2 Kings 3.

the Magistrate. As when *Pilate* judged *Christ* guiltlesse, but yet put him to death; and when *Paul*'s cause was heard and approved, yet he was left in prison. Therefore it is good counsel, and worthy to be hearkned unto, which *David* gave unto all Kings and Magistrates, that they be *learned and wise*: for if the Magistrate be not wise, words may carry the matter away. As when *Daniel* was accused of despising the decree of *Nebuchadnezzar* the King of *Babylon*, *Jeremy* to be an enemy to the Commonwealth of *Israel*, *Elias* to be a troubler of the state, *Paul* to be a factious and seditious fellow, *Naboth* to have blasphemed God and King *Ahab*; and as at the importunate cry of the Jews *Christ* was put to death, and *Barabbas* the murtherer set at liberty. The special wisedome of God matched *Moses* the Magistrate with *Aaron* the Minister; thereby giving us to understand, that when the Word and the Sword go together, there can be none other but good Government. As for example, so long as the good Priest *Jehoiada* and the godly King *Joas* lived together, God was worshipped and his people guided according to his word; for the man of God counselled vertuously and the King practised carefully: whereto the saying of *Solon* doth very well agree, who being ask'd when the Commonwealth did best flourish, answered, *When the people obey the Magistrate, and the Magistrate obeyeth the Law*; for Laws are better unmade then unkept. No doubt there want not such as will say with those head-strong people in *David*'s daies, *Let us break their bands in sunder, and cast away their cords from us.* And our Laws have been a long time like to Spiders webs, so that the great buzzing Bees break through, and the little feeble flies hang fast in them.

John 19. *Act.* 24. *Psal.* 2. 10. *Jerem.* 18. 1 *King.* 18. 17. *Act.* 24. 5. 1 *King.* 21. 13. *Luke* 23. *Exod.* 4. 2 *Kings* 12. *Psal.* 2. 3.

But admit that you reply and say, they are made stronger then in the days of our forefathers: yet are they like to walled cities in the time of war, at the which time, be your walls never so strong, they are beaten down, if they want men and munition; so if your Laws wisely made do want Patrons to defend them, they will soon be little worth. Therefore it was not the worst warning *Jethro* gave to *Moses*, that he should make such Magistrates as were *men of courage*. It is good therefore, not onely for those men that have the election of Magistrates, to make such choice of officers as *Jethro* enjoyneth *Moses*, and as God himself commanded *Israel*, when he said, *Thou shalt make him King whom the Lord your God shall chuse*; but also very meet for those Magistrates, being so elected, to have a care, that as they are in place above other men, so in good life they go before the people. For this was it that the *Israelites* desired God to grant unto *Joshua*, being newly made their governour, namely, a faithfull heart to go in and out before them. For, (said they) *even as we obeyed Moses in all things, so will we obey thee: onely the Lord thy God be with thee, as he was with Moses.* And it was a necessary prayer: for how foul a fault were it, that the man

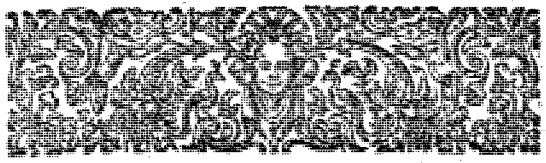
Exod. 18. 21. *Deut.* 17. 15. *Josua* 1. 17.

which is appointed to punish adultery, should be more worthy of correction for the same kind of sin then the party punished? like unto the
Jerem. 5. whore-hunting Judges of *Samaria*, mentioned by the Prophet *Jeremy* chap. 5. or that he which is appointed to judge according to law,
Act. 23.2,3. should doe any thing contrary to the law? as angry *Ananias* commanded that *Paul* should be *smitten contrary to law*. In this point doth the
Jer. 22.2, &c. Lord school the King of *Juda* by this prophet *Jeremy*, who saith, *Hear the word of the Lord, thou king of Juda, that sittest in the kingly seat of David, thou, and thy servants, and thy people that go in and out at this gate. Thus the Lord commandeth, Keep equity and righteousness, deliver the oppressed from the power of the violent, do not grieve nor oppresse the stranger, the fatherless, nor the widow, and shed no innocent blood in this place. And if you keep these things faithfully, then shall there come in at this door of this house Kings to sit upon David's seat, &c. But if you will not be obedient unto these commandments, I swear by my own self, (saith the Lord) this house shall be waste.* For example, the same Prophet speaking there of the wicked Government of *Shallum*, the son of King *Josias*, who governed *Juda*, saith, *Did not thy father eat and drink, and prosper well, so long as he dealt with righteousness?* from whence came this, but because he had me before his eyes, saith the Lord? Now when *Jeremy* saith that *Josias* had God before his eyes, his meaning is all one with *David's* intent, when he saith, *God standeth in the Parliament of Princes, he is a Judge among Gods*; to give all Magistrates a *Memento*, that God is present in all their assemblies, and judgeth them that judge under him: whereof they had need to be put in mind; for oftentimes *Mi-*
Mic. 7. 3. *chaias* proveth too true a Prophet in saying, that *the great man will*
Note. *speak what his heart desires*, and the hearers must allow it well. Of the which sort of men the very best is but a thistle, which a man can hardly touch unpricked; and the most just like a bramble, whereby the silly sheep, seeking to be shrowded from sharp showrs, is often forced to leave his fleece behind. Whose unworthy coming to their places *Jotham* hath well described in the person of *Abimelech*, when he said (*Judg.* 9. 8, &c.) *The trees of the wood went to anoint a King over them, and said unto the Olive-tree, Reign thou over us. But the Olive-tree answered, Shall I leave my fatnesse, which both God and men praise in me, and go to be promoted over the trees? Then they came to the Fig-tree, and said, Come thou and reign over us. The Fig-tree answered, Shall I leave my sweetness and good fruit, and go to be promoted over the trees? They said unto the Vine, Reign thou over us. But the Vine answered, Should I leave my wine, wherewith I cheer God and men, to be promoted over the trees? Then they said unto the Bramble, Wilt thou reign over us? Then said the Bramble, If it be true indeed that you will submit your selves to my authority, then put your trust under my shadow; or let fire proceed from the*
Note. *Bramble, and consume you.* By this parable we are taught generally, that every

every man is to be content with that estate wherein God hath placed him; and that for the most part the very best worthy do refuse profered promotion, and on their part well deserved: whereas, on the contrary, the most unfitly furnished with justice and true judgement, and the least deserving in a Commonwealth, are of all others most ambitious. Such an one was *Absalom*, who stole away the hearts of *Israel* with this flattering speech, (*2 Sam.* 15. 4.) *O that I were made Judge in the land, that every man which hath any plea or matter in law might come to me, that I might doe him justice.* But this is the just reward of such as before convenient time and apt occasion be offered do ambitiously seek the seat of judgement, even untimely and unnatural death: for *Absalom* was hanged by the hair of his head, and a woman with a *2 Sam.* 18. 9.
piece of milstone dashed out *Abimelech's* brains. Though *Absalom* be *Judg.* 9. 53.
absent, and *Abimelech* brained long since, yet it is to be suspected that many men get preferment by their practices, coming in such sheepskins as are fair words and flattering speeches: but God grant that they prove not like unto those Judges whom *Zephanias* feared not to liken *Zeph.* 3. 3.
unto *Lions* and *Wolves*, who finding their prey in the evening, chop up all, not leaving so much as the bones until the morning. *Solomon* saith well, that many would be accounted good doers; *but where shall we find* *Prov.* 20. 6.
a faithfull man? Some men have said well with *Absalom*, before they Note.
came to preferment: but they can now be content to see many men to sue seven years for their right, and yet suffer them to sustain wrong, because necessity hath no law forsooth. Go to, go to, some body will answer for that one day. A man would think that necessity should have the most law, because she hath least money and fewest friends. *Are your minds* *Psal* 58. 1.
set upon righteousness, O ye congregation? and do you judge the thing that is right, O ye sons of men? saith the Prophet, in all his troubles desiring God to stand on his side against his oppressours: he thought it as convenient to crave of God the consideration of his cause, as to ask his aid against his adversaries; and therefore prayeth thus, *Ponder my* *Psal.* 5. 1.
words, O Lord, consider my meditations, &c. So Magistrates have not onely authority to make and establish good Laws, but also to determine betwixt men according to the same: unto whose censure the subject must submit himself, as the Apostle proveth to the *Romans*, when he saith, *Let every soul submit it self unto the authority of the higher powers:* *Rom.* 13. 1.
for all power is of God. Wherefore whosoever resisteth that power, resisteth the ordinance of God, and purchaseth unto himself damnation. For Magistrates are not to be feared of them that doe well, but of them that doe evil. Wilt thou not fear? doe well then, so shalt thou have praise; for he is the minister of God for thy wealth: but if thou doest evil, then fear, for he beareth not the sword for nought, but is the minister of God to take vengeance upon them that doe evil. Where it is to be remembred, that the civill Magistrate, who beareth the sword, is called the minister of God,

God, as well as the spiritual Magistrate, that preacheth the word: and that, no doubt, to the intent he might take care as well to maintain true Religion, as to minister deserved discipline. For it standeth with all divine and humane reason, that if all masters and fathers ought to have a more then ordinary care to instruct and help forward their families in Christian Religion, so much as in them lieth; much more ought the Magistrate to meditate by all means possible to perform his duty therein, who is a father over all families. I cannot set this forth
Psal. 2. 12. in any plainer speech then *David* hath done in this short saying, *Kiss the Son, lest he be angry, and so you perish in the right way.* By which speech the Prophet teacheth, that God cannot be honoured by any other means then by that which *Christ* his Son hath taught, who saith
John 5. 23. himself in the fifth of *John*, *He that honoureth the Son, honoureth the Father; he that dishonoureth the Son, dishonoureth the Father.* So that he meaneth in this place, that if you worship not the Son as he hath commanded, then you dishonour him; if you dishonour him, then you anger him; if you anger him, he casteth you off; if he casteth you off, then you erre from the right way; and if you erre from the right way, then you perish. For the avoiding whereof, all godly Magistrates have had a speciall care to meditate in the Law of the Lord: such were *Moses*, *Joshua*, *David*, *Solomon*, *Asa*, *Josaphat*, *Ezechias*, &c. Of whose good example God grant all godly Magistrates to make good use. *Amen.*

JACOB'S



JACOB'S LADDER;

OR, THE

Way to Heaven.

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1 Cor. 9. 24.

So run, that ye may obtain.

BEcause I have but one hour to teach you all that you must learn of me, I have chosen a Text which is like *Jacob's* Ladder, that shews you the way to heaven. This is all that you would know: and it may please God to open your eyes, that you may know it before ye depart. Hear to practise; hinder not the Spirit, but let it work without resistance: record when you are gone, and you shall see the great power of God, what he is able to doe for you by one sentence of this Book, if ye digest it well. *So run, that ye may obtain.* Then we must see first how we should run; secondly, what we shall obtain; thirdly, what will hinder us: that is, we must see the way, the letts, and the end. Four things mark in the way: first, Begin betime; secondly, Make haste; thirdly, Keep the way; fourthly, Continue to the end; and thou shalt obtain heaven, whither *Christ* by these steps is gone before thee. When I have set you in the way, I will point at all the letts, stops, rubs and blocks which are before you, behind you, beside

Three things in this text.

you; the temptations of prosperity, the temptations of adversity, the temptations of heresie, which stand in the streets, like the fiery sword to stop the way to Paradise. Then I will lead you to the Mount, as God did *Moses*, and shew you afar off the Blessed Land, the country above, that you may see where heaven is, what is the way to it, and what glory and happiness is there. When I have shewed you the way, the lests, and the end, I will commit you to the race, and end as I began. *So run, that ye may obtain.*

So often as I have read or considered these words which you hear, they seem (methinks) to put us in mind that we are out of the way, and that there is another way, (if we seek it) nearer yet to the Kingdome of heaven then that which we take: therefore the holy Apostle doth warn every man to ponder his steps, that (running) we may obtain that which we run for; which is the worthiest prize that ever was given; and never was given, but to him which kept this way that I will shew you. The Apostle saith, that you must *run*. It is not an easie nor a short journey, which a droan, a dreamer, a snail, or any careless man may perform, and take his ease, set forth when he will, stay at his pleasure, go again at his leisure; but he must alwaies run, from the first day he setteth forth, till he come to his journey's end: for the glorious Heaven is far from the dark earth; and much ado to aspire to the top of Mount *Sion*, but much more ado to aspire to the top of Mount Heaven. The violent take it from the sloathfull, and the wicked run to hell: much more are the pains which they take to doe evill, then the righteous need to take for heaven. The Apostle putteth the word *so* before *run*, to teach us to look to our way before we run too far; *So run*, &c. As if he should say, Moe run then come home, as moe shoot then hit the mark. The heathen Philosophers, *Plato*, *Socrates*, *Aristides*, *Phocion*, *Pericles*, *Solon*, in their way did run faster then we; constancy, temperance, patience, justice, humility, simplicity, integrity, contempt of death, contempt of the world, seem to be buried with them, and hid in the grave, before this iron age was born: yet because they ran without *Christ*, they did not obtain, but lost their labour: like a man which, making haste out of his way, takes more pains then if he kept the way, and yet never comes whither he would. The blind Generations which know not God, in their way run faster then we. Ask the Merchants which have seen their life and our lives, or look into histories, and they will tell you that our religion is not like their superstition, our knowledge not like their ignorance, our faith not like their fear, our worship not like their service, our Christianity not like their Idolatry: yet because they run to the creature for the Creatour, and follow uncertain dreams before the Word which came from heaven, they run in vain: for their religion, devotion and service, is to them that cannot requite it. Many of our adversaries, Papists, Anabaptists, Donatists, and the grossest Heretickes, in their way ran faster then we; they watch, they

they pray, they fast and distribute more then we: yet because they run to traditions, to Angels, to Saints, to Crosses, to Images, to Relicks, in stead of *Christ*, and challenge merit of all that they doe, and would be canoniz'd beside, that all posterity might honour them as they do Saints; therefore, as the Pharisees had their reward when men praised them, so have they when one doth worship another. If many run and do not obtain, how easy is it to run in vain? and how happy is he which obraineth that that all men wish, when so many miss it for nothing but for this, because they run out of the way? You have heard, read and done much, and more would doe, to obtain eternal life with the Angels in heaven; for this you pray, and fast, and watch, and obey the laws of God, and come together every Sabbath to hear, to pray, to praise and serve him which giveth it. How many prayers, how many fasts, how many watches, how many works, how many hours in reading the word, in hearing the word, in receiving the Sacrament, in examining your heart, in chastising your flesh, were spent and lost, if you should run in vain? as *Esau* hunted for a blessing, and went without it. Therefore the holy Ghost doth say nothing but it is like a mark in our way, to shew us when we are in, and when we are out: for God would not have us lose our labour like *Laban*, which could find in his heart, after *Jacob* had served him 20 years, to send him away empty; but he would have you to *seek and find*, to *ask and receive*, to *run and obtain*; therefore he saith, *So run, that ye may obtain.* As there is a heaven, so there is a way to heaven: one way *Adam* came from Paradise, and by another he must return to Paradise. The passage is not so stopt, but there is a way, though a *streight way*; and a door, though it be a *narrow door*; and therefore few do find it: onely they which are like *Jacob* do see a ladder before them, as *Jacob* did. He had many dreams before, and did not see it: at last he dreamed, and *behold, a Ladder which reached from earth to heaven, and all the Angels descended and ascended by it*; to shew that no man ascended to heaven, but by that Ladder. This Ladder is *Christ*, which saith, *I am the way*; and therefore he bids us to *follow him*. If we must follow *Christ* his steps, let us see how he went to heaven. He begun betime; for at twelve years of age he said, *I must go about my father's businesse*: He made speed; for *John* saith, that *He spake and did mo good things* in three and thirty years *then could be written*: He kept the right way; for when he said, *Who can accuse me of sin?* none could accuse him of any, though they watched him for that purpose: He continued well; for he died like a Lamb, and prayed to his Father, and forgave his enemies. Therefore we will call the steps of this Ladder, *Maturè, propere, rectè, constanter*; that is, *Begin betime, make haste, keep the way, and hold to the end*, and thou shalt go after thy Master.

Luk. 2. 49. *Joh.* 21. 25.

Touching the first, *Begin betime*: God requiring the first-born for his offering, and the first-fruits for his service, requireth the first Begin before time; the

 first step.

labours of his servants, and (as I may say) the maidenhead of every man, because the best season to seek God is to seek him early. And therefore Wisedome saith, *They which seek me early, shall find me*: but to them which defer she saith, *Ye shall seek me, but ye shall not find me.* We have long purposed to serve God, and every man thinks that he should be served; but we cannot accord of the time when to begin. One saies, When I am rich; another saies, When I am free; another saith, When I am settled; another saith, When I am old, then I shall be fit to fast and pray. Thus because we are given to set the best last, that we may have a longer time of our sins and pleasure, like the *Jews* in *Hagg.* 1. 2. which said alway, *The time was not yet come when they should build the Temple*; therefore the holy Ghost crieth so often, *This is the acceptable time, This is the day of salvation, To day hear his voice*; like *Rebeccah*, which taught her son the neatest way to get the blessing. So soon as man was created, a law was given him; to shew that he should live under obedience from the day that he is born: so soon as he is born, he is baptized in the name of God; to shew that, when we cannot run to *Christ*, we should creep unto him, and serve him as we can in youth and age: so soon as he beginneth to pray, he saith, *Thy name be hallowed, Thy kingdom come, Thy will be done*, before he asks his *daily bread*; to shew that we should seek the will of God before the food that we live by, much more before the sins and pleasures which we perish by. So soon as the Lord distributed the talents, he injoyned his servants to use them. Who is so young that has not received some talent or other? Therefore youth cannot excuse him, because the talent requires to be used of every one that hath it. So soon as God created the man and the woman, he commanded them to *increase and multiply*. Shall we increase and multiply in the flesh, before we increase and multiply in the Spirit? The first thing that God did after he created heaven and earth, *he did separate light from darkness*; shewing us how we should separate our good from evil, before our good become evil. The first lesson that *John* taught was, *Repent, for the Kingdome of heaven is at hand*; the first lesson that the Disciples taught was, *Repent* too, *for the Kingdome of heaven is at hand*; and the first lesson that *Christ* taught was, *Repent, for the Kingdome of heaven is at hand*: to teach what we should doe first. *Repent* was the first lesson to young and old. Therefore *David* prayed, *Teach me, O Lord, to number my daies*: not my years, nor my moneths, nor my weeks, but *my daies*: shewing, that we shall answer for daies as well as for years, for to day as well as for to morrow, and for our youth as streightly as for our age; even as the little children were devoured with Bears for mocking the Prophet. This made *David* to cry, *Remember not the sins of my youth*: which he would not have spoken, if God did not mark the sins of youth as well as age. Therefore the Fathers were charged to *teach their children*

Matt. 25. 15.
Luk. 19. 13.
Gen. 1. 28.
Gen. 1. 14.
Matt. 3. 2.
Matth. 10. 7.
Matth. 4. 17.
Psal. 90. 12.
2 *King.* 2. 22, 23.
Psal. 25. 7.
Deut. 6. 7.

children the same law which they had themselves. Therefore *Christ* rebuked the disciples which forbad the little children to be brought to him. For, should children honour their father, and not honour God? It was a sweet consort when the children went before *Christ* to the Temple, and sang their *Hosanna*, to make their fathers ashamed, which did not know the *Messias* when he came, when their little children knew him. It is written, when *Christ* heard a young man answer that *he had kept the commandments from his youth*, *Christ* began *to love him*: which shews how *Christ* loves these timely beginnings, when we make him our nurse, and draw our first milk from his breasts. There is not one confession for old men, and another for young men: in the Creed the old man saith not, I *did* believe in God, and the young man saith not, I *will* believe in God: but both say, *I do believe in God*. For he which is called *I am*, loveth I am; and careth not for I was, nor I will be. When *Christ* askt *Peter*, *Loveſt thou me*? he looked that he should answer him *Yea, Lord, I love thee*; and not drive off as *Felix* did *Paul*, *I will hear thee*, I will love thee, *when I have time convenient*: nay, when thou hast not convenient time; for if this be the convenient time, after this the convenient time is past. Manna was gathered in the morning; because when the Sun arose it did melt away: so vertue must be gathered betime; for if we stay till business and pleasures come upon us, they will melt it faster then we can gather it. Therefore in *Prov.* 4. 7. Wisedome is called *the beginning*, to teach us to seek wisedome in the beginning, as a man taketh the best first. If *Elijah* would be served before the widow, when she had not enough to serve her self, will God be served after thee? nay, after the flesh, and after the devil? what canst thou owe him to morrow, which thou art not indebted to day? Yea, doth not God require morning-sacrifice as well as evening-sacrifice? It is an old saying, *Repentance is never too late*: but it is a true saying, *Repentance is never too soon*: for so soon as ever we sin, we had need to ask forgiveness. Besides, Repentance is a gift, and therefore it must be taken when it is offered. For if *Judas* could have repented when he listed, he would never have banged himself. The time past is gone, and thou canst not call that to repent in: the time to come is uncertain, and thou canst not assure that to repent in: the present time is onely thine, and thou maist repent in that, but anone that will be gone too. Therefore when *Christ* wept over *Jerusalem*, he said, *O if thou hadst known in this thy day*; calling none *their day* but *this day*. If none can be called *thy* day but *this* day, then this is thy day of repentance, or else thou hast none at all. Therefore one resembleth the mercy of God to the pool in Jewrie, where the sick and leprous lay; for at one time of the day *an Angell came and stirred the water, and then he which stept in first was healed of his disease*: he which stept in first was healed, none but he

Matth. 19. 14.
Mark 10. 20, 21.
Exod. 3. 14.
John 21. 15.
Act. 24. 25.
John 5. 4.

which ſtept in firſt. So he which taketh time is ſure, but he which foreſloweth time oftner faileth then ſpeedeth: for when golden opportunity is paſt, no time will fit for it. Yet as when *Chriſt* went about
Matth. 8.29. to caſt out Devils, they ſaid that *he tormented them before the time*: ſo whenſoever thou goeſt about to diſmiſs thy ſins and pleaſures, though thou ſtay till thou be ſick and old and ready to die, yet they will ſay ſtill that thou diſmiſſeſt them before the time. But then is the time when the devill ſaith the time is not yet: for the devil is a liar, and knoweth that what liquour our veſſels be ſeaſoned with at the firſt, they will taſt of the ſame ever after. Therefore linger not with *Lot*; for if the Angell had not ſnatched him away, he had periſhed with *Sodom* for his delay. They were not wiſe Virgins, but fooliſh Virgins, which
1 *Sam.* 2.18. ſought not for oil before the Bridegroom came. *Samuel* began to ſerve
2 *Tim.* 3.15. God in his minority; *Timothy* read the Scripture in his childhood;
Luke 1.80. *John* grew in ſpirit as he ripened in years: ſo whether thou be old or young, thy repentance cannot be too ſoon, becauſe thy ſin is gone before. If thou lackeſt a ſpur to make thee run, ſee how every day runneth away with thy life: youth cometh upon childhood, age cometh upon youth, death cometh upon age, with ſuch a ſwift ſail, that if our minutes were ſpent in mortifying our ſelves, yet our glaſſe would be run out before we had purged half our corruptions. Thus much of the firſt ſtep.

Keep the way; the ſecond ſtep.

The ſecond ſtep in your journey is, to *keep the way*. As God taught the *Iſraelites* a way to *Canaan*, ſending a fiery pillar before them, which they did follow whereſoever it went: ſo when he ordained a heaven for men, he appointed a way to come unto it, which way he
Matth. 2. that miſſeth ſhall never come to the end. As *Herod* ſought *Chriſt* over all *Jewrie*, but none found him but thoſe which followed the ſtar: ſo there is ſomething ſtill that leadeth men to *Chriſt*, which we muſt follow, or elſe we cannot come where he is. There be many wrong ways, as there be many errours: there is but one right way, as there is but one truth. And therefore *Jacob* did not ſee many, but one Ladder, which reacht to heaven; and *John Baptiſt* is ſaid, not to *prepare the ways of the Lord*, but *the way*: ſhewing that there is but one right way in this life; which *Solomon* underſtandeth for the mean, and therefore he ſaid, *Turn not to the right hand, nor to the left*; implying that we may erre as well of the right hand as of the left. As if he ſhould ſay, Some are too hot, as others are too cold; ſome are too ſuperſtitious, as others are too careleſs; ſome are too fearfull, as others are too confident: there is a zeal without knowledge, a love without ſingleneſſe, a prayer without faith, and a faith without fruits. Therefore the
2 *Cor.* 13. 5. Apoſtle doth warn us to *examine whether we be in the faith*; not, whether we have a kind of faith, but *whether we be in the faith, i. e.* the true faith. Therefore *Paul* ſaith, *Run ſo*. It is not enough to run, but we muſt

muſt know how we run: it is not enough to hear, but we muſt care how we hear: it is not enough to believe, but we muſt care how we believe: it is not enough to pray, but we muſt care how we pray: it is not enough to work, but we muſt care how we work: For we cannot doe good, unleſſe we doe it well, as we may ſee in this example. *Cain* offered, and God abhorred: becauſe he cared not for the manner, God cared not for his offering. *Simon Magus* believed, *Herod* liſtned, *Felix* feared, *Saul* obeyed, *Jezebel* faſted, the Phariſees prayed: but becauſe they did not believe ſo, hear ſo, fear ſo, obey ſo, faſt ſo, and pray ſo, as he which ſaith, *Learn of me*; when they ſay that they *Matth.* 11.
have faſted, and prayed, and obeyed *Chriſt*, he will anſwer them as 29.
he doth in *Matthew*, *I know you not*. Therefore if ye ask, like the *Matt.* 7.23.
Scribe, how ye ſhall come to heaven; the right way to heaven is the word, which came from heaven. But here ſome will ſay, The word indeed doth contain the right way, but many cannot find that way without a guide. Therefore I have picked out of the word that way which God calleth the right way. The way by which the word doth ſet thee into Heaven, is, to doe to others as thou wouldſt have others to doe to thee; to exerciſe good works, and yet believe that *Chriſt*'s works ſhall ſave thee; to pray without doubting, and yet be content that thy prayer be not granted; to keep within thy calling, and doe nothing by contention; to bring thy will unto God's will, and ſuffer for *Chriſt*, becauſe he hath ſuffered for thee; to repent not onely for thine open and groſs faults, but to count every ſin great; to apply all things to the glory of God, and of every thing to make ſome uſe.

Thus the word goeth before us like the fiery pillar, and ſhews us when we are in, and when we are out; or elſe the broad way would ſeem the beſt way: and therefore all which care not for the word go, like blind men, to hell for heaven. Look but to the Papiſts, which have the word in an unknown tongue, ſome clamber to heaven by merits, ſome by Angels, ſome by penance, and ſome by pardons; and every man hath a way by himſelf, and all out of the way. As *Naaman* anſwered *Eliſha*, when he was commanded to waſh himſelf in *Jordan*, *Are not Abanah* 2 *Kings* 5.
and Pharpar, rivers of Damſcus, better then Jordan? may I not waſh there, 12.
and be healed? ſo they ſay, Are not pardons as good as works? are not pilgrimages as good as prayers? is not ſacrifice as good as obedience? is not reading as good as preaching? may I not go to heaven this way and that way, as well as by the word? No, as no water but *Jordan* could cleanſe *Naaman*'s leproſie, ſo no way but the word can bring to heaven. For which cauſe the laws of God are called *the ways of God*, and the Word of God is called *the word of life*; to ſhew that there is no way to life, but the word which is called *the way* and *the life*. Therefore now ye ſee the way, I conclude with *Eſay*, *This is the way, walk in it*. Thus much of your ſecond ſtep to heaven, which is, Keep the way.

Now

Make haſt; the third ſtep.

Now when you are in the way, its good to make ſpeed: therefore the next ſtep in your journey is, *Make haſte*. For this cauſe *Paul* ſaith, *Run*, which is the ſwifteſt pace of man; as though he ſhould go faſter to heaven then to any place elſe in the world. His meaning is this, that as a man doth watch, and run, and labour, to be rich quickly; ſo he ſhould hear, and pray, and ſtudy, and uſe all means, to be wiſe quickly. This the Apoſtle underſtandeth when he biddeth us to *adde*: as if he ſhould ſay, When thou art in the way, and knoweſt good from evill, every day kill ſome vice, and every week ſow ſome vertue, and make thy two talents five talents, thy five talents ten talents, and ever be doing; and at laſt *it ſhall be opened to thee*, becauſe thou haſt *knocked*. *Chriſt* ſaith, *The kingdome of heaven is got by violence*: therefore a man muſt be earneſt and zealous in the religion that he profeſſes, or elſe it makes no matter of what religion he is: for if he be but lukewatm, God threatneth to ſpue him out of his mouth. Every man hath a kind of religion, and the religion of moſt is to be like one another, as mercifull as others, as humble as others, as devout as others; but God ſaith, *Be holy as I am*, not, as others are: for *Chriſt* ſaith, *Except your righteouſneſſe exceed the righteouſneſſe of the Phariſees*, although they were holier then others, *ye ſhall not enter into heaven*. That is, Except ye be more then Statute-Proteſtants, which go to the Church, and hear an Homily, and receive once a year, but will not offend any perſon, nor leave any cuſtom, nor bear any charge, nor ſuffer any trouble for the glory of God, ye ſhall come to heaven when the Phariſees come out of hell. As love delighteth men, ſo zeal pleaſeth God; for zeal is the love of God. Therefore every ſacrifice was offered with fire, to ſhew with what zeal they ſhould burn which come to offer prayer or praiſe or thanks unto the Lord. Therefore the holy Ghoſt deſcends in fire, to ſhew the fervency of them upon whom the holy Ghoſt reſteth. Therefore the Cherubins were pourtrayed with wings before the people, to ſhew that they ſhould be as earneſt and quick about the Lord's buſineſs as the Cherubins. Therefore God would not take a lame nor halting ſacrifice, to ſhew how he abhorreth ſlackneſs in all our duties. Therefore Saint *James* ſaies, *Be ſwift to hear*. We muſt be ſwift to pray, ſwift to obey, ſwift to doe good: for he is not curſed onely which doeth not the Lord's buſineſs, but he *which doeth it negligently, i. e.* he which doeth any thing before it; like him that would *bid his friends farewel, and follow Chriſt after*. The Hound, which runs but for the Hare, runs as faſt as poſſibly he can: the Hawk, which flieth but for the Partridge, flieth as faſt as poſſibly ſhe can: and ſhall he which runs for heaven creep more ſlowly then the diall? Who hath ſo much faith as the Apoſtles? yet how oft doth *Chriſt* ſay, *O ye of little faith?* complaining that their faith was too little. And therefore when *Peter* anſwered him that *he loved him*; as though he loved him not enough, *Chriſt* asked him

Matt. 11.12.

Note.

Rev. 3.15, 16.

Be zealous of Religion.

Jam. 1.19.

Jer. 48.10. Luk. 9.61.

Note.

him again whether he loved him; and as though he loved him not enough yet, he asked him again, *Loveſt thou me?* For he would have us love him as he loved us, when his heart-bloud was ſhed for us: therefore when he demanded his love, he meaſured it by the heart, ſaying, *Thou ſhalt love God with all thy heart, with all thy ſtrength, with all thy mind*. Thrice he repeated *all*, leſt we ſhould keep any thing from him. Our Saviour ſaith not, that *his Father is glorified* in that *we bring forth fruit*, but in that we *bring forth much fruit*. Is it not better to be veſſels of gold then veſſels of braſs? Do ye not ſee how *Chriſt* rejected him which ſaid he kept many Commandments, becauſe he would not doe one Commandment? For one work which he would not doe, our Saviour made no reconing of all that he did. It was good for the Apoſtles that they left all and followed *Chriſt* preſently: but this ſhould not be written, but to teach us with what ſpeed we ſhould follow *Chriſt*, watching the ſtar ſo ſoon as it riſeth, and the pillar ſo ſoon as it removeth. In this ſtrive and go one before another; as *Peter* and *John* ſtrove who ſhould come firſt to the ſepulchre. For if *Agrippa* could be ſaved when he was almoſt a Chriſtian, *Paul* would not have laboured to make him altogether a Chriſtian. Therefore though purity be counted Hereſy, yet remember that *Chriſt* ſaith, *None can ſee God but the pure in heart*; and know, that there is no dealing with thoſe mockers, but to anſwer them as *David* anſwered *Michal*. When ſhe ſcorned him for his humbleneſs, he ſaid, *I will be more humble yet*: ſo when they mock thee for thy zeal, ſpight them with more zeal; for evil is not overcome but with good. Thus we have paſſed the third ſtep to heaven.

John 15. 8.

Note.

Matt. 5. 8.

The fourth ſtep in this happy journey is, *Perſevere to the end*. For if you begin betimes, and go aright, and make haſte, and continue not to the end, your reward is with them of whom *Peter* ſaith, *Their end is worſe then their beginning*. There is nothing in our life which ſuffers ſo many eclipſes and changes as our devotion; hot and cold, in and out, off and on, not in one mood ſo long as the ſparrow ſits on the ground, but looking, like the Chameleon, of the colour of that which we ſee: if we ſee good, it puts us in a good thought; if we ſee or hear evil, it turns us from good to evil again. Thus man is roll'd upon a wheel, that never ſtands ſtill, but turns continually about, as though he were giddy and treading the maze. He is upon the ſide of a hill, where its eaſie to ſlide, and hard to get up the fleſh. Therefore the Apoſtle moved with pity, ſeeing man ſtand on ſuch a ſlippery ground, as it were in a ſhip ready to ſink, or a houſe bending to fall, he cries to them that ſtand ſureſt, *Take heed leſt you fall: i. e.* When thou haſt put on thy *armour of light*, and art in the ſpirituall field to fight the Lord's battels againſt the world, the fleſh and the devil, turn not back like *Demas*, but remember the comfort of *Eliſha*, that there be *more with thee then*

Hold on to the end; the fourth ſtep. 2 Pet. 2. 20.

Note.

againſt thee, and that the Tempter can overcome none but them which yield. Other ſervants change their maſters for better maſters: but all that ſerve God are like the ſervant which received a print in his ear, after the manner of the *Jews*, in token that he would ſerve his maſter for ever; like the veſtures which bare their own mark. Therefore the holy Ghoſt cries ſo often, *Be faithful even unto the death: Be not weary of well doing: Take heed leſt you fall.* For when thou art weary of thy godlineſs, God doth not count thee good, but weary of goodneſs; and when thou declineſt from righteouſneſs, God doth not count thee righteous, but revolted from righteouſneſs. Therefore *Paul* ſaith, *Pray continually*; as though prayer were nothing without continuance. *Jacob* did not overcome God ſo ſoon as he began to wraſtle with him, but when he had wraſtled with him all night. And it's ſaid that *Chriſt* took pitty of them that ſtaied with him. *I will not leave thee*, ſaith *Eliſha* to *Eliah*: ſo we ſhould not leave God. Some came into the vineyard in the morning, and ſome at noon; but none received any reward but they which ſtaied till night. As God's *mercy endureth for ever*, ſo our righteouſneſſe ſhould endure for ever. Every thought and word and deed of a faithfull man is a ſtep towards heaven: in every place he meeteth *Chriſt*, every thing puts him in mind of God: he ſeeks him to find him, and when he hath found him, he ſeeks him ſtill; he is not ſatisfied, becauſe at every touch there comes ſome virtue from him. *Jacob* ſerved ſeven years for *Rachel*, and after them he ſerved ſeven more, and yet he was content to ſerve ſix more; and when he had ſerved ſo many years, *they ſeemed unto him as nothing, becauſe he loved her*. He which ſerved ſo long for *Rachel*, ſerved all his life for heaven: and if he had lived till this day, he would have ſerved God ſtill, and thought it nothing, becauſe he loved him. To have the Ark but a while, doeth more hurt to the *Philiſtines* then benefit them: ſo to ſerve God but a while, doth more dammage us then help us: for happier is the child which never began, then *Judas* whoſe end was worſe then his beginning. What a lamentable thing 'tis to hear this plaint of him which was once the ſtrongeſt in the world, *Sampſon* hath loſt his ſtrength for *Dalilah*, for the love of *Dalilah*, that doth not love him? To ſhew what a ſhame it is to end worſe then we begin. *Chriſt* ſhews what a reproach it was to him which began to build, and could not ſet up the roof; the paſſengers pointed with their fingers, and ſaid, This man began a foundation, but he could not cover it: ſo they will ſay, This man
Joſ. 7. 8. thought to be holy, but he could not keep promiſe. *What ſhall I ſay* (ſaith *Joſhua*) *when Iſrael turns the back?* When *Iſrael* turns the back, this aſtoniſhed him: and this makes the whole Temple ſhake, when the pillars tremble. What an offence is it to the Church to ſee *Peter* to deny *Chriſt*, which ſaid even now, that he would *never forſake him?* to ſee *Lot* commit inceſt with his daughters in the Mount, which ſtrived

ſtrived ſo to preſerve them chaſt in *Sodom*? to ſee *Solomon* worſhip Idols, which erected the Temple for the worſhip of God? to ſee *Noah* mockt of his Son for drunkenneſs, for whoſe righteouſneſs his ſon eſcaped? as if the ſtars ſhould fall from heaven, and light go from the Sun. Wiſedome is angry with him which leaveth his righteouſneſs to become worſe. The Vine would not forſake her grapes, the Olive would not *Judg. 9.* forſake her fatneſs, the Fig-tree would not leave her ſweetneſs; but the Bramble did: he is not the Vine, nor the Olive, nor the Fig-tree, but he is a Bramble made for the fire, which ſeaveth the joys. Let the dog turn to the vomit, and the ſwine to the wallow: but thou, like *Abraham*, hold on thy ſacrifice unto the evening, even the evening of thy life, and a full meaſure ſhall be meaſured unto thee. This is a long ſtep, and man is like a horſe which loveth ſhort journies; therefore how can he hold out ſo far? When one told *Socrates*, that he would very fain go to *Olympus*, but he feared that he ſhould not be able to endure the pains; *Socrates* anſwered him, I know that thou uſeſt to walk every day between thy meals, which walk continue forward in thy way to *Olympus*, and within 5 or 6 daies thou ſhalt come thither. How eaſy was this? and yet he ſaw it not. So is the way to heaven. If men did bend themſelves as much to doe good, as they beat their brains to doe evil, they might go to heaven with leſs trouble then they go to hell. Our idle hours are enough to get wiſedome, and knowledge, and faith, till we are like Saints among men. If thou look onely to the ſtops, and tell all the thorns which lie in the way, thou ſhalt go fearfully, wearily, and unwillingly, every thing ſhall turn thee aſide, and every ſnail ſhall ſtep before thee, and take thy crown from thee: but then lift up thine eyes from the earth, and look to *Chriſt* calling, the Spirit aſſiſting, the Father bleſſing, the Angels comforting, the Word directing, the Crown inviting, and thy fetters ſhall fall from thee, and thou ſhalt riſe like the Sun, and marveil how the thing could ſeem ſo hard, and be ſo eaſy. When ye doe well, remember that ye change not for the worſe; and doe as ye doe then, and ye ſhall continue to the end.

Now I have encouraged you like ſouldiers, and taken away your fear, I will bring you to the ſight of your enemies, and will ſet them before your face: not to weaken you, for that were want of charity; but to make you wary, which is true love indeed. To number them ſurely I cannot, they are ſo many; and exactly to deſcribe them, it is beyond my skill, they are ſo ſubtil: howbeit to give you a little taſt, I may ſay as *Eliſha* ſaid to his ſervant, (and you ſhall ſee it, if you have your eyes open) *Fear not, for they that be with us are more then they that be with them*; and he that is on our ſide is ſtronger then all. But if you will hear what the holy Apoſtle ſaith touching them, I can tell you: he affirmeth, and that by the very Spirit of God, *We wreſtle not againſt* *Eph. 6. 12.*

flesh and blood onely, but against principalities, powers, worldly governours, the Princes of the darkenesse of this world, even spirituall wickednesse in the
1 Joh. 2. 16. *high places.* And S. *John* saith, *they are the lusts of the flesh, the lusts of the eyes, and the pride of life.* Let other men think of them what they list; they that hear them thus described, and have felt the force of them in their own souls, could not chuse but confess that they have been many in number, mighty in power, subtil in practice, and what not? Who knoweth not this, that the more enemies we have, the more need we have both of force outwardly, and of care inwardly? as again, the more powerfull they are, and the more weak we are, the more we should seek for help elsewhere. In outward and bodily foes and forces we confesse the truth of this, and doe all that we can to shew our selves wise, circumspect, and courageous: how much more had we need here to expresse all these things, where the conflict is more hard, though the conquest obtained be more glorious; and where again our foes and their forces be more mighty and many, though their overthrow once performed gives them the fool's foil? But whom shall we look to herein? Other men are as weak as our selves, if not worse; for
Psal. 62. 9. all *men, lay them upon a balance, they are altogether lighter then vanity it self.* And if we fear and distrust our selves, how dare we, or
Jerem. 17. 5. how can we, put confidence in others? specially sith God saith, *Cursed is every one that maketh flesh and bloud his arm.* To look up to the holy and elect Angels will doe us little good; because they go not but being sent, and always wait for a word and warrant from the Lord's own mouth for all their actions: besides that, their own oil and force is little enough for their own supportation. To God therefore, that is the God of our strength, we must needs come, yea and to him alone, or else we are utterly overthrown and cast away. And if we cannot say and doe too as *David* did, *Lord, whom have I in heaven but thee? and I have desired none on earth with thee;* we are in a wofull taking, and utterly lost. For fear without and fire within, Satan's malice also, mens mischief, and our corruption, will carry and hurry us as it were a violent tempest or whirlwind. Amongst the heathen they had many odd conceits to chase away bodily and spirituall enemies, as those that have written their histories and actions have plainly set forth; sometimes fire, sometimes water, sometimes bloud, and sometimes one thing, and sometimes another; as man's brain is a bountifull shop to forge
Note. such devices in. The Papists differ not much from them, who think that whippings and scourgings will tame and subdue the corrupt affections of the heart; and that the casting of a little holy-water, (as they call it) or the making of a cross in the face, forehead, breast, or any other place, will chase away Satan and all his hellish powers. Of all which actions and ceremonies, either heathenish or popish, were they better then they be, (but indeed they are

stark naught as they use them) we may say as the Apostle saith, *Bodily exercise profiteth little, but godlinesse is profitable to all things.* And had Satan's malice and man's presumption staid here, and gone no farther in grosse imaginations concerning this and other matters, it had been the less evil: but in our light and liberty of the Gospell, some suppose that the very saying of *Lord, have mercy upon us,* and that without faith or feeling many times, is all in all; and the pronouncing of this petition, *Lead us not into temptation,* and that without sense or understanding of it, is sufficient to sunder Satan and our own corruption as far from us as the East is from the West. Upon them their spiritual enemies prevailed by grosse ignorance and superstitious conceits; upon us by careless presumption and presumptuous carelesness: neither the one of us nor the other understanding rightly, as we should, either our foes forces, or our own weakness. And that is the cause why they and we, in former times and of late, joyn'd with them and sundered from them, have received very fearfull falls and overthrows: for all is one with Satan, so he catch and snatch men, and have them in possession, he cares not by what means. But wilt thou not escape danger onely, but overcome also? I will shew thee, O man, what thou shalt doe. At any hand go out of thy self and other creatures whatsoever: for if thou stick to them, though never so little, thou dost disadvantage thy self at the least, if not overthrow thy self. The wicked spirits are as strong to effect evil as the elect are to doe good; and so much the more powerfull that way, by how much they attempt it with commission from God, and find fit matter in men to work upon. And what then? fix the eye of thy faith fast upon God in *Christ,* and thou shalt never miscarry. For he that cannot lie hath said it, *I will not fail thee, nor forsake thee for* Deut. 31. 8.
ever: and in the New Testament *Christ* hath told us, which is also a Heb. 13. 5.
word of as sure a promise, *The gates of hell shall not prevail against this* Matt. 16. 18.
faith. Nay, I will say more; in the strength and power of this perswasion thou shalt be made *more then a conquerour through him that hath loved* Rom. 8. 37.
thee, and washed thee in his own heart-bloud. I know and confesse there are many lets and hindrances to the perswasion and practice of this truth: but hear and believe onely, and I will shew you yet a more perfect and assured way, by which you shall be made to walk safe, either in the day of death, or in the time of temptation, or in any other course or crosse that may betide you in this life. See that you have not onely the two side-posts and the upper door-posts of your houses stricken over with Heb. 9. 14.
the bloud of the Lamb, but your *hearts purged* through faith in his *bloud from* the power of *dead works*; and then the destroyer, that overthroweth others, shall pass over thee, and bring thee in good time to the full fruition of the heavenly *Canaan.* But thou wilt say as the slothfull person doth in the Proverbs, *There is a Lion,* yea, many Lions, *in the way.* Tanswer; Recon them up and bring them forth, they shall all by

God's grace be easily removed. All sorts of afflictions are bitter, I confess it, and so are many things in meat, drink and physick; and yet we refuse them not, but use them rather, because of the good we know or hope they will effect in us. And why say we not, as the Apostle by the Spirit doth, *No chastisement for the present seemeth to be joyous, but grievous: howbeit afterward it bringeth forth the quiet fruit of righteousness unto them which are thereby exercised?* Death also is dreadfull; what then? but to whom, I pray thee? even to the man that hath his trust in his riches, or hath no hope of a better life: but to him that believeth in *Christ* it is become, through the power of the death and obedience of *Christ*, a speedy passage to eternal life. We endure many dreadfull and dangerous things, and run through fire and water, and all for a corruptible crown: and why should we not with patience and prayer passe through this, which is the very high-way to heaven? Besides, hell is horrible. Neither will I deny that; but still I demand to whom is it so? surely to the devil and his angels, and all manner of wicked ones, for whom it hath been prepared of old: but as for the godly and elect, it cannot come nigh him. For *Christ, the very way, truth, and life* it self, hath told us, and therefore we ought to credit it, *He that heareth my words, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.* Lastly, is not sin a shrewd and sore enemy to incounter with? I confesse it; but to whom? tell me, I beseech you: even to them *in* whose *mortal bodies it reigneth, to fulfill the concupiscences thereof.* To others, in whom the root of it is dead, it is not so, whether we respect this life or that which is to come. For here the relicks of sin are but as pricks in our sides, to provoke us to better things, and to stir us up to *hunger and thirst after righteousnesse*: and for the life to come, we shall be utterly freed from the same, and have *all tears wiped from our eyes*. To bring all into a summe; I say, let all objected be as true as any thing may be, yet all these, and a thousand more such like, are nothing to him that is in *Christ*. For the Apostle saith, *There is no condemnation to them that are in Christ Jesus*: and it is he alone that hath destroyed death, and *became sin for us, that we in him might be made the righteousnesse of God.* And surely such a one may in some good measure of comfort joyfully say to the defiance even of death it self, and all other ghostly enemies whatsoever, *O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be unto God, which hath given us victory through our Lord Jesus Christ.* Yea, he may say as the Saints and Martyrs have said in the midst of fiery flames, *I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord.* Oh, but

Heb. 12. 11.

Joh. 5. 24.

Rom. 8. 1.

1 *Cor* 15. 55, &c.

Rom. 8. 38, 39.

but death is terrible still. I answer: In such a cloud of witnesses and evidence of truth, may I not in some sort and sense say, *O faithless generation! how long shall I be with you? how long now shall I suffer you?* Is it fearfull to any but to a natural man, and to him that hath his felicity here, and in the things of this life? Surely it is nothing terrible to him that is made a comfortable partaker of the fruits of the death of *Christ*, *who died and rose again, to the end he might destroy death, and him that hath the power of death, even the devil himself.* But hell is horrible. True, but yet to them for whom it is prepared: but thou art in *Christ* exempted from it. For why did he himself suffer hellish torments both in body and soul? to leave thee therein? and make it terrible or horrible to thee? no, but to free thee, and all his, from the fear of hell, and the feeling of everlasting condemnation. Oh, but what shall I say touching my sin, that is great and grievous, and the peculiar wages of it being death eternall? That is true in the nature of sin, and the justice of God: but *with the Lord there is mercy, that he may be feared.* Stand still a while, and you shall behold the great works of God: and be not faithless, but faithfull, and believe the truth of the Word. What is more clear then this? *Where sin hath abounded, there grace hath abounded much more.* And though it be in a Prophet, yet where have we a more plain, plentifull or evangelicall promise then this, *Though your sins were as crimson, they shall be made white as snow; though they were red as scarlet, they shall be as woll?* If we have the hand or writing of an honest man, we think our selves bound to give credit thereto: how much more should we believe the most true and unchangeable Word of the Eternal? To which, not for any want in himself, but by reason of the weakness of our faith, he hath been *willing, the more abundantly to shew unto the heirs of promise the stableness of his counsel*, to adjoyn, (and bind himself *with an oath*, saying) *As I live, I will not the death of a sinner*; yea, *I will be mercifull to their unrighteousnesse, and I will remember their sins and iniquities no more*: that is, *by two immutable things*, that is, his inviolable oath and assured promise, (*wherein it is impossible that God should lie*) *we might have strong consolation.* And as for these objections, or any the like, what are they else but in truth and substance the very evill reports that the spies brought upon the promised Land? And yet there was a very true testimony given by *Joshua* and *Caleb*: yea, the palpable proofs they had by the clutter of grapes, and other things which they brought from thence, were irrefragable witness. Will you believe them because they are many? that is flat Popery: and besides, God forbiddeth us *to cleave to a multitude to doe evill.* Will you fear them because they are mighty? that is to distrust God, who is greater then all; and to make them omnipotent, which is blasphemy. Will you doubt because they double their assaults? that is no end of temptation, but this rather, to adde an edge unto our prayers; that so through them we may hear in our hearts

Rom. 5. 20.

Esay 1. 18.

Heb. 6. 17.

Ezek. 18. 23, 32.

Jer. 31. 34.

Heb. 6. 18.

Exod. 23. 2.

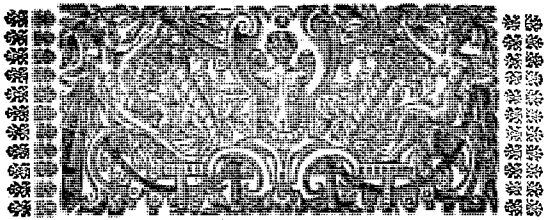
2 *Cor.* 12. 9. hearts that comfortable speech, *My grace is sufficient for thee, and my strength shall be perfected through weakness.* And when we shall have all our senses satisfied in the contrary truth, yea, so far forth as that our eyes may see, our ears may hear, our hands may handle the good things of God, (over and besides the faith we have in him concerning them) it is not gross onely, but impious, not to believe. But here in this life are many pleasures and certain delights lawfull; as houses, friends, wives, children, goods, honour, and almost infinite such like. That is very true: but with this honey God intermingleth some gall, lest the souls of his servants might run riot to sin. And who is he that can be ignorant of the uncertain estate of all and every one of them? Our friends fall away, as a fruit that is ripe before his time, or as the morning dew. Our houses are overthrown, and are like the ruines of a defaced hold, not one stone of them left upon another. Our wives may be leud in their lips, loose in their lives, and wicked as was *Job*'s, and wish us to *curse God and die.* Our children not riotous onely and disobedient, but unnatural also, and rising up against us, as *Absalom.* The goods we possess are not unfitly by *Solomon* resembled to the Eagle, that taketh her to her wings, and flieth aloft into the air. As for our honour, which we make as it were some Deity upon earth, it is turned into shame in the twinkling of an eye, or else forgotten as it had never been; and we, that in our own imaginations are Lords of all, as the dust or chaffe of the earth are carried from all. And what reason is there then, that these or any such like should hinder us in our race towards Heaven? He that hath an inheritance or land in the world, will not be hindered from taking the possession or enjoying of it, when it falleth unto him, by the tears of his wife, the intreaty of his children, the heap of his riches, or any such like things: and why should we suffer these simple conceits to steal away our hearts from the hope and having of Heaven? Besides, who knoweth not that, in respect of the life to come, all these, heaped up in the greatest measure that possibly can be in this world, are not so much as a shadow of the good things that
1 *Cor.* 2. 9. shall be revealed? Hath the Spirit said in vain, *That which the eye hath not seen, neither the ear heard, neither ever yet entred into man's heart, hath God prepared for them that love him?* or shall we think it a lie? or that God meant to dissemble and dally with us? Oh, be it far from us to think or speak so. Is that glorious description of that holy and heaven-
Revel. 21. ly *Jerusalem*, mentioned in the *Revelation*, but a fiction or forgery? It were blasphemy for any man's heart to imagine so. We are rather to think that God, by that which is known and can be comprehended, expresseth that which yet is hidden from us, and shall in good measure be
1 *Cor.* 13. 12. comprehended of us also, *we knowing then even as we are known now.*
1 *Joh.* 4. 18. Wherefore let us not fear all or any of our adversaries or pull-backs, for *true love expelleth fear*: neither let us be-faint-hearted in our selves, but labour

labour rather to *lift up our hands which hang down, and to strengthen our weak knees*; for *faithfull is he that hath promised, who will also perform it. Be faithfull unto death, and I will give thee the Crown of life.* He that so runneth, shall be sure to obtain, and have his portion with the Saints in the heavenly inheritance, of a Crown that never fadeth nor falleth away. But he that careth not for this course, must *have his portion* with hypocrites *in the lake of fire and brimstone*, that burneth for evermore, and be shut out of the Kingdome *with the fearfull, unbelieving, abominable, murtherers, whoremongers, sorcerers, idolaters*, and all such like. Wherefore as you love life, and loath death, run well, I beseech you: yea, even as our Text was at the beginning, so say I at the ending, *So run, that ye may obtain.* Which I do not onely propound unto you by exhortation, but commend and commit, with supplication to God for my self and you, that every one of us, and I my self especially, may in feeling and faith say, *I am now ready to be offered, and the time of my departing is at hand: I have fought a good fight, and have finished my course, I have kept the faith: From hence is laid up for me the Crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me onely, but unto all them that love his appearing.*

Heb. 12. 12, *Heb.* 10. 23. *Rev.* 2. 10.

Rev. 21. 8.

2 *Tim.* 4. 6, 7, 8.



THE *LAWYER'S* QUESTION.

Luk. 10. 25.

And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I doe to inherit eternall life?

IT is a weighty question, and hath been long discoursed, by what means a man may come to Heaven: and who is not desirous to be resolved in it? Here the question is propounded by a Lawyer, and answered by the Law-giver, whose judgement in this case is worth the hearing. He propounds the question as one desirous to learn, when indeed he meaneth nothing lesse. But as *Ahab*, when he asked *Michaiah* in the 1. book of *Kings* and 22. chapter, if he *should go up to fight against Ramoth in Gilead*, meant not to follow the prophet's direction, but onely desired to hear his opinion: so the Lawyer propounds this question not with a mind to learn of *Christ*, but with a mind to tempt *Christ*, and to try his learning. As the devil came to tempt *Christ* in the wilderness, so the Lawyer comes to tempt *Christ* in the City: and therefore whereas the Evangelist saith, *Behold, a certain Lawyer stood up*, he might have said, Behold, a certain devil stood up, because for the time he took upon him the devil's office, to be a Tempter. When the Devil tempted *Christ*, *Matt.* 4. 10. he bad him, *Avoid, Satan*; and when *Peter* tempted *Christ*, *Matt.* 16. 23. he said unto him, *Depart, Satan*: so when this Lawyer tempted *Christ*, he might have said, *Avant, Satan*, because in his action he was the instrument of Satan. But though the Lawyer was worthy to be repulsed, because he was so importunate; yet was this question worth the answering, because it was of such importance.

We see then with what mind the Lawyer came to *Christ*: now let us see how he saluteth *Christ*. Though he came with a bad mind, yet doth he use good words, that he might deceive with less suspicion: he salutes him by the name of *Master*, as if he did professe himself to be his Disciple. So did *Judas* salute him, when he meant to betray him, *Matt.* 26. 49. and so did the Pharisees salute him, when they meant to bring him within the compass of treason, *Matt.* 22. 15, 16. And this hath been always the guise of the wicked, to use the smoothest speech when they intend most mischief, and under colour of friendship to practise their treachery. When *Absalom* meant to be revenged of his brother *Amnon* for defiling his sister *Thamar*, he made a great feast, and caused him to be murthered in the midst of the banquet, 2 *Sam.* 13. When *Joab* meant to murther *Amasa*, he saluted him courteously, saying, *Art thou in health, my brother?* 2 *Sam.* 20. 9. and with his right hand took him by the beard to kisse him, and with his left hand sheathed a sword into his belly.

These are such as the Psalmist speaks of, *Psal.* 28. 3. which have glosing tongues, and bloudy minds; *which speak friendly to their neighbours, and imagine mischief in their hearts.* As the Scorpion hath an amiable face, and a poisoned tail: so these men have fair looks, and murthering hands. *Their words are as soft as butter, and as smooth as oil;* *Psal.* 55. 21. but their deeds are cruell as the deeds of *war*, and deadly as the dint of *swords*. The Prophet *David* was sore troubled with such dissemblers, as he complaineth every-where in his Book of Psalms. *Psalm* 41. 9. that *even his own familiar friend whom he trusted, and which did eat at his table, had laid great wait for him.* And *Psalm* 55. 12, 13, 14. that *it was not an open enemy which had done him dishonour, for then he could have born it; nor was it his adversary which had lift up himself against him, for then* peradventure *he would have hid himself from him: But it was even his companion, his guide, and his own familiar friend, which took sweet counsell with him, and walked with him in the house of God as his friend.* At this day the world is full of such feigned friends, which will flatter thee to thy face, and bite thee behind thy back. They will give out hard speeches of some man that is absent in thy hearing, to see if thou wilt speak as hardly of him; which if thou dost, thy words shall

presently be told unto him. *Woe unto him* (saith the Wise man, *Eccles* 2. 13.) *that hath a double heart, wicked lips, and mischievous hands, and to the sinner that goeth two manner of waies.* The Lord hath given but one heart, and one tongue, and one face, to one man: therefore we should not carry a double heart in our breast, nor two tongues in one head, nor two faces under a hood. It was not lawfull for the *Israelites* to wear any garments made of *linen and woollen, Deut.* 22. 11. to signifie, that it should not be lawfull for Christians to be dissemblers; to carry fire in one hand, and water in the other; to carry honey in their mouth, and gall in their heart; or (as *David* speaks, *Psalm* 12. 2.) to *flatter with their lips, and to dissemble with their double heart.*

Of all kind of cattel these are the worst, because they doe most hurt where they are least mistrusted. Therefore they are compared in Scripture to the wily Fox, for their crafty feroches. And *Herod* is termed a Fox, for his dissembling, *Luk.* 13. 32. For as the Fox feigneth himself dead, that he may catch the birds to devour them: so the flatterer feigneth himself to be harmlesse, and honest, and conscionable, and religious, and holy, that he may *deceive the hearts of the simple, Rom.* 16. 18. He is like your shadow, which doth imitate the action and gesture of your body, which stands when you stand, and walks when you walk, and sits when you sit, and riseth when you rise: so the flatterer doth praise when you praise, and finds fault when you find fault, and smiles when you smile, and frowns when you frown, and applauds you in your doings, and sooths you in your sayings, and in all things seeks to please your humour, till he hath sounded the depth of your devices, that he may betray you to your greatest enemies. As the Sirens sing most sweetly when they intend your destruction: so flatterers speak most fair when they practise most treachery. Therefore every fair look is not to be liked, every smooth tale is not to be believed, and every glosing tongue is not to be trusted: but as we must *try the spirits, whether they be of God or no, 1 John* 4. 1. so we must try the words, whether they come from the heart or no; and we must try the deeds, whether they be answerable to the words or no.

Now we are come to the question; which is, *By what means may a man inherit eternal life?* A weighty question, worthy to be known, not onely of Lawyers and learned men, but also of all, both men and women, which be perswaded in their hearts, as with their mouth they do confess, that after death their bodies shall rise again. Therefore, though this Lawyer were to be blamed, because he came with so bad a mind; yet is he to be commended, because he moved so good a question. Many now-adaies are very curious in idle and unprofitable questions: as, What God did before he made the world; How long *Adam* stood in the state of innocency; Whether *Solomon* were saved or no; with many such vain and unnecessary questions. But few there are which will

will ask (as this Lawyer did) what they must doe to inherit eternal life. You shall see many very carefull and inquisitive how they may get riches, where they may purchase Lands and Lordships, how they may come to advancement and honour, and by what means they may procure the Prince's favour: But we shall see few or none inquisitive concerning the means of their salvation; you shall seldome hear any ask their Pastour what they must doe to be saved, or which way they may come to heaven. It is not now as it was in *John Baptist*'s time, when the Publicans, the souldiers, and all sorts of people came unto him, with, *Master, what shall we doe? Luke* 3. 10, &c. Nor is it now as it was in the time of *Christ*, when the people came and asked him, *What shall we doe that we may work the works of God? John* 6. 28. Nor is it now as it was in *Peter*'s time, when, upon the hearing of *Peter*'s Sermon, the people came to *Peter* and to the other Apostles, crying and saying, *Men and brethren, what shall we doe? Acts* 2. 37. But now every man's mind is on his worldly profit, or pleasure, or preferment. This is the drift of all their devices, the end of all their practices, how they may live here in delight and ease, and leave behind them a rich posterity. As for that heavenly Country whereunto they were born, that new *Jerusalem* wherein they should dwell, it is the farthest end of their thoughts, and the least part of their care, how to inherit it, how to inhabit it. The question is, *how he may inherit eternal life:* wherein he seems to confesse that there is an eternal life, for thereof he makes no doubt; onely the question is, how he may attain to it. Here therefore it appeared, that this Lawyer was not a Sadducee, which denied the resurrection of the dead; nor was he an Epicure, which is of this opinion, that after death there is nor joy to be looked for, nor pains to be feared, and therefore is wont to say, *Ede, bibe, lude, &c.* or, as it is said, *Let us eat and drink, for to morrow we shall die:* But this man was a Pharisee, such a one as *Paul* was before his conversion, one that expounded the Law of God to the people, and lived *after the streightest law of their religion:* in a word, he was such a one as both for his life and learning was admired and honoured of the *Jews*. Though this Lawyer was learned, yet it was boldly done of him to tempt the Lord. But what is it that Learning dare nor attempt, if it be not tempered with the fear of God? *Christ Jesus* found no greater adversaries then the High priests, the Scribes and Pharisees, which were all learned men: and the Church of *Christ* at this day is by none so much afflicted as by those that carry the opinion of singular learning. For look how many Heresies are extant in the Church, or how many controversies in Religion, they have been devised and are maintained by learned men. Let learned men therefore learn to fear the Lord: let them learn to *know nothing so much as Christ Jesus and him crucified*; without which knowledge all knowledge is ignorance, all

Matt. 22. 23.

1 *Cor.* 15. 32.

Acts 26. 5.

1 *Cor.* 2. 2.

wisedome is foolishnesse, all learning is madnesse, and all religion is
1 *Cor.* 1. 26, 27, 28. errour, or hypocrisie, or superstition. *God hath not chosen many wise men, nor many mighty men, nor many noble men: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and vile things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.* 1 *Corinth.* 1. 26, 27, 28. Our Saviour *Christ*, in the choice of his Apostles, called not one that was learned: yet hath he not rejected all that are learned; for from heaven he called his Apostle *Paul*, a learned Lawyer, *Acts* 22. 3. *to be the Apostle* and the Preacher *of the Gentiles*, *Rom.* 11. 13. And there is no doubt but that in all Ages, and even at this day, he calleth some in every place, and endueth them with excellent learning, that they may serve to *the gathering together of the Saints, and to the exercising of the Ministry, and to the edifying of the Church of God*, *Ephesians* 4. 12. The Lord *Jesus* so moderate our learning with his holy fear, that we may direct all our studies to the inlarging of his glory and Kingdome here on earth, *that when the chief shepherd shall appear*, 1 *Pet.* 5. v. 4. *we* (that have instructed others, and *turned many to righteousnesse*) *may shine as the brightnesse of the firmament, and as the stars of heaven for ever*, *Dan.* 12. 3.

Good Master, what shall I doe to inherit eternall life? Mark here the discretion of the Lawyer in asking this question. As the man was a Lawyer, so there is no doubt but that he had read the Law and the Prophets. If you look into the Law, you shall not finde, *Cursed is he that continueth not in all things that are written in the Book of the Law, to know them:* if you peruse the Prophets, you shall not finde, *Cease from doing evill, and learn to speak well.* But the Law saith, *Cursed is he which continueth not in all things that are written in the Book of the Law, to doe them*, *Deut.* 27. 26. *Gal.* 3. 10. and the Prophets say, *Cease from doing evill, and learn to doe well*, *Esay* 1. 16. *Psalm.* 34. 14. And therefore the Lawyer saith not, How much must I know, nor, What shall I believe; but, *What shall I doe to inherit eternall life?* We have been taught too long, that *we are saved by faith, without the works of the Law*: which doctrine, though it be most true, and most soundly proved, and flatly concluded, *Rom.* 3. 28. yet being understood amisse, as *Paul*'s writings sometimes are, 2 *Pet.* 3. 16. it hath been the decay of all good deeds, and brought in Epicurism and all ungodlinesse. It's true indeed, that *eternall life is the gift of God through Jesus Christ*, *Rom.* 6. 23. But yet this gift is bestowed only upon those *for whom it is prepared*, *Matth.* 20. 23. which have exercised themselves in the works of mercy, *Matth.* 25. 35. In respect of God, our election standeth certain from all eternity: for *it hath this seal, The Lord knoweth them that are his*, 2 *Tim.* 2. 19. and, *I know whom I have chosen*, *John* 13. 18. But in respect of

of our selves it is uncertain, and therefore we must *strive to make the same sure* by good works, 2 *Pet.* 1. 10. These are the Ways to come to heaven, though they be not the Cause why we should come to heaven: therefore we must keep the way, if ever we mean to come to heaven. For as we are ordained to the end; so are we ordained to the means which bring us to that end. If God have predestinate any to eternal life, he hath also predestinated them to the means whereby they must attain eternal life; that is, *faith and a good conscience*, 1 *Tim.* 3. 9. Therefore it is certain that whosoever is to be saved, shall at one time or other before they depart out of this life be called truly to believe, and shall endeavour by all means, as *Paul* did, *to keep a good conscience both toward God and toward men*, *Acts* 24. 16. For that which is spoken of *Christ* in speciall, *Psalm.* 45. 7. (*Thou hast loved righteousnesse, and hated iniquity,*) must be verified and in some measure accomplisht in all the members of *Christ*; they must love righteousnesse, and hate iniquity. And this is the difference that the Apostle putteth between the children of God and the children of the devill: that the children of God both love and *doe righteousnesse*; and the children of the devil love *sin*, and *doe* it, 1 *John* 3. 7, 8. Let no man therefore think that he is predestinate to salvation, unlesse he find and feel in himself the effects and fruits of predestination. For *those whom God hath predestinate, them also in his good time he calleth*, *Rom.* 8. 30. (*not to uncleannesse, but unto holinesse*, 1 *Tesse.* 4. 7.) *and whom he calleth, them also he justifieth*, (and endueth with the grace of sanctification, *Rom.* 6. 2, &c.) *and whom he justifieth, them also he glorifieth.* If any be ingrafted into *Christ* by a lively faith, he cannot but bring forth the fruit of good life, *John* 15. 2, 5. and whosoever doth not bring forth such fruit, it is certain that he is not yet ingrafted into *Jesus Christ*. Let us not therefore, I say, flatter nor deceive our selves, as though we had true faith, when we have not the true fruits of faith. For as the Sun cannot be without light, nor the fire without heat; no more can a saving faith be without good works, which are the fruits and effects thereof. The penitent thief had but a short time of repentance: yet in that short time he wanted not good works to declare his faith. *Luk.* 23. 40, 41, 42. For no sooner was it given him to believe in *Christ*, but that presently he maketh answer on the behalf of *Christ*, and cleareth him of all amisse; he rebuketh his fellow for his incredulity; he confesseth the greatnesse of their sin, and their just punishment for the same; he acknowledgeth *Christ* to be the Lord, and calleth upon him. Therefore it is not enough for to say, *We have faith*; for the devils have a kind of faith, *Jam.* 2. 19. Nor is it enough for us to come to Church to call upon the Lord; for to say, *Lord, Lord*, will not serve the turn, *Matt.* 7. 21. Nor is it enough for us to preach unto you; for unto some that have preached in the name of *Christ* it shall be said at the last day,

Depart,

Depart, I know you not, Matt. 7. 22, 23. Nor is it enough for you to be *onely hearers of the word*; for then *you deceive your selves, James* 1. 22. But you that *say you have faith*, must *shew it by your deeds, James* 2. 17. and you that come to call upon the Lord, *must depart from iniquity, 2 Timoth.* 2. 19. and we that preach unto you, must practise that our selves which we preach unto you, and be an *example* of holy life for you to follow, 1 *Pet.* 5. 3. and you that are *hearers of the word*, must be *doers of the word*, and then *you shall be justified, Rom.* 2. 13. *What shall I doe?* The Papists will have other men doe good works for them. For some of the holier sort (forsooth) have works of supererogation, that is, more good works then they need themselves, which they can spare and bestow upon those that pay best for them. And we that are Protestants, because we will not disable *Christ*, nor derogate from his merits, will have *Christ* doe all for us, and we will doe nothing for our selves.

Carnal Protestants doe so.

But this Lawyer was of another mind: He asketh *what he shall doe to gain eternal life*, because he knew that another man could not deserve it for him. *The soul that sinneth, that same shall die*; *and the soul that doeth righteousnesse shall surely live, saith the Lord, Ezech.* 18. 4. 5. *And though Moses and Samuel stood before the Lord*, to make intercession for the wicked, it shall not help them, *Jer.* 15. 1. *Yea, though Noah, Daniel and Job were in* the land, when the Lord bringeth his plagues upon it for sin, *they shall save neither sons nor daughters, but onely deliver their own souls by their righteousnesse, Ezech.* 14. 20. Therefore it behoveth every man to know *what he must doe to inherit eternal life*: and not onely to know it, (for *he that knoweth his master's will, and doeth it not, shall be beaten with many stripes, Luk.* 12. 47.) but he must doe it, and so shall he have *cause of rejoycing in himself, and not in another, Gal.* 6. 4. For as another man's sin shall not be laid to my charge; so another man's righteousnesse shall not be reckoned to mine: but *every man shall bear his own burthen, Gal.* 6. 5.

What shall I doe to inherit eternal life? There is a life which is short and temporal, which *Job* compareth to *a wind*, that soon bloweth over, *Job* 7. 7. *James* to *a vapour*, that soon *vanisheth away, Jam.* 4. 14. This Lawyer asks not after his temporal life, for this is common to beasts with men: but here he enquireth concerning that life which is eternal, and shall never have an end. It is strange to see how every man almost desireth to be eternal, and yet how few do use the means to be eternal. As the fowls by a natural inclination delight to fly, the fish to swim, and the beasts to go: so men are naturally carried with an earnest desire to live for ever.

And albeit men know themselves to be mortal, yet every man, according to his severall disposition, devises some means to be immortal. Some, like *Lycurgus*, do publish wholsome laws; some, *Plato*-like, pen

pen learned books; and some, like *Solomon*, build goodly houses, and *call the Lands after their own names*, thinking by this means that their names at least shall continue for ever, *Psal.* 49. 11.

Thus every man almost, either for some valiant enterprise, like *David's* Worthies that killed the Giants, 2 *Sam.* 21. or for some desperate attempt, like *Saul* that killed himself, 1 *Sam.* 31. or for their famous and stately buildings, as the builders of both the *Babels*, in the 11. Chap. of *Genesis*, and 4. Chap. of *Daniel*, v. 11. will be eternized. But howsoever men by such means may be remembred after death, yet this is not the way to get eternall life. For *this is life eternal, to know the onely true God, John* 17. 3. and *to believe in the Son of God, John* 3. 16. But these knowers must be doers: for *he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him, 1 John* 2. 4. And these believers must be good livers: *for this is a true saying, and these things I will thou shouldest affirm, that they that have believed God, should be carefull to shew forth good works, Titus* 3. v. 8. Therefore to the obtaining of eternal life two things are necessary. The first is, to believe well: the second is, to live well. By the first we are justified in the sight of God, for he respects our faith: by the second we are justified in the sight of men, for they regard our works. And thus are the Apostles *Paul* and *James* reconciled. For when *Paul* maketh faith the cause of justification, *Rom.* 3. 28. he meaneth such a *faith* as *worketh by love, Gal.* 5. 6. whereby we are justified in the sight of God. And when *James* maketh works the cause of justification, *James* 2. 24. he meaneth such works as proceed from faith, *James* 2. 18. whereby we are declared to be righteous before men.

Life eternal. Bu. Note.

The Scripture describeth this eternall life by divers excellent names, to shew the worthiness and excellency thereof. It is called a *Kingdome, Luk.* 12. 32. but yet such a kingdome as *cannot be shaken*, not like the kingdomes of this world, *Heb.* 12. 28. for it is *an heavenly kingdome, Matt.* 8. 11. It's called *Paradise, Luk.* 23. 43. for it is more pleasant then the garden of *Eden*. And *Abraham's bosome, Luk.* 16. 22. for it is a place of rest and comfort. It is called the *house of the Father, wherein there be many Mansions, John* 14. 2. *The joy of the Lord*, whereinto every faithfull servant must enter, *Matth.* 25. 21. And all to expresse and declare unto us the beauty, excellency and glory of that life which is eternall. And yet as glorious and excellent as it is, such is the love and favour of God unto us, that he hath appointed it to be our *inheritance*, as here the Lawyer termeth it. *Inheritance* is a kind of tenure, whereby a man in his own right holdeth or possesseth any thing as his own; as when a lawfull heir doth inherit his father's lands: even so the Kingdome of God belongeth unto us, as our lawfull inheritance, because we are the sons of God.

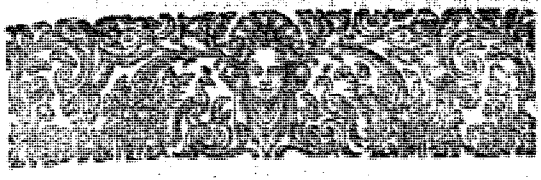
It is a great prerogative to be *the son of God, John* 1. 12. But to be

heirs, and *heirs with Christ*, *Rom.* 8. 17. of that heavenly inheritance, is a wonderfull priviledge. How are we bound unto Almighty God, that whereas he might have made us stones, or trees, or beasts, or such insensible and unreasonable creatures, it pleased his Divine Majesty to make us men, the undoubted heirs of eternal happiness? Behold (dear brother) and consider, that Heaven is thine inheritance, eternall glory is thy patrimony: thou art born to a Kingdome, thou hast a title to it, and when thou dost depart this life thou shalt be sure to find it; if before thou depart this life thou do not lose thy right and title by thy sinfull life.

Let every one therefore, as he tendereth the salvation of his own soul, forsake his wicked waies, and now begin to walk in the waies of the Lord. If heretofore thou hast prophaned the Lord's Sabbath, remember that henceforth thou sanctifie it: if thou hast been a blasphemer of the name of God, see that henceforth thou use it with all reverence: if thou hast been malicious, from henceforth be charitable: if thou hast been contentious, now learn to be peaceable: if thou hast been incontinent, now begin to be chast: if thou hast been a drunkard, from henceforth be sober: and, in a word, if thou hast been inclined to any sin, be sorry for it, and forsake it; if thou hast neglected any good work, now begin to doe it: that in so doing thou maiest inherit that eternal life which is promised and prepared *for them that know the will of God and do it*, *Luke* 8. 21.

The Lord in mercy grant that ye be not forgetfull hearers, but doers of the word.

THE



THE *LAW-GIVER'S* ANSWER TO THE *LAWYER'S* QUESTION.

Luke 10. 26.

And he said unto him, What is written in the Law? how readest thou? &c.

NOW you have heard the question propounded, you shall hear the question answered: *And he said unto him, What is written in the Law? how readest thou?* As if he should have said, I marvell that thou, being a Doctour of the Law, which should be able to instruct others in matters of Religion, art ignorant of that which it behoveth every man to know, *by what means he may inherit eternall life*. Wherein hast thou bestowed thy study? wherein hast thou imployed thy wit? and how hast thou spent thy time? Thou seemest to be a Lawyer: tell me, what doth the Law require of thee? Thou

Thou seemest to have read the Scriptures: let me see how thou hast profited by thy reading. Thus doth our Saviour send this Lawyer to the Law to learn his duty, and setteth him to school, that thought himself too good to learn. He came to tempt *Christ* by asking the question; but now himself must make the answer, unless he will bewray his own ignorance. If he be a Lawyer, let him look what the Law saith concerning this question; because the Law is able to resolve every doubt, 2 *Tim.* 3. 16, 17. Therefore the Prophet *Esay* sendeth us *to the law and to the testimony*, *Esay* 8. 20. And our Saviour *Christ* biddeth us *search the Scripture*, *Joh.* 5. 39. and telleth us that the ignorance of them is the cause of all errour, *Matt.* 22. 29. If then thou wouldest know the will of God, study the Scriptures; there he hath revealed his will unto thee. If thou desire to please the Lord, look in his word, there he hath shewed thee what his pleasure is. Finally, if thou wouldst have thy works to prosper, consider what is written in the Law, ask counsell at the mouth of the Lord, examine all thine actions by the touchstone of the word, and be sure to doe nothing for the which thou hast not the word for thy warrant. If harlots entice thee to lewdness, as *Potiphar*'s wife enticed *Joseph*, *Gen.* 39. flie from them as *Joseph* did from her, and remember what the Law saith, *Thou shalt not commit adultery*. *If sinners*, such as have no fear of God before their eyes, *entice thee, saying, Come with us, we will lay wait for bloud, and watch to slay the simple man; consent thou not*, *Prov.* 1. 10, 11. but consider what is written in the Law, *Thou shalt doe no murther*. If they say, *Cast in thy lot among us, we will have all one purse; we shall get great riches, and fill our houses with spoil*; *Prov.* 1. 13, 14. walk not thou in the way with them, refrain thy foot from their path, and look what the Law requires of thee, *Thou shalt not steal*. If Papists would perswade thee to change thy religion, because thy fathers were of another religion; look in the Scriptures, examine thy religion by the word of God: and then, as *Elias* said unto the people, *If the Lord be God, then follow him; but if Baal be he, then go after him*, 1 *King.* 18. 21. so answer thou them, If this religion be agreeable to the word, as in truth it is, then will I be of this religion, though my fore-fathers have been of your religion. And to conclude, if thy father that begat thee, thy mother that bare thee, *thy wife that lieth in thy bosome, thy friend that is as thy own self, or thy child* which is the fruit of thy body, (*Deut.* 13. 6.) shall require thee to doe any thing which the Lord hath forbidden in his Law, or shall forbid thee to doe any thing which the Lord hath commanded in his word; then thou mayest answer them as *Job* answered his wife, *Thou speakest like a foolish woman*, *Job* 2. 10. or as *Christ* answered his mother, *Woman, what have I to doe with thee?* *John* 2. 4. or as he answered his friend *Peter*, *Go after me, Satan, for thou savourest not the things that be of God*, &c. *Matt.* 16. 23. Yea, if it come to this, that thy Prince,

Prince, which hath power over thy life, command one thing, and the Lord command thee contrary, thou must answer as *Peter* and *John* answered the Rulers, *Acts* 4. 19. *Whether is it right in the sight of God, to obey you rather then God, judge you.* Yea, thou must be content with *Sidrach*, *Mesach* and *Abednego*, *Daniel* 3. to undergo any punishment, even unto the death, rather then thou wouldest dishonour him, or disobey his word, *that hath power to cast both body and soul into hell together*, *Matt.* 10. 28.

It followeth vers. 27. *And he answered and said, Thou shalt love thy Lord God with all thy heart, and with all thy soul, and with all thy strength, and with all thy thought; and thy neighbour as thy self.* Before the Lawyer moved the question: now it is the Lawyer's turn to answer; and in his answer he sheweth himself a learned Lawyer: for whereas the Law of God consisteth of ten Precepts, he reduceth the same unto two. The one taken (as it seemeth) out of *Deut.* 6. 5. containing our duty towards God: the other taken out of *Levit.* 19. 13, &c. containing our duty to our neighbour. Here is the abridgement of *Moses*'s Law, which as it was delivered in two Tables, so it is reduced to two duties; and both these require but one thing, and that is *love*, *Deut.* 10. 12. So doth our Saviour *Christ* divide the Law, *Matt.* 22. where being asked *which is the great commandment*, he answered as here this Lawyer doth, *Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind: This is the first Commandment. And the second is like unto this; Thou shalt love thy neighbour as thy self.* Here is nothing but *love*, (my brethren) and yet here is *the fulfilling of the Law*, *Rom.* 13. 8. For all the benefits that God had bestowed upon the *Israelites* his people, he requireth nothing but Love: and for all favours which he hath done unto us, he asketh no more but Love again. *Matt.* 22. 36, &c.

If we were not too unkind, God needs not to crave our love, having so well deserved our love, in *loving us before we loved him*, 1 *Joh.* 4. 10, 19. But now he is fain to become a suitour for our love, which he hath dearly bought: for he sheweth his love to us before he craves our love to him. By his almighty power he created us of nothing, and made us the most excellent of all his creatures. If that be little worth, because it cost him little, for *he spake the word, and we were made*, *Psal.* 33. 9. yet this is such a love as cannot be expressed, that when we were fallen from that excellent estate wherein we were created, and became heirs of hell and condemnation, *so did he love* this sinfull world, *that he gave his onely-begotten Son* to die for the sins thereof. That he might bring us to heaven, he came down from heaven: that he might deliver us from hell, he came down to hell for us. *Not gold nor silver*, but *his dearest bloud* was the price of our redemption, 1 *Pet.* 1. 18, 19. What can a man doe more then to give his life for his friend? *Rom.* 5. 7. And what can God doe more then to die for sinfull men? And for all this what doth this

this loving Lord require of thee, but that *thou love the Lord thy God?* Blessed be such a Lord, that requireth nothing of his servants but *love*. If any Prince were so gracious unto his subjects, that he would require no other subsidies, nor tribute, nor customs of them, but Love; how were the subjects bound to love and honour such a Prince? And such an one is our most gracious Lord and King, who, for all the blessings and benefits that we enjoy under his most happy government, craveth no more but love at our hands for recompence. Once he required burnt-offerings; that was a dear kind of service: but now he asketh Love; a kind of service which every man may well afford. He asketh not learning, nor strength, nor riches, nor nobility, but he asketh Love; a thing that the simplest, the weakest, the poorest, the basest may perform, as well as he that is most learned, most strong, most rich, or most nobly born. If God had required this of thee, that thou shouldst be able to dissolve doubts, like *Daniel*, and to dispute subtil questions; what should then become of thee that art unlearned? If the Lord should accept of none but such as were strong and valiant; what should then become of women, old men and children, which are weak and feeble? If God should regard none but the rich and wealthy; what should then become of the poor and needy? To conclude, if God should make choice of none but such as were of noble parentage; what should we doe that are the common people? But now he requireth such a thing of us, as the poorest and simplest may perform as well as the wealthiest or wisest man in all the world: for if we cannot love, we can doe nothing; especially if we cannot love God that hath so loved us: we go not so far as the wicked do, for *sinners also love their lovers*, *Luke* 6. 32. And therefore blessed be God, that for the performance of so small a work, hath proposed such a great reward; and for the obtaining of such a happie state, hath imposed such an easie task. *The eye hath not seen, the ear hath not heard, neither can the heart conceive, what God hath prepared for them that love him*, *Esa.* 64. 4. and 1 *Cor.* 2. 9. And for all these unspeakable joys which God hath prepared, he requires no more of us but Love. How is God enamoured of our love? and how unkind shall we be to withhold it from him? He hath an innumerable company of Angels, which are inflamed with his love; and not content therewith, he sues to have the Love of men. God hath no need of our love, no more then *Elisha* had need of *Naaman*'s cleansing: but as *Elisha* bad *Naaman wash*, that he might become *clean*, 2 *Kings* 5. 10. so God bids us *love*, that we might be saved. It is for our good altogether that God requires our love in earth, because he means to set his love on us in heaven. If the man of God had willed *Naaman* to doe some great thing, ought he not to have done it? So if God had willed us to doe some great thing, ought we not to have done it? How much more when he saith unto us, *Love*, and you shall live for ever?

Now

Now if you would know whether you have this love of God in you, examine your actions, whether they be done with delight and comfort. *In amore nihil amari*; In love there is no mislike. It is like the waters of *Jordan* wherein *Naaman* washed: for as his flesh, which before was leprous, became fair and tender after his washing; so all our actions, and labours, and afflictions, which before were tedious and irksome, become joyous, and pleasant, and comfortable, after we are once bathed in the love of God. It is like the salt that *Elisha* cast into the noisome waters, to make them wholesome, 2 *Kings* 2. 21. or like the meal that *Elisha* put into the bitter pottage to make them sweet, as in 2 *Kings* 4. 41. So the love of God being shed in our hearts by the holy Ghost, doth make all anguish, and sickness, and poverty, and labours, and watchings, and losses, and injuries, and famishment, and banishment, and persecutions, and imprisonment, yea and death it self, to be welcome unto us. Such was the love of that chosen vessel, who, for the love that he bare unto God, waded through all these afflictions, 2 *Cor.* 11. 23, &c. and 12. 10. and could not for all these, and many more, *be separated from the love of God*, as he protesteth, *Rom.* 8. 38, 39.

Wherefore (beloved) seeing God, that hath done so much for us, requires no more but love of us, which every one may easily afford; let him be our love, our joy, and whole delight, and then our life will seem delightfull. As *Jacob served seven years for Rachel*, *Genes.* 29. 20. *and they seemed to him but a few days, for the love that he bare unto her*: so when we have once set our love upon God, our pain will be pleasure, our sorrow will be joy, our mourning will be mirth, our service will be freedome, and all our crosses will be counted so many comforts, for his sake whom we love a great deal more then *Jacob* loved *Rachel*, because his love to us is like *Jonathan's love to David, passing the love of women*, 2 *Sam.* 1. 26.

How we must love God.

Thus we have heard what it is that the Lord requires of us, namely *Love*. Now let us see what manner of love he requireth. *Thou shalt love the Lord thy God with all thine heart, with all thy soul, with all thy strength, and with all thy thought.* Here the Lord setteth down the measure of that love which he requireth of us: that, first, it must be true and unfeigned, as proceeding from the heart and mind; secondly, that it must be found and perfect, *with all the heart, with all the mind*, &c.

Love truly.

The Lord, which is *a spirit and truth*, *Joh.* 4. 24. will be *served in spirit and in truth*. He cannot away with Hypocrites, *which draw near unto him with their lips, but their hearts are far from him*, *Matt.* 15. 8. He cannot abide dissemblers, *which flatter with their lips, and dissemble with their double heart*, *Psal.* 12. 2. and therefore though he required *all the heart*, yet he requires not *a double heart*; to signify, that a single heart is pleasing unto him, and that he detesteth a double heart. As there is a

glosing

glosing tongue, a wanton eye, an idle ear, a wicked hand, and a wandring foot: so there is a false and dissembling heart, which marrs all the rest. As is *the eye*, such is *the light: if the eye be single, the body is full of light; if the eye be wicked, the body is full of darkness*, *Matt.* 6. 22, 23. So as is the heart, such are the actions of the body which proceed from the heart. *A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure of the heart bringeth forth evil things*, *Matt.* 12. 35. Therefore as *Christ* saith, *Make clean within, and all will be clean*, *Luke* 11. 40. so I say to you, Look that your heart be sincere and single, and then your tongue, your eye, your ear, your hand, your foot, that is, all your actions, will be holy to the Lord.

The heart of man is the store-house wherein his treasure lies: and therefore God, seeking to have the treasure, requires the heart: *For where the treasure is, there will the heart be also*, *Matt.* 6. 21. But he will have it freely, not by constraint: and therefore he requires the heart, because whatsoever is done with the heart, is done willingly; and that which is done against the heart, is done (as it were) against the hair. Therefore in requiring the heart, God sheweth that he delighteth in voluntary service. Among all the offerings that the Lord in his Law required of his people, he liketh none so well as the free-will-offerings of their hand. Princes require help of their subjects, because they stand in need of help, not regarding whether they doe it willingly, or against their wills: but God requireth the heart, because he needeth not our help. As *God gives to all men indifferently, and casteth no man in the teeth*, *Jam.* 1. 5. so he would have us to give that which we give unto him willingly, without grudging. If we give him love, we must give it lovingly: if we give him our heart, we must doe it heartily: if we give him our alms, we must doe it chearfully. For as *he loveth a chearfull giver*, 2 *Cor.* 9. 7. so he loves a chearfull lover: but he that loves not with the heart, loves not chearfully; for *out of the abundance of the heart the mouth speaketh*, *Matt.* 12. 34. The head deviseth, the eye seeth, the ear heareth, the hand worketh, the foot walketh. If the *heart* be *inditing of a good matter*, the *tongue* will be *as the pen of a ready writer*, *Psal.* 45. 1. But if the heart be unwilling, every thing will be irksome: like the gift of *Ananias*, that was loath to part from the price of his Land, because *Satan had filled his heart with covetousnesse*, *Acts* 5. 3. Such are the gifts of many now-adays, which either give not so much as their abilities might afford; or if they do, then presently they begin to repent that they gave so much: and as *Judas* murmured *that the oil was not sold, and given to the poor*, *John* 12. 5. so they grieve that their alms was not spared, and put to some other use. Thus though they give sometimes, as *Ananias* did, for fashion sake, because they see others give; yet is their gift nothing worth, because it comes not with a willing mind. God more regarded the Shepherd's sacrifice of

of the first fruits of his sheep, *Genes.* 4. 4. then the husbandman's oblation of the first fruits of his ground; because *Abel* offered sincerely with all his heart, and *Cain* offered like an hypocrite, for an outward shew. The widow's mite, *Luke* 21. 3. was more esteemed then the rich mens much: because she offered of her penury, with a willing mind; they of their superfluity, for ostentation. A cup of cold water or a morsel of bread that is given with chearfulnesse, is better then a fat Oxe with hatred and ill will. *When we give to the poor, we lend unto the Lord*: and the Lord, to whom we lend, measures the gift by the mind of the giver, and not by the worth of the gift. *A small thing* (saith *David*, *Psal.* 37. 16.) *that the righteous hath is better then riches of the ungodly*: so a small thing that the righteous give is better then great riches of the ungodly. Because they give for the love of God, with all their heart: but the ungodly give for other respects; either for the love of the man to whom they give; or (like the Pharisees, *Matt.* 6. 2.) for the praise of men before whom they give.

Some will not give at all: wherein they declare that they have no love at all. When a poor man comes to their door, or to their pew, then (as *Nabal* answered *David*, when he desired relief for himself and his company, 1 *Sam.* 25. 10. *Who is David? or who is the Son of Jesse? There be many servants now-adaies that break every man away from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they are?* so) they answer the poor man; Who art thou, and whence comest thou? There are too many such as you are in every place. We have poor enough of our own to help: I must bestow mine alms on them, and have not for you. Thus do they excuse their niggardize and unmercifulness, by the poor that dwell among them; upon whom God knows they bestow no more then that which law compels them to bestow, and that for the most part against their will. Where is the love of God, my brethren? *If you say you love God, and shew not your love to your brethren, you lie: for if you love not your brother, whom you see, you cannot love God, whom you have not seen*, 1 *John* 4. 20.

As we must love God with the heart, that is, sincerely; so we must love him with *all the heart*, that is, with a perfect love. God is like a jealous husband, loth to have a partner in his love, *Exod.* 20. 5. He will not have half the heart, nor a piece of the heart, but *all* the heart. When the heart is divided, it dieth: therefore God will not have the heart divided, lest it die; because he desireth a living, and not a dying, heart. He is not like the unkind mother, that would have the child divided, 1 *Kings* 3. 26. but like the natural mother, who, rather then it should be divided, would forgoe the childe. So God will have all or none: if he may not have *all the heart, and all the soul, and all the strength, and all the thought*, he will have none at all. The devil, or the world,

or the flesh, will play small game, as we use to say, before they will sit out. If they cannot get full possession of our hearts, then they are content to have some part of our love, as it were a little room in our hearts; a wicked thought, or else a consent to sin. Like *Pharaoh* the King of *Ægypt*, who, when he could not keep the *Israelites* still in bondage, would keep their wives and children back: and when this would not be granted, then he was content to let them go and doe sacrifice; but their sheep and their cattel must stay behind: and when this might not be obtained, then he desired them onely to blesse him before they went, *Exod.* 12. 32. But God is of another mind: he that made all the hearts of men, and trieth them, and knoweth them, and reneweth and mollifieth them, and lighteneth them, and ruleth them, and turneth them which way it pleaseth him, will have all the heart, because he hath best right to all. Therefore as *Moses* answered *Pharaoh*, *There shall not a hoof be left behind us*; so, whensoever the world, the devil or the flesh are suiters unto us for any part of our heart, (as commonly they are, when we have any sacrifice or service to perform unto the Lord our God) then we must answer them as *Moses* answered *Pharaoh*, thou shalt have neither hand nor hoof in this action, *Exod.* 10. 26. or, as *Peter* answered *Simon Magus*, when he offered mony for the holy Ghost, *Thou hast neither part nor fellowship in this business*, *Acts* 8. 20, 21. I must not yield one jot to your suggestions; for I must *love the Lord my God with all my heart, with all my soul*, &c. That God may be our God, he will have the greatest love; because whatsoever we love best, we make our God. We love our parents, or our wives, or our children, or our friends, or our neighbours, as well as we love our selves, with a true and unfeigned love: but we must love God better then our parents, or our wives, or our children, or our friends, or our neighbours, or our selves, *with all our hearts, and with all our soul*; that is, with a sound and perfect love. As we love a ring or a jewell for his sake that gave it: so we must love all things of this life for his sake that gave them, and him for his own sake above all the rest. This perfect love we can bestow but once, and but one can have it, and who so hath it, must be our God. If we set our heart upon riches, we make riches our God: therefore *David* saith, *Psal.* 62. 10. *If riches increase, set not your heart upon them.* If our whole delight be in eating and drinking, then we make a God of our belly: and the Apostle tells us, *Philip.* 3. 19. that *our end is damnation.* If we be given to wantonnesse and fleshly pleasure, then *Venus* is our Goddesse: and *Solomon* tells us, *Prov.* 6. 26. that our end will be beggery. But if we have set our love on God, *the eye hath not seen, the ear hath not heard, neither hath it entred into the heart of man, what God hath prepared for them that love him*, 1 *Cor.* 2. 9. Now if you would know how you must love God with all your heart, thus you must doe it. When the devil, or the world, or the flesh, shall set any thing before

before thee to love, wherewith thou shalt offend thy God, thou must be content to lose and forgo the same, be it never so precious, be it never so lovely. He loveth God above all, which cannot for the love of any thing that is created be brought to sin against his Creatour. So *Joseph* loved God above all, who, though he might have had the love of his Lady and Mistresse without suspicion of man, yet he would not consent, and so lose the love of God: *Gen.* 39. Such was *David*'s love to God, 1 *Sam.* 24. who, when he had gotten *Saul* (his greatest enemy, that sought his life) into a Cave, where he might at once have been revenged on him for all his injuries, was content onely to cut off the lap of his garment, and so let him go unhurt, rather then he would sin against the Lord, in *laying his hands upon the Lord's anointed.* Such also was the love of chast *Susanna*, who, when she might have gained the love and favour of the Elders without any note of infamy, chose rather to undergo the danger of her life, then to sin in the sight of the Lord. Therefore thou mayest love the things of this life, thy parents, thy wife, thy children, and the rest; the Lord gives thee good leave to love them, so long as thou mayest love them without offence to God. But if once they be unto thee an occasion to sin, thou must leave to love them, and rather chuse to sustain any losse, though it be to the *cutting off of thy hand*, or *thy foot*, or to the *plucking out of thine eye*, *Matt.* 5. 29. or to the hazzard of thy life, then thou wouldest offend so Divine a Majesty.

Now thou seest (if thou art not wilfully blind) how far thou art from this perfect love which God requireth of thee. Thou hast not always preferred God before all thy worldly profit; thou hast not alwaies preferred God before all thy fleshly pleasure: when thou hast gotten opportunity to be revenged of thine enemy, thou hast not spared him; when thou hast gotten opportunity to commit wickednesse, thy love to God hath not restrained thee: where God required *all thy heart*, thou hast given him no part of thy heart. Sometime all thy *heart runneth after thy covetousnesse*, *Ezech.* 33. 31. sometime thy soul is wholly set upon delight and ease; sometime thy minde is all upon thy corn, *Luke* 12. 16, &c. or thy cattell, or thy pasture; and sometime thy thoughts are all upon thy merchandize: seldome thou thinkest upon God; but when thou comest into the Church of God, then thy mind is so distracted with divers thoughts, and cares, and affairs of this life, that thou canst not think upon God one hour together. Therefore what remaineth in this case for thee to doe, but confesse thine own imperfection, and flie to *Christ* to supply thy wants, and earnestly to desire the Lord to change thy heart, to take from thee thy old heart, thy vain, thy wandring heart, which hath loved other things more then God; and, in stead thereof, to *give thee a new heart*, *and create a right spirit within thee*, *Psal.* 51. 10. wherewith thou maist love God above all things in this life, that so in the life to come thou maist find

the reward of thy love, such joys and comforts as cannot be expressed.

Thus we have heard what duty we owe unto God himself: now we shall hear what duty we owe unto our neighbour. That which we owe unto them both is *love*; but yet the love which we owe unto them is not alike. For albeit the second Commandment be like unto the first, *Matt.* 22. 39. for the necessity thereof, and in respect of the subject or quality which is required, namely, *love*; yet in respect of the object, which is God, and the measure of our love, which must be perfect, there is great odds between them. In that they both require but love, they are both alike: but in that the first requires love to God, the second love to men; the first requireth a greater love then the second; there is the difference. But here a doubt arises: seeing God requires the love of all the heart, soul, &c. what love remaineth for our neighbour? If God must have all our love, what love is left for any other? Whereunto I answer, that the love of our neighbour doth not derogate nor detract from the love of God. As the light of a candle doth not dazle, but rather commend, the light of the Sun: so our love to our neighbour doth not diminish, but rather accomplish, our love to God. He that loves the fruit, will love the tree whereon it grows; and he that loveth the stream, will love the fountain from whence it floweth: even so he that loveth man, which is a creature, will much more love God, that hath created him. But let us examine the words: *Thou shalt love thy neighbour as thy self.* Here are four things to be observed. First, what is required, namely, *love*. Secondly, who must love, *thou*; that is, every man. Thirdly, whom we must love, namely, our *neighbour*. And, lastly, how and in what manner we must love him, *as we love our selves*. Concerning the first, as in the former precept, so in this also, the Lord requireth *love*: wherein he dealeth as a kind father with his children, who is desirous to have them so to resemble him, as by their conditions every man may know whose they are. Therefore our loving Father, desirous to have us like himself, requireth us to be kind and loving one to another, as he is kind to the unkind, to the evill, to the just and to the unjust, *Matt.* 5. 45. He will have us perfect, as he is perfect; he will have us holy, as he is holy; he will have us mercifull, as he is mercifull; he will have us loving, as he is Love it self. Again, it is the nature of a loving father, by all means to procure the welfare of his children: so our heavenly Father, desirous of our continuall happinesse, commandeth us *love*, that so we may lead our lives with delight and pleasure. If he had hated us, he would have commanded us to live in hatred and envy and malice with our neighbours: for among all the miseries that are under the Sun, there is not a more miserable and irksome life then the life of the envious. *Solomon* calls it *a rotting of the bones*, *Proverb.* 14. 30. and as it were a consumption of the body; because the envious man

man always repineth, and pineth away at other mens prosperity. As *all things work to the best to them that love God*, *Rom.* 8. 28. to all things work to the worst to them that are envious. Therefore one wisheth that the envious man had eyes in every City, that he might be vexed with all mens prosperity. As *Christ* said, *John* 13. 35. *By this shall all men know that ye are my disciples, if ye have love one towards another*: so the Devil saith, By this shall all men know that ye are my disciples, if you have envy and hatred and malice one towards another. Therefore, leaving that hatefull and loathsom kind of life to the reprobate and damned, (who are always malecontent, like *Cain*, *Gen.* 4. 5. and their countenance cast down; they cannot look on their brother with a chearfull countenance, nor afford him a merry word;) God hath prescribed love to those that are his, to shew how desirous he is of their welfare and happinesse. But here some churl may say unto me, If this be all, I shall doe well enough: if God require no more but love, I should be well content to love, so that I be not bound to give. Alas! this is a silly shift; for it is the nature of godly love, to relieve and help him that is beloved: therefore whom thou lovest, if thou love him truly, thou canst not see him lack, if it be in thy power to supply his want. If thou lovest thy horse, thou wilt give him provender: if thou lovest thy dog, thou wilt give him thy crums: and if thou love thy brother, thou wilt give him food. Therefore, though nothing be expressed which thou shouldst give unto thy brother; yet in that thou must love him, thou art bound to give him, not onely thy goods, but even thy life, if need require, to doe him good. *This is my commandment*, saith our Saviour *Christ*, *John* 15. 12. *that ye love one another as I have loved you*. But he so loved us, that he gave his life for us, *Rom.* 5. 8. therefore *we also ought to give our lives for our brethren*, 1 *Joh.* 3. 16. For as much then as thy *life*, which, as *Christ* speaketh, *is more worth then food or raiment*, *Matt.* 6. 25. should not be spared for thy brother's good; from henceforth grudge not to give thy goods to thy needy neighbours, defraud not him of food and raiment to whom thou owest even thy life it self.

But let us come to the second thing, which sheweth who is bound to love; *Thou shalt love*. Under this word *Thou* God comprehends every particular man and woman; as if he should say, Thou thy self, and not any other: for, *Thou shalt love thy neighbour*. The poor man is not exempted from this precept, because he may love as well as the rich. If he say, I have no wealth, and therefore I cannot shew my love to my neighbour: Though he have no wealth, yet he hath a heart, he hath a mind, he has an affection; let him have a loving heart, a loving mind, and a loving affection: if he cannot doe well, let him wish well unto his neighbour; if he cannot gratifie him with any thing that he hath, let him not envy at any thing that the rich man hath. For as the

rich man shews that he loves his neighbour if he relieves his necessity; so the poor man sheweth that he loves his neighbour if he grieves not at his prosperity. This therefore, as a generall precept, bindeth the poor as well as the rich; it is a common yoak laid upon the neck, and a common burthen laid upon the back of every Christian: but yet it is *an ease yoak*, and *a light burthen*, *Matt.* 11. 30. because it is *love*, which maketh all things to seem delightsome. As there are some that would be content to love, if they might not give; so there are some would be content to give, if they were sure they should not want: therefore when it comes to giving, they post it over to their heirs, or to their executors, or to their successours, when they are dead; they are never liberal untill they die, and then they are liberall of that which is none of theirs. They think to be excused by the liberality of their heirs; but they are bound to be liberall for themselves: therefore they must not lay the burthen upon them, because *every man must bear his own burthen*, *Galat.* 6. 5. If they say, I know not what need I may have before I die: let them remember, that *what they give unto the poor they lend unto the Lord*, and he is a sure pay-master, he gives great usury. And as *David* said, *I never saw the righteous forsaken, nor his seed beg their bread*; so they must needs confesse, if they will confesse the truth, that they never saw the godly man that was liberall to the poor, by that means to come to misery. By other means many men fall into extream poverty; *Ales*, *Vina*, *Venus*, Dice, Wine and Women, have brought many to beggery: but by beneficence and liberality to the poor I never heard that any came to penury. Such a foison hath your alms, that by the blessing of God which makes men rich, it increases like the widow's meal and oil which she bestowed upon the Prophet, 1 *King.* 17. Therefore let no man distrust.

Now we are come to the third thing, which sheweth whom we are bound to love; *Thou shalt love thy neighbour*. He saith not, Thou shalt love the rich man, or thy kinsman, or thy friend, or thy companion; but, *thy neighbour*: under which word is comprehended every man that is any way capable of thy love: yea, even thy enemy is concluded in this precept, *Matt.* 5. 44. *Rom.* 12. 20. As the Jews thought none to be their neighbours but their own nation: so some think none to be their neighbours but their equals. The rich man despises the poor man, and he again envieth the rich man: and every man, as the Proverb is, delighteth in those that are like himself. But here this law requireth, that whosoever is our neighbour by any means, he is to be loved.

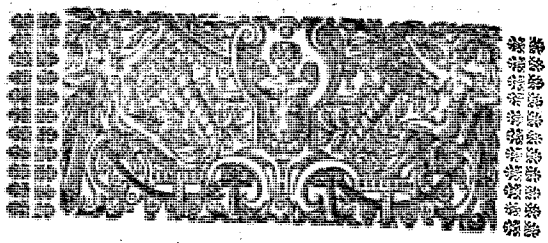
As our Saviour *Christ* had two kind of kinsfolk, *Matt.* 12. 46, 49. one by the flesh, and another by the spirit: so we have two kinds of neighbours, one by nature, another by grace. And as *Christ* preferred his spirituall kindred before his carnall kindred: so we must prefer our spiritual neighbours before our carnall neighbours. Therefore although by

by this law we are bound to love all men indifferently; yet because there are degrees of neighbours, therefore there must be degrees of love. We must love our parents and our kinsfolk more then strangers, because they are bound unto us by a streighter bond of nature; according to that of the Apostle, 1 *Tim.* 5. 8. *He that hath not a care of his own, specially of them of his household, is worse then an Infidel.* So we must love the faithful more then the unfaithfull, because they are bound unto us by a streighter bond of faith and religion; as the same Apostle willeth us, *Gal.* 6. 10. *While ye have time, doe good unto all, especially to them of the houshold of faith*: signifying, that though we are bound to love all men with a general love, because they are all of the off-spring of *Adam*; yet must we love some with a more speciall love, because they are the children of God.

Now follows the measure of that love which we owe unto our neighbour, expressed in the last words, *As thy self*. Here is the rule whereby our love must be squared, and a most exquisite example of singular love found in our selves for us to imitate. He saith not, *as he loveth thee*; or, *as he is beloved of others*; but, *as thy self*.

Who knows not how well he loves himself? and therefore who can excuse himself, and say, I know not how well. I should love my neighbour? But how do we love our selves? Feignedly, or coldly, or for an hour? I trow not, but truly, and zealously, and every hour. So we must love our neighbour with a true, zealous, and a constant love. We must not passe by, as the Priest and the Levite; but pour our oyl into their wounds, with the *Samaritan*, to help, to relieve them and comfort them. We must love our neighbour, though he be envious: as *David* loved *Saul*, requiting good for evil; and as *Joseph* loved *Potiphar*, not intised to sin against him. *Love is the fulfilling of the Law.* It beginneth young, with *Moses*, to resist the oppressour; and endeth not in old age, but desires to perish for the beloved's preservation: it calleth infants in the street, with Wisedome, to learn; comforts the imprisoned, with *Abacuck*; buryeth the dead, with *Tobie*; visiteth the sick and possessed, with our Saviour; *covereth the multitude of offences*; and shall find this last comfort, *Come, ye blessed*. To which joy he bring us that with his *Love* from everlasting death hath bought us.

THE



THE CENSURE OF CHRIST UPON THE LAWYER'S ANSWER.

Luk. 10. 28.

And he said unto him, Thou hast answered right: this doe, and thou shalt live.

NOW we are come to the answer of *Christ* unto the Lawyer's question. The question was, *What must be done to inherit eternal life?* The answer is, Doe that which thou hast said, that is, *Love God above all, and thy neighbour as thy self*; and thou shalt live, thou shalt inherit eternall life. Where first it is to be observed, that though this Lawyer came with a mind to tempt *Christ*, yet because he had truly alleaged what was written in the Law, *Deut.* 6. 5. *Levit.* 19. our Saviour *Christ* approveth his answer, and commendeth him for it: whereby we are taught, to like and allow of those good things that we see in any, though they be our enemies.

Many there are that, if their enemy be endued with many excellent vertues, yet they will not acknowledge it, nor give him his due commendation; but rather seek by all means to disable him, and disgrace him, and dispraise him behind his back. If he be temperate and sober, then they say, as it was said of *John Baptist*, *He hath a devill*: if he be sociable and familiar, then they say, as it was said of *Christ*, *He is a glutton and a wine-bibber*, *Luke* 7. 34. if he be learned, they say as *Festus* said of *Paul*, *Acts* 26. 24. *He is mad*: if he be a good housekeeper, they call him a Papist: if he be religious, they call him a Precisian: yea, if he be a Prophet, yet, if he tell the truth, they account him their enemy, *Gal.* 4. 16. as *Ahab* termed *Elias*, 1 *King.* 21. 20. And as the same *Ahab* cared not to hear *Micheas*, because he hated him, 1 *King.* 22. 8. so they despise the doctrine, and mislike the Sermon, because they hate the man that preacheth it.

These kind of people are like their father the Devil, who both by his name and nature is *an accuser of the brethren*, *Rev.* 12. 10. He could not give *Job* a good word, though he were *a just man that feared God*, *Job* 1. 1. and no marvell, for he could not speak well of God himself, *Genes.* 3. But *Christ* is of another mind; for though this Lawyer were his tempter, yet doth he allow his answer. So though a man be thine enemy, yet let him have his due: if he be learned, report no less of him: if he be an honest man, defame him not: if he be humble, say not he is proud: if he be liberall, say not he is miserable: if he deal justly, say not he is unconscionable: and if he hath any thing in him that is praise-worthy, (as there is no man but hath some good thing in him) acknowledge it, report it, and commend him for it, though he be thine enemie. But here again we see, that though *Christ* commend this Lawyer for his answer, yet doth he not commend him for any thing else: to teach us, that as we must give every man his due, so we must give no man more then his due. The Lawyer had answered directly to *Christ*'s demand; therefore *Christ* commends his saying: but the Lawyer had not done so well as he had spoken; therefore *Christ* doth not commend his doing. So the words of many are commendable, but their works are most detestable. If you come to their Sermons, you shall hear them speak marvellous well: but if you look into their lives, you shall find them far differing from their profession. They are like our bels, which can call the people together to the service of God, but cannot perform any service to God: so these men can give good counsell to others, but cannot follow it; they can teach the people to know the will and pleasure of God, but they go not about to doe the will of God, that the people might be moved by their example to

doe the ſame. And if you ſeem to miſlike their doings, then, as *Chriſt* ſaid of the Scribes and Phariſees, *Matt.* 23. 2. *they ſit in Moſes chair*, &c. ſo they anſwer for themſelves, Doe as we ſay, and not as we doe. A bad excuſe, fit for ſo bad a cauſe. As if they ſhould ſay, We would have you to be godly, but we will not be godly: we would have you to be ſaved, but we our ſelves will not be ſaved. How can their doctrine doe any good that live not according to their doctrine? or how can the people think that the doctrine is true, when they that preach it live not thereafter? Will not the people reaſon thus, If his doctrine were good, ſurely he would follow it; if his life be good, ſurely he would teach us to live as he doth: therefore whatſoever he ſaith, we will not believe him; but as he doeth, ſo will we doe, and we hope to eſcape as well as he.

Thus with the one hand they build up the Church of God, and with the other hand they pull it down; becauſe they doe more hurt by their bad example, then they can doe good with all their preaching. Theſe are the ungodly that the Lord by his Prophet reproveth, *Pſal.* 50. 16. *Why doſt thou preach my laws, and take my words in thy mouth?* So long as *Eſay* was a man of polluted lips, the office of preaching was not committed unto him: but when his lips were cleanſed, *Eſay* 6. 7. then was he fit for that office and function. Even ſo, as long as we delight in ſin as much as any, we are not meet to reprove the ſins of others: but when we behave our ſelves as it becometh the Miniſters of the Goſpell, then have we commiſſion to preach the Goſpell, and to reprove the ſins of the people.

Teach well, and live well.

Therefore to a good Church-man (as you uſe to call us) two things are neceſſary: the firſt is, to teach well; the ſecond is, to live well. For as we are reſembled to *Salt*, becauſe we muſt ſeaſon the people with ſound and wholeſome doctrine: ſo are we reſembled to the *Sun*, becauſe we muſt ſhine as lights in the world by our holy life. As *John Baptiſt* was *the voice of a Crier*, ſo he was *a burning lamp*: as the Apoſtles were willed to teach and baptize, ſo *their lights* were commanded *to ſhine, that men, ſeeing their good works, might glorifie God.*

Matth. 5. 13.

Matt. 5. 16.

Thirdly, we here may ſee that truth is truth, and to be commended from whomſoever it cometh. For though this Lawyer came to tempt *Chriſt*; yet, becauſe he told the truth, *Chriſt* admitteth his anſwer, and commendeth him for it. Whereby we have to learn, to imbrace and receive the truth by whomſoever it is brought. For as a jewel is to be eſteemed, though it be found on a ſtinking dunghill; ſo the truth is to be regarded, though it be found in a wicked man.

And laſt of all, we here may ſee that to be verified which was ſpoken of *Chriſt*, *Eſay* 42. 3. *Matt.* 12. 20. *A bruiſed reed ſhall he not break*, &c. that is, he ſhall not diſcourage any in the way of godlineſs. Though this Lawyer were *Chriſt's* enemie; yet when he anſwered diſcreetly and

and directly out of the word of God, *Chriſt* approveth his anſwer, and exhorteth him to the practice of the ſame: whereby we have to learn, to commend and incourage every man in his well-doing, and by all means to further them in their good beginnings. Praiſe and honour are ſpurs to vertue: therefore if a man have done well, commend him, and he will doe better. But, alas! with us it is far otherwiſe: for if a man have done amiſſe, it ſhall be often caſt in his teeth; but if he have done well, he ſhall never hear of it.

But let us go forward in the anſwer of *Chriſt*. It followeth, *Doe this*. Having approved his ſaying, now he exhorteth him unto doing: for it is not enough to ſay well, or to know much, or to believe aright; but we muſt *doe this*, that is, we muſt *love God and our neighbour*, if we deſire to live. Heaven is not gotten with fair words, nor amourous looks, nor gold, nor ſilver, nor gorgeous array; but with the fruit of a lively faith, or (that I may uſe the words of the Apoſtle, *Gal.* 5. 6.) *by faith working through love.* God will not come to judge us at the laſt day, whether we were learned, or wiſe, or eloquent, or wealthy, or honourable; but whether we have done thoſe deeds of mercy to his needy members. What ſhall it profit a man in the laſt hour of his death to have been eloquent and excellent in all kind of learning, that he hath preached many notable and worthy Sermons, if he have lived a lewd and wicked life, and carried a corrupt conſcience to his grave? In that terrible day, when the books of all mens conſciences ſhall be opened, *Apoc.* 20. 12. and every man's life ſhall be ſtrictly examined, it ſhall go better with us if we have ſerved God with a good conſcience, then if we have been able to diſpute ſubtill queſtions: for at that day it ſhall be ſaid to ſome that have preached in the name of *Chriſt*, *Depart from me, I know you not*, *Matt.* 7. 23.

Now, as we ſhall not be ſaved for our preaching, no more ſhall you be ſaved for your hearing: for God will have you to *doe* as you hear, as well as he will have us to *doe* as we teach. If you look into all the Scriptures, you ſhall find no promiſe made to hearers, nor to ſpeakers, nor to readers; but to believers, or to doers. If ye ask God who ſhall dwell in his holy Mountain, he ſaith, *Pſal.* 15. 2. *The man that walketh uprightly.* If you ask *Chriſt* who ſhall enter into the Kingdome of Heaven, he ſaith, *Matt.* 7. 21. *Not they that cry, Lord, Lord; but they that doe the will of my Father.* If you ask him how you may come to heaven, he ſaith, *Matt.* 19. 17. *Keep the Commandments.* If you ask him who are bleſſed, he ſaith, *Luke* 11. 28. *Bleſſed are they that hear the word of God, and doe it.* If you ask an Angel who is bleſſed, he ſaith, *Rev.* 22. 7. *Bleſſed are they which keep the words of this Book.* If you ask *David*, he ſaith, *Pſal.* 106. 3. *The man is bleſſed which keepeth judgement, and doeth righteouſneſs.* If you ask *Solomon*, he ſaith, *Prov.* 29. 18. *The man is bleſſed which keepeth the law.* If you ask *Eſay*, he ſaith, *Eſay* 56. 2.

He which doeth this is bleſſed. If you ask *James*, he ſaith, *James* 1. 25. *The doer of the Word ſhall be bleſſed in his deed.* And here, *Doe this, and thou ſhalt live.* Here is nothing but *Doing*, to make us bleſſed: for as the works that *Chriſt* did bare witneſs that he was *Chriſt*, *John* 10. 25. ſo the works that we doe muſt bear witneſſe that we are Chriſtians.

But here ſome man may object and ſay, Is any man able to doe this that God requireth? and if he be not, why then doth God command us that which we cannot perform? Herein Almighty God deals with us as a Father dealeth with his children. If a man have a ſon of ſeven years of age, he will furniſh him with bow and arrows, and lead him into the fields; ſet him to ſhoot at a mark that is twelve ſcore off, promiſing to give him ſome goodly thing if he hits the mark: and though the father know the child cannot ſhoot ſo far, yet will he have him aim at a mark beyond his reach, thereby to try the ſtrength and forwardneſs of his child; and though he ſhoot ſhort, yet the father will encourage him. Even ſo Almighty God hath furniſhed us with judgement and reaſon, as it were with certain artillery, whereby we are able to diſtinguiſh between good and evil, and ſent us into the World, as it were into the open fields, and ſet his Law before us as a mark, as *David* ſpeaks, promiſing to give us the Kingdome of heaven if we hit the ſame: and albeit he knoweth that we cannot hit this mark, that is, keep the Law which he hath ſet before us, yet, for the exerciſe of our faith, and for the teſtifying of our duty and obedience towards him, he will alwaies have us be aiming at it; and though we come ſhort of that duty and obedience which he requireth at our hands, yet doth he accept and reward our good endeavour: but if we ſtubbornly refuſe to frame our ſelves after his will, then may he juſtly be angry and diſpleaſed with us. Therefore though thou canſt not perfectly keep the law of God; yet if thou endeavour thy ſelf to the utmoſt of thy power to obſerve the ſame, the Lord, that *worketh in us both the will and the work*, will accept the will for the work; and that which is wanting in us, he will ſupply with his own righteouſneſſe.

It followeth, *And thou ſhalt live.* Here is the promiſe, even life eternal. Among all earthly things, we count none ſo dear and precious as our life, inſomuch as we can be content to forgo any thing before our life: our bloud and our lims we loſe ſometime for the ſaving of this temporal life, which is no life indeed, but rather a ſhadow and the image of death. Now if we make ſo much of, and ſuffer ſo many things for, the life of the body, which is ſo ſhort and momentany; how far greater things ſhould we ſuffer for the ſalvation of our ſoul, and for the gaining of that glorious and happy life which ſhall never end? Here *Chriſt* ſpeaketh not of any common life, but of life eternal, which is the inheritance and ſeat of the bleſſed.

For

For ſeeing *Chriſt* muſt anſwer the Lawyer's queſtion, and his queſtion was, how he might inherit eternal life; when the Lawyer had ſaid what was written in the Law, *Chriſt* anſwers, *Hoc fac & vives*: as if he ſhould ſay, *Love God and thy neighbour*, and ſo thou ſhalt inherit eternall life: this is the aſſoiling of thy queſtion. Go to then, dear brethren, and conſider at how ſmall a rate or price of *love* eternall life is to be purchaſed. If we take ſo great pains and undergo ſo many difficulties to purſue this mortal life, what pains ſhould we undertake to enjoy that immortal life? If God ſhould bid us go into a hot fiery furnace, and caſt our ſelves into the burning flames, we ought to doe it, that we might reign with *Chriſt*. But our gracious loving Lord commandeth us no ſuch thing; but commendeth unto us *love*, that we may live. Our God is not as the gods of the Gentiles, which will have the parents ſlay their children, and offer them up in fire for a burnt ſacrifice. No, our God *will not the death of a ſinner, but rather that he convert and live*, *Ezek.* 18. 23. O how gracious is the Lord unto us, who requireth no more of us but *love*, and yet requiteth us with no leſſe then life, and that a glorious and eternall life!

Thus have I at length explained *The Lawyer's Queſtion*, and *the Anſwer of Chriſt unto the Queſtion*: wherein I have ſhewed you one way to come to Heaven, which is, to keep the Law of God: and this way we find moſt hard and difficult. Another way there is by the death of *Chriſt*; and this every man thinks moſt eaſie to finde. But this I aſſure you, that whoſoever doth not endeavour to walk in that old way, that is, to walk in the ways of the Lord, ſhall never come to heaven by the new and living way, *Chriſt Jeſus*: becauſe, as *John* ſaith, 1 *John* 3. 3. *Whoſoever hath this hope in him, purgeth himſelf*; that is, whoſoever hopeth to be ſaved by the death of *Chriſt* hath a care to keep himſelf from ſin, and to walk in the Commandments of the Lord.

THREE PRAYERS:

ONE FOR THE *MORNING*,

ANOTHER FOR THE *EVENING*,

THE THIRD FOR A *SICK MAN*.

Whereunto is annexed a godly Letter to a ſick Friend; and a comfortable Speech of a Preacher upon his Death-bed.

A Morning Prayer.

O Lord, prepare our hearts to Prayer.

ETernall God, giver to them which want, comforter to them which ſuffer, and forgiver to them which repent; we have nothing to render thee but thine own. If we could give thee our bodies and ſouls, they ſhould be ſaved by it, but thou wert never the richer for them. All is our duty, and all of us cannot perform it: therefore thy Son died, and thy Spirit deſcended, and thy Angels guide, and thy Miniſters teach, to help the weakneſſe of men. All things call upon us to call upon thee; and we are proſtrate before thee, before we know how to worſhip thee: even ſince we roſe we have taſted

taſted many of thy bleſſings; and thou haſt begun to ſerve us before we begin to ſerve thee. Why ſhouldeſt thou beſtow thy health, wealth, reſt and liberty upon us more then others? We can give no reaſon for it, but that thou art merciful. And if thou ſhouldeſt draw all back again, we have nothing to ſay, but that thou art juſt. Our ſins are ſo grievous and infinite, that we are fain to ſay with *Judas, I have ſinned*, and there ſtop, becauſe we cannot recon them. All things elſe ſerve thee as they did at firſt: onely men are the ſinners in this world.

Our heart is a root of corruption, our eyes are the eyes of vanity, our ears are the ears of folly, our mouths are the mouths of deceit, our hands are the hands of iniquity, and every part doth diſhonour thee, which would be glorified of thee. The Underſtanding, which was given us to learn vertue, is apt now to apprehend nothing but ſin: the Will, which was given us to affect righteouſneſs, is apt now to love nothing but wickedneſſe. The Memory, which was given us to remember good things, is apt now to keep nothing but evil things. There is no difference between us and the wicked. We have done more againſt thee this week then we have done for thee ſince we were born; and yet we have not reſolved to amend: but this is the courſe of our whole life; firſt we ſin, and then we pray thee to forgive it, and then to our ſins again, as though we came to thee for leave to offend thee.

And that which ſhould get pardon at thy hands for all the reſt (that is, our prayer) is ſo full of toys and fanſies, for want of faith and reverence, that when we have prayed, we had need to pray again, that thou wouldeſt forgive our prayers, becauſe we think leaſt of thee when we pray unto thee. What father but thou could ſuffer this contempt, and be contemned ſtill? Yet when we think upon thy Son, all our fear is turned into joy, becauſe his righteouſneſſe for us is more then our wickedneſſe againſt our ſelves. Settle our faith in thy beloved, and it ſufficeth for all our iniquities, neceſſities and infirmities. Now, Lord, we go forth to fight againſt the world, the fleſh, and the devil; and the weakeſt of our enemies is ſtronger then we. Therefore we come unto thee, for thy holy Spirit to take our part: that is, to change our minds and wills and affections, which we have corrupted; to remove all the hinderances which lett us to ſerve thee; and to direct all our thoughts, ſpeeches and actions to thy glory, as thou haſt directed thy glory unto our ſalvation. Although we be ſinners, O Lord, yet we are thine: and therefore we beſeech thee to ſeparate our ſins from us, which would ſeparate us from thee, that we may be ready to every good, as we are to evil. Teach us to remember our ſins, that thou mayeſt forget them; and let our ſorrow here prevent the ſorrow to come. We were made like thee; let not fleſh and blond turn the image

image of God to the image of Satan: our foes are thy foes; let not thine enemies prevail againſt thee, to take us from thee. But make thy Word unto us like the Star which led unto *Chriſt*; make thy benefits like the pillar which brought to the land of promiſe; make thy croſs like the meſſenger which compelled gueſts to the banquet: that we may walk before like examples, and alway look upon thy Son how he would ſpeak and doe, before we ſpeak or doe any thing.

Keep us in that fear of thy Majeſty, that we may make conſcience of all that we doe, and that we may count no ſin ſmall, but leave our lying, and ſwearing, and ſurfeiting, and coveting, and boaſting, and flaunting, and inordinate gaming, and wanton ſporting, becauſe they draw us to other ſins, and are forbidden as ſtreightly as others. Let not our hearts at any time be ſo dazzled, but that in all temptations we may diſcern between good and evil, between right and wrong, between truth and errour; and that we may judge of all things as they are, and not as they ſeem to be. Let our minds be always ſo occupied, that we may learn ſomething of every thing, and uſe all thoſe creatures as means and helps prepared for us to ſerve thee. Let our affections grow ſo toward one another, that we may love thee as well for the proſperity of others as if it were our own. Let our faith and love and prayer be alway ſo ready to go unto thee for our help, that in ſickneſſe we may find patience, in priſon we may find joy, in poverty we may find contentment, and in all troubles we may find hope. Turn all our joys to the joy of the holy Ghoſt, and all our peace to the peace of conſcience, and all our fears to the fear of ſin; that we may love righteouſneſs with as great good will as ever we loved wickedneſſe, and go before others in thankfulneſs towards thee as far as thou goeſt in mercy towards us before them, taking all that thou ſendeſt as a gift, and leaving our pleaſures before they leave us; that our time to come may be a repentance of the time paſt, thinking alway of the joys of heaven, the pains of hell, our own death, and the death of thy Son for us. Yet, Lord, let us ſpeak once again; like *Abraham*, one thing more we will beg at thy hands: our reſolutions are variable, and we cannot perform our promiſes to thee; therefore ſettle us in a conſtant form of obedience, that we may ſerve thee from this hour with thoſe duties which the world, the devil and the fleſh would have us defer untill the point of death. Lord, we are unworthy to ask any thing for our ſelves: yet thy favour hath preferred us to be petitioners for others. Therefore we beſeech thee to hear us for them, and them for us, and thy Son for all. Bleſſe the univerſall Church with truth, with peace, and thy holy diſcipline. Strengthen all them which ſuffer for thy cauſe, and let them ſee thy ſpirit of comfort coming towards them, as the Angels came to thy Son when he was hungry.

Be merciſull unto all thoſe which lie in anguiſh of conſcience for remorſe

morſe of their ſins: as thou haſt made them examples, ſo teach us to take example by them; that we may look upon thy Goſpel to keep us from deſpair, and upon thy Law to keep us from preſumption. Proſper the armies which fight thy battels, and ſhew a difference between thy ſervants and thy enemies, as thou didſt between the *Iſraelites* and the *Egyptians*; that they which ſerve thee not may come to thy ſervice, ſeeing that no God doth bleſſe beſides thee. Make us thankfull for our peace, whom thou haſt ſet at liberty; while thou haſt laid our dangers upon others, which mighteſt have laid their dangers upon us. And teach us to build thy Church in our reſt, as *Solomon* built thy Temple in his peace. Have mercy upon this ſinfull Land, which is ſick of long proſperity: let not thy bleſſings riſe up againſt us; but indue us with grace as thou haſt with riches, that we may go before other Nations in Religion, as we go before them in plenty. Give us ſuch hearts as thy ſervants ſhould have, that thy will may be our will, that thy law may be our law, and that we may ſeek our Kingdome in thy Kingdome. Give unto our Prince a princely heart, unto our Counſellours the ſpirit of counſell, unto our Judges the ſpirit of judgement, unto our Miniſters the ſpirit of doctrine, unto our people the ſpirit of obedience; that we may all retain that communion here, that we may enjoy the communion of Saints hereafter.

Bleſſe this family with thy grace and peace, that the Rulers thereof may govern according to thy Word, that the ſervants may obey like the ſervants of God, and that we may all be loved of thee. Now, Lord, we have commenced our ſuit, our underſtanding is weak, and our memory ſhort, and we unworthy to pray to thee, more unworthy to receive the things which we pray for; therefore we commend our prayers and our ſelves unto thy mercy, in the name of thy beloved Son, our loving Saviour, whoſe righteouſneſs pleads for our unrighteouſneſſe.

***Our Father which art in Heaven*, &c.**

A Prayer for Evening.

O Lord God, what ſhall we render unto thee for all thy benefits, which haſt given thy Son for a ranſome, thy holy Spirit for a pledge, thy Word for a guide, and reſerveſt a Kingdom for our perpetuall inheritance; of whoſe goodneſſe we are created, of whoſe juſtice we are corrected, of whoſe mercy we are ſaved?

Our ſins ſtrive with thy benefits, which are moe: letus count all creatures, and there be not ſo many of any kinde as thy gifts, except our offences which we return unto thee for them. Thou mighteſt have ſaid before we were formed, Let them be monſters, or let them be Infidels, or let them be beggars, or cripples, or bondſlaves, ſo long as they live. But thou haſt made us to the beſt likeneſſe, and nurſed us in the beſt Religion, and placed us in the beſt Land; that thouſands would think themſelves happy, if they had but a piece of our happineſſe. Therefore why ſhould any ſerve thee more then we, which want nothing but thankfulneſſe? Thou haſt given us ſo many things, that we have ſcarce any thing left to pray for, but that thou wouldeſt continue thoſe benefits which thou haſt beſtowed already: yet we covet as though we had nothing, and live as though we knew nothing. When we were children, we deferred till we were men: now we are men, we defer untill we be old men: and when we be old men, we will defer untill death. Thus we ſteal thy gifts, and doe nothing for them: yet we look for as much at thy hands as they which ſerve thee all their lives. The leaſt of thy bleſſings is greater then all the curteſies of men: and yet we are not ſo thankfull to thee for all that we have, as we are to a friend for one good turn. We are aſhamed of many ſins in others, and yet we are not aſhamed to commit the ſame ſins our ſelves, and worſe then they. Yea, we have ſinned ſo long almoſt, that we can doe nothing elſe but ſin, and occaſion others to ſin too, which would not ſin but for us. If we doe any evill, we doe it chearfully, and quickly, and eaſily: but if we doe any good, we doe it faintly, and rudely, and ſluckly. When did we talk without vanity? when did we give without hypocriſie? when did we bargain without deceit? when did we reprove without envy? when did we hear without wearineſſe? when did we pray without tedioulneſſe? Such is our corruption, as though we were made to ſin, in deed, or in word, or in thought. We have broken all thy Commandments, that we might ſee what good is in evil; which have felt nothing but guilt, and ſhame, and expectation of judgement, while we might have had peace of conſcience, joy of heart, and all the graces which come with thy holy Spirit. Some have been wone by the word, but we would not ſuffer it to change us: ſome have been reformed by the Croſſe, but we would not ſuffer it to purge us: ſome have been moved by thy benefits, but we would not ſuffer them to perſwade us: nay, we have given conſent to the devill, that we will abuſe all thy gifts ſo faſt as they come. And therefore thy bleſſings make us proud, thy riches covetous, thy peace wanton, thy meats intemperate, thy mercy ſecure; and all thy benefits are weapons to rebell againſt thee: that if thou look unto our hearts, thou mayeſt ſay our

Religion

Religion is hypocriſy, our zeal envy, our wiſedome policy, our peace ſecurity, our life rebellion, our devotion ends with our prayers, and we live as though we had no ſouls to ſave.

What ſhall we anſwer for that which our conſcience condemns? We are one day nearer to death ſince we roſe, when we ſhall give account how every day hath been ſpent, and how we have got thoſe things which others ſhall conſume when we be gone. And if thou ſhouldſt ask us now what luſt aſſwaged, what affection qualified, what paſſion expelled, what ſin repented, what good performed, ſince we began to receive thy benefits this day; we muſt confeſſe againſt our ſelves, that all our works, words and thoughts have been the ſervice of the world, the fleſh and the devill. We have offended thee, and contemned thee all the day, and at night we pray unto thee. Father, forgive us all our ſins, which have diſhonoured thee, while thou didſt ſerve us; run from thee, while thou didſt call us; and forgotten thee, whileſt thou didſt feed us: ſo thou ſpareſt us, ſo we ſleep, and to-morrow we ſin again. This is the courſe of all our pilgrimage, to leave that which thou commandeſt, and to doe that which thou forbiddeſt. Therefore thou mighteſt juſtly forſake us, as we forſake thee; and condemn us, whoſe conſcience condemns our ſelves: but who can meaſure thy goodneſs, which giveſt all, and forgiveſt all? Though we are ſinfull, yet thou loveſt us: though we knock not, yet thou openeſt: though we ask not, yet thou giveſt. What ſhould we have if we did ſerve thee, which haſt done all theſe things for thine enemies? Therefore thou which haſt given us all things for our ſervice, O Lord, give us a heart to ſerve thee, and let this be the hour of our converſion. Let not evil overcome good, let not thine enemy have his will: but give us ſtrength to reſiſt, patience to endure, and conſtancy to perſevere unto the end.

Inſtruct us by thy word, guide us by thy ſpirit, mollify us by thy grace, humble us by thy corrections, win us by thy benefits, reconcile our nature to thy will, and teach us to make profit of every thing; that we may ſee thee in all things, and all things in thee. And becauſe (O moſt merciful Father) we walk between thy mercie and juſtice, through many temptations, govern our ſteps with ſuch diſcretion, that the hope of mercy may prevent deſpair, and the fear of juſtice may keep us from preſumption; that in mirth we be not vain, in knowledge we be not proud, in zeal we be not bitter: but as the tree brings forth firſt leaves, then bloſſoms, and then fruit; ſo firſt we may bring forth good thoughts, then good ſpeeches, and after a good life, to the honour of thy name, the good of thy children, and the ſalvation of our ſouls; remembring the time when we ſhall ſleep in the grave, and the day when we ſhall awake to judgement. Now the time is come (O Lord) which thou haſt appointed for reſt, and without thee we can neither wake nor ſleep, which haſt made the day and night, and ruleſt both. Therefore into

thy

thy hands we commend our ſouls and bodies that thou haſt bought, that they may ſerve thee: reſtore them (O Lord) to their firſt image, and keep them to thy ſervice; and reſign us not to our ſelves again, but finiſh thy work: that we may every day come nearer and nearer to thy Kingdome, till we hate the way to hell as much as hell it ſelf; and let every cogitation, and ſpeech, and action, be ſo many ſteps to heaven. For thy name's ſake, for thy promiſe ſake, for thy Son's ſake, O Lord, we lift up our hearts, hands and voices unto thee in his name, which ſuffered for ſin, and ſinned not.

Our Father which art in Heaven, &c.

A Prayer for a Sick man.

ALmighty God and all-merciſull Father, which art the Phyſician of our bodies and ſouls, in thy hands are life and death, thou bringeſt to the grave, and pulleſt back again: we came into this world, upon condition to forſake it whenſoever thou wouldeſt call us; and now the Summers are come, thy fetters hold me, and none can looſe me but he which bound me. I am ſick in body and ſoul: but he hath ſtrucken me which in judgement ſheweth mercy. I deſerved to die ſo ſoon as I came to life: but thou haſt preſerved me till now; and ſhall this mercy be in vain, as though we were preſerved for nothing? Who can praiſe thee in the grave? I have done thee no ſervice ſince I was born, but my goodneſs is to come: and ſhall I die before I begin to live? But, Lord, thou knoweſt what is beſt of all; and if thou convert me, I ſhall be converted in an hour: and as thou accepteſt the will of *David*, as well as the act of *Solomon*; ſo thou wilt accept my deſire to ſerve thee, as well as if I did live to glorify thee. The Spirit is willing, but the fleſh is frail: and as I did live ſinfully, whenſoever thy ſpirit was from me; ſo I ſhall die unwillingly, unleſſe thy ſpirit prepare me. Therefore, dear Father, give me that mind which a ſick man ſhould have, and increaſe my patience with my pain, and call unto my remembrance all which I have heard, or read, or felt, or meditated, to ſtrengthen me in this hour of my triall; that I, which never taught any good while I lived, may now teach others how to die, and to bear their ſickneſs patiently. Apply unto me all the mercies and merits of thy beloved Son, as if he had died for me alone. Be not from me when the enemy comes; but when the Tempter is buſieſt, let thy ſpirit be buſieſt too. And if it pleaſe thee to looſe me out of this priſon, when I ſhall leave my earth to earth, let thine Angels carry up my ſoul to heaven, as they did *Lazarus*, and place me in one of thoſe manſions which thy Son is gone to prepare for me. This is my Mediatour which hath reconciled me and thee, when thou didſt abhor me for my ſins; and thou didſt ſend him from heaven to us, to ſhew that thou art bound to hear him for us. Therefore in him I come unto thee, in him I call upon thee. O my Redeemer, my Preſerver, and my Saviour, to thee be all praiſe, with thy Father and the holy Spirit, for ever, *Amen*.

What ſhall ſtay me from my Father, my Brother, and my Comforter?

A comfortable Speech taken from a godly Preacher lying upon his Death-bed; written for the Sick.

I Owe to God a death, as his Son died for me. Ever ſince I was born I have been ſailing to this haven, and gathering patience to comfort this hour: therefore ſhall I be one of thoſe gueſts now that would not come to the banquet when they were invited? What hurt is in going to Paradiſe? I ſhall loſe nothing but the ſenſe of evil, and anon I ſhall have greater joys then I feel pains: for my head is in heaven already, to aſſure me that my ſoul and body ſhall follow after. O death, where is thy ſting? why ſhould I fear that which I would not eſcape, becauſe my chiefeſt happineſſe is behind, and I cannot have it unleſs I go unto it? I would go through hell to heaven; and therefore if I march but through death, I ſuffer leſs then I would ſuffer for God. My pains do not diſmay me, becauſe I travail to bring forth eternal life: my ſins do not fright me, becauſe I have *Chriſt* my Redeemer: the Judge doth not aſtoniſh me, becauſe the Judge's Son is my Advocate: the Devil amazes me not, becauſe the Angels pitch about me: the grave grieves me not, becauſe it was my Lord's bed. Oh that God's mercie to me might move others to love him! for the leſs I can expreſſe it, the more it is. The Prophets and Apoſtles are my fore-runners: every man is gone before me, or elſe he will follow after me. If it pleaſe God to receive me into heaven before them which have ſerved him better, I owe more thankfulneſſe to him. And becauſe I have deferred my repentance till this hour, whereby my ſalvation is cut off, if I ſhould die ſuddenly; loe how my God in his merciſull providence, to prevent my deſtruction, calls me by a lingering ſickneſs, which ſtaies till I be ready, and prepares me to my end, like a Preacher, and makes me, by wholeſome

pains, weary of this beloved world, leſt I ſhould depart unwillingly, like them whoſe death is their damnation. So he loves me while he beats me, that his ſtripes are plaiſters to ſalve me: therefore who ſhall love him, if I deſpiſe him? This is my whole office now, to ſtrengthen my body with my heart, and to be contented as God hath appointed, untill I can glorify him, or untill he glorify me. If I live, I live to ſacrifice; and if I die, I die a ſacrifice: for his mercy is above mine iniquity. Therefore if I ſhould fear death, it were a ſign that I had not faith nor hope, as I profeſſed; but that I doubted of God's truth in his promiſe, whether he will forgive his penitent ſinner or no. It's my Father, let him doe what ſeemeth good in his ſight. *Come, Lord Jeſus, for thy ſervant cometh:* I am willing, help my unwillingneſſe.

Thus the Faithfull depart in another ſort, with ſuch Peace and Joy round about them, that all which ſee them wiſh that their Souls may follow theirs.

A Letter written to one's Friend in his Sickneſs.

BEloved, I marvel not that you have pain, for you are ſick: but I marvel that you cover it not for offence, becauſe the wiſedome of man is to bite in his grief, and alwaies to ſhew more comfort in God then pain in ſuffering. Now God calleth to repentions, to ſee whether you have learned more conſtancy then others. If ſickneſſe be ſharp, make it not ſharper with frowardneſs: but know this is a great favour to us, when we die by ſickneſs, which makes us ready for him that calleth us. Now you have nothing to think upon but God, and you cannot think upon him without joy: your grief paſſeth, but your joy will never paſſe. Tell me (patient) how many ſtripes is heaven worth? Is my friend onely ſick in the world, or his faith weaker then others? You have alwaies prayed, *Thy will be done:* and are you now offended that God's will is done? How hath the faithfull man forgotten that all things (even death) turn to the beſt to them that love God? Teach the happy (O Lord) to ſee his happineſſe through troubles. Every pain is a prevention of the pains of hell; and every eaſe in pain is a fore-taſte of the eaſe and peace and joys in heaven. Therefore remember your own comforts to others before; and be not impatient when there is moſt need of patience: but as you have ever taught us to live, ſo now give us an example to die, and deceive Satan, as *Job* did.

FINIS.

EIGHT SERMONS PREACHED By Mr. HENRY SMITH.

(*Viz.*)

1. *The Sinner's Converſion.*
2. *The Sinner's Confeſſion.*
3. 4. *Two Sermons of the Song of* Simeon.
5. *The Calling of* Jonah.
6. *The Rebellion of* Jonah.
7. 8. *Of* Jonah's *Puniſhment.*

Prov. 28. 13.

He that hideth his ſins ſhall not proſper: but he that confeſſeth and forſaketh them ſhall have mercy.

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THE *SINNER'S* CONVERSION.

Luke 19. 1, 2, 3, 4, 5.

Now when Jesus entred and passed through Jericho, Behold, there was a man named Zacchæus, *which was the chief receiver of the Tribute, and was rich. And he sought to see Jesus, who he should be, and could not for the presse, because he was of a low stature. Wherefore he ran before, and climbed up into a wild Fig-tree that he might see him; for he should come that way. And when Jesus came to the place, he looked up, and saw him, and said unto him,* Zacchæus, *come down at once; for to day I must abide at thine house.*

IN the end of the Chapter before going we may see how *Christ* healed a man blind in his bodily sight, namely, *Bartimæus*, whereby he sheweth himself to be the Physician of the body: here we shall see how he cured one blind in mind, namely, *Zacchæus*, whereby he sheweth himself to be the Physician of the Soul; and therefore the Saviour of the whole Man. *Ephes.* 5. 23.

In speaking of *Zacchæus* and his Conversion, we will observe four Circumstances: first, the place where he was called, which was *Jericho*;

cho; ſecondly, the perſon that was called, *Zacchæus* the Publican: thirdly, by whom and how he was called, by the voice of *Chriſt*; and laſtly, the effect and fruit of his calling, his good Confeſſion.

Firſt therefore, for the place where he was converted, it appeareth to be *Jericho*, a City not far diſtant from *Jeruſalem*. It was ſometimes a notable City, till it was ſubverted and ruinated by the Lord's Champion *Joſua*. It was builded again in the days of *Ahab*, by *Hiel* the *Bethelite*, and remaineth at this day, with the reſt of that Holy Land, under the Turkiſh Empire. Unto this *Jericho* the Lord of Heaven and Earth vouchſafeth to come in the likeneſſe of a Servant. And as *Joſua* compaſſed *Jericho* ſeven times, minding to deſtroy it; ſo *Chriſt*, the true *Joſua*, reſorted oftentimes to *Jericho*, minding to ſave it. But as in the deſtruction of *Jericho* *Joſua* ſpared none but *Rahab* the Harlot: ſo *Jeſus*, in his journey to *Jericho*, converted none but *Zacchæus* the Publican. When *Joſua* had conquered and razed *Jericho*, he ſowed Salt in it, to make it barren, and curſed him that ſhould attempt to build it up: yet in this barren ſoil *Chriſt* hath his ſpiritual Harveſt; and in this curſed City he hath an holy Temple, a bleſſed building. *Samaria*, that wicked City, affordeth many that believe in *Chriſt*, *John* 4. 39. And out of *Galilee*, from whence they thought no good thing might come, *John* 1. 46. *Chriſt* called divers of his Apoſtles. And even in *Jericho*, this curſed City, *Chriſt* hath a rich man that is to be ſaved. In every place *Chriſt* hath his choſen. There is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free, but *Chriſt* is in all to all that call upon him, *Rom.* 10. 12.

Joſ. 6. 1 *Kings* 16. 34. *John* 7. 52.

Now followeth the deſcription of *Zacchæus*, which is moſt plainly and fully ſet forth unto us. The holy Ghoſt ſpeaking of *Zacchæus* and his Converſion, comes in with an *Ecce*, *Behold*, as if it were a wonder that *Zacchæus* ſhould be converted. *Zacchæus* was a Gentile, a Publican, and a rich man, and therefore behold a Miracle; as if in the Converſion of *Zacchæus* theſe three ſhould be converted at once.

Rom. 2. 28. *Matt.* 19. 23.

Zacchæus was a Gentile: a marvel to ſee a Gentile become a Jew, that is, to believe in *Chriſt*. He was a principall Publican: a ſtrange thing to ſee a chief Cuſtomer to give over his Office. And he was rich alſo: a rare matter to ſee a rich man to enter into the Kingdome of God. And therefore behold a Miracle; as if at this day the Turk, Pope, and the King of *Spain*, were at once perſwaded to forſake their Idolatry and Superſtition. *Chriſt* going to *Jeruſalem* converteth a Gentile, to ſignifie the calling of the Gentiles: he converteth a Publican, to ſhew that notorious Sinners may hope to be ſaved, if they repent and amend, as *Zacchæus* did: he converteth a rich man, to ſhew that all rich men are not excluded from the Kingdome of Heaven.

He was called *Zacchæus* before his Converſion, but he was never truly called *Zacchæus*, till *Chriſt* called him ſo. His name ſignified ſimple,

ſimple, pure, honeſt: but his life was ſubtle, impure, and moſt deteſtable. Thus many are called by honeſt names whoſe deeds bewray their diſhoneſt natures, and vices oftentimes are ſhrowded in the habits of vertue: like *Æſop*'s Aſſe masking in the Lion's skin, till his long ears deteſt his folly; or like the Crow that is deckt in others Plumes, till every Bird do pluck his feather.

Zacchæus by his Profeſſion was a Publican; and therefore much deteſted of the *Jews*: For the Publicans were Roman Officers, appointed to gather and receive publick Cuſtome or Tribute of the *Jews*, who were at that time in ſubjection to the *Romans*. And amongſt theſe Officers *Zacchæus* was the chief, and (as it ſeemeth) Overſeer of the reſt that were in *Jericho*; and therefore in chief hatred among the *Jews*, as one that chiefly favoured the *Romans* tyranny, and ſerved to abridge their Countrie's liberty, which ought not to be ſubject to any Nation.

Beſides, he contemned the Ceremonies of the *Jews*, and regarded not their Religion, nor lived after their Law; and therefore, with the reſt of the Heathen Publicans, was excommunicate out of their Synagogues, *Matt.* 18. 17.

Thus was he hated for his Profeſſion, becauſe he was a Publican; and for his Religion, becauſe he was a Heathen. Yet was he beloved for his wealth; for *rich men have many friends*, *Proverb.* 14. 20. And though they doe never ſo wickedly, yet have they ſome to take their parts. If they ſpeak never ſo proudly, yet are there ſome to praiſe their ſaying, *Eccluſ* 13. 23.

Zacchæus was a Publican, and therefore rich: for Publicans muſt needs be rich, and Uſurers will be wealthy. But rich Publicans make poor Princes, and wealthy Uſurers make many Beggars. In every Province there were many Publicans, and therefore much poor people in every place: for where there be many Caterpillars, the fruit is ſoon conſumed; and where there be many Extortioners, Beggars muſt needs abound.

Deut. 15. *Levit.* 25. 35, 37. *Mark* 14. 7. *Pſal.* 37. 25.

By the Law of God there might be no Beggars in *Iſrael*: but when ſo many Publicans were ſuffered to receive Tribute of the *Jews*, contrary to God's Law, no marvel though ſo many ſate and begged, contrary to God's Law, *Luke* 18. 35. *John* 9. 8. *Acts* 3. 2. By the Law of God there ought to be no Beggars among Chriſtians, *Pſal.* 37. 25. But when ſo many Uſurers are tolerated in a Chriſtian Commonwealth, contrary to the Law of *Chriſt*, *Luke* 6. 35. no marvel though we have ſo many Beggars, contrary to the mind of *Chriſt*. *The poor* (ſaith *Chriſt*) *ye ſhall have always with you, and when you will you may doe them good.* And we ſhall be ſure to have the poor amongſt us always: but we muſt make ſuch good proviſion for them, that they be not fain to beg their bread.

Thus was *Zacchæus* rich to himſelf, for he was a Publican; but he

was rich towards God also, for he had a desire to see *Christ*. Almighty God, *who was rich in mercy*, *Ephes.* 2. 4. hath so inspired his heart with the desire of heavenly riches, that whereas before his whole delight was in seeking of worldly wealth, now his greatest care is to seek for heavenly treasure. He now forgetteth what his Profession is, and begins to be of a new Profession: and he whose heart was wholly set upon earthly profit, is now like old *Simeon*, most desirous to see his Saviour. The Tetrarch *Herod* desired to see *Christ*, and despised him when he saw him, *Luke* 23. 8, 11. but *Zacchæus* the Publican desired to see *Christ*, and rejoyced when he saw him; like *Abraham*, that desired to see the day of *Christ*, *John* 8. 56. And therefore of the servant of Satan, *Zacchæus* is now become the child of *Abraham*, which rejoyced to see the day of *Christ*. Happy were his eyes that saw so blessed a sight; for many Prophets and righteous men have desired to see and to hear those things that *Zacchæus* both saw and heard, and could not see nor hear the same. If *Jacob* thought himself happy, if that he might see his son *Joseph* before his death; then surely thrice happy *Zacchæus*, whose hap it was, not onely to see, (as *Jacob* did) but to rejoice (as *Mary* did) in *Christ* his Saviour.

Luke 2. 27.

Luke 10. 24.

Gen. 45. 28.

As *Zacchæus* was desirous to see *Christ* in earth, so I would have the rich men of our time desirous to see *Christ* in Heaven. For although with the eyes of our body we cannot see *Christ*, as *Zacchæus* did; yet with the eyes of our Faith we may behold him, as *Stephen* did, *Acts* 7. 56. But if our Faith be so weak-sighted that we cannot see *Christ*, yet let us have a desire to hear *Christ* in his Word, whereby our Faith may be encreased: for faith comes by hearing the Word of God. And as the Queen of the South desired to hear the wisedome of *Solomon*, so let us be desirous to hear the wisedome of *Christ* our Saviour.

Rom. 10. 17.

King *Solomon* left some books in writing, wherein is seen some part of his wisedom: and *Christ* our King hath left unto us his most Sacred Word, as it were a taste of his wisedom, sufficient matter for our Salvation. This is that heavenly food, *Matt.* 4. 4. whereby our souls are fed unto eternal life: let us therefore labour for that heavenly food; and as the *Israelites* were careful to gather *Manna* to sustain their bodies, so let us be as careful to hear the Word to feed our souls. The people in the time of *Christ*, *John* 6. 24. took great pains to follow *Christ* both by land and sea; and many now-adays (I confesse) are very forward to follow his faithful Ministers: But as they followed *Christ* so fast to fill their bellies, so these frequent Sermons for fashion to serve the time.

1 *King.* 4. 32, 33.

Exod. 16.

John 6. 26.

Zacchæus is desirous to see *Christ*; a godly care: but yet he could not obtain this purpose; a thing common. For every one that hath any good motion, hath always some hinderance to crosse the same: and

and *Zacchæus* hath a double impediment to hinder his honest enterprise; the presse of the people, and his little stature. Whereof the former, that is, the multitude, is always wont to be an enemy to those that would come to *Christ*. This hindered the blind man from receiving his sight, *Luke* 18. 39. for the people *rebuked him that he should hold his peace*, till *Christ* called him, and opened his eyes. This hindered them that brought the man sick of the palsie, *Mar.* 2. 4. for *they could not come at Christ for the presse*, till they uncovered the roof of the house, and let down the bed wherein the sick of the palsie lay. This hindered the healing of the deaf and dumb, *Mar.* 7. 33. till *Christ took him aside out of the multitude*, and cured him. This hindered the raising of the Ruler's daughter, *Matth.* 9. 25. till *Christ* had thrust out the minstrels and the multitude, and then restored the maid to life. Finally, this hindered *Zacchæus* here from coming unto *Christ*, till *Christ* vouchsafed to call him to himself. Thus always a multitude that is prone to evil doth withdraw and hinder us from approaching unto *Christ*: and therefore we must *not follow a multitude to doe evil*, nor decline after many to overthrow the truth, *Exod.* 23. 2.

Two impediments.

The second impediment that hindereth *Zacchæus* from seeing *Christ* is his little stature. He was so low of stature, that he could not see *Christ* above the multitude: but *Christ* was above the multitude, and therefore could see *Zacchæus* though he were so low of stature. For *God looketh not on the countenance, nor on the height of man's stature, but the Lord beholdeth the heart*; and preferreth little *David* before *Eliab* his eldest brother, because he findeth in him a better heart to serve the Lord. And *Zacchæus* in his little body hath a heart and mind prepared to seek and see the Lord. *Zacchæus* was so low that he could not see *Christ*: but many amongst us are so high that they will not see *Christ*. The common people in the time of *Christ* were so desirous to follow *Christ*, that neither lameness, nor blindness, nor sickness, could stay them from coming to him: but the common people in our time are more ready to follow their sport and pastime, then to come to the Church to hear of *Christ*. And as for our rich men, who seeth not that they will make great haste to see a commodity, but will scarce come out of doors to hear a Sermon?

1 *Sam.* 16. 7.

1 *Sam.* 16. 12.

They come to *Christ* as *Nicodemus* came to *Christ*, by night, as if they were ashamed to come to Church: but they run after profit, to get riches, as *Gehezi* ran after *Naaman* the *Syrian* to get a bribe.

John 3. 2.

2 *King.* 5. 22.

Thus hath *Zacchæus* two letts that he could not see *Christ*, the one in the people, the other in himself. And we have many letts to withdraw us from *Christ*: some are external and without us, as the intisements of the world; and some are internal and within us, as the lusts of our own flesh. The presse of the people hindereth *Zacchæus* from seeing

Eſa. 59. 2. ſeeing *Chriſt* in his humility: and the multitude of our ſins do preſſe us down, that we cannot ſee *Chriſt* in glory. *Zacchæus* was a man of little ſtature; and that hindred him from ſeeing *Chriſt* in earth: and we are men of little faith, and that is the cauſe we cannot behold *Chriſt* in heaven.

Though *Zacchæus* was a man of little ſtature, yet it appeareth that he was not a man of little wit. For when he could not come to the ſight of *Chriſt* for the multitude; he had the wit to run before, and to climbe up into a Tree, to obtain his purpoſe. And for the moſt part it falleth out, that men of low ſtature are men of high conceit, and the ſhorteſt bodies have the ſharpeſt wits; God ſo providing, that the defects of their bodies might be ſupplied with the guts of their minde. Now *Zacchæus*, that before was loth to move his foot from the Cuſtome-houſe, for loſing his profit, begins to run after *Chriſt*, for fear
1 Kings 19. 20. of a greater loſſe; like *Eliſha*, that left his plowing, and ran after *Elias*, to follow his new vocation. But *Zacchæus* doth not onely run, but alſo climbe up into a Tree, to ſee *Chriſt*. A ſtrange thing, that *Zacchæus*, a rich man, and a chief Cuſtomer, ſhould behave himſelf ſo childiſhly in the ſight of ſo great a multitude: But the deſire he had to ſee *Chriſt* made him forget himſelf, and to commit ſuch things as were not fitting for his ſtate and credit. So they that will follow *Chriſt* muſt make account to doe many things contrary to
Rom. 12. 2. the faſhion of the World, and their own liking. If *Chriſt* himſelf were content to leave the glory which he had with his Father, to come down to us; ſhall not we be content to leave the reputation which we have with men, to goe up to him?

But, alas! where is there any almoſt that preferreth not the fruition of this earthly Priſon before the poſſeſſion of that heavenly Manſion; and had not rather hazzard the hope which they have of eternall glory, then loſe the preſent enjoying of their fading pleaſure?

The ambitious man hunteth after honour, and will not loſe an inch of his eſtimation. The covetous man ſeeks after profit, and counts (like
John 12. 6. *Judas*) all loſt that comes not to his bags. And the voluptuous man beſtows his time in pleaſure, and thinketh that his chief felicity. Thus every man makes his Heaven of that wherein he moſt delighteth, and is content to take great pains to accompliſh his fond deſires. But here *Zacchæus* is of another minde: for, being a publick Officer, he climbs into a tree, which ſtood not with his gravity; and, being a rich man, he runs to ſee *Chriſt*, which was not for his worldly profit; yea, he takes great pains to ſee *Chriſt*, not reſpecting his eaſe or pleaſure.

Thus muſt we be affected, if we deſire to come to *Chriſt*, that neither honours, nor preferment, nor profit, nor pleaſure, nor kindred, nor friends, be able to hold us back. We muſt be ready not onely to run, but

but alſo to climbe, (if need require) as *Zacchæus* did; that is, to take ſome pain and travail to have a ſight of *Chriſt*.

The Queen of the South undertook a great and tedious journey to hear *Matt.* 12. 42. the wiſedome of *Solomon*: but we are loth to take any pain to hear one *Luke* 11. 31. that is greater then *Solomon*. 1 *Kings* 10. 1, 2.

The people in *David*'s time brought ſo much treaſure and ſo many 1 *Chron.* 29. gifts to the building of God's Temple, that the Prieſts were fain to bid them ceaſe; but a great part of the people in our time are ſo ſparing of their pain and coſt, that they think that time very much miſ-ſpent which is imployed in the ſervice of God; and that money ill beſtowed which is given to the maintenance of his Miniſters.

When *Zacchæus* could not ſee *Chriſt* for the multitude, he climbs into a tree that groweth in the way where he was to paſſe, that from a tree he might behold him which was to ſuffer on a tree for man's ſalvation: So when we cannot draw near to *Chriſt* by reaſon of our ſins that preſſe us down, we will climbe up by a lively faith, which is the Tree of life, that groweth in the way to eternal Life, that ſo with the eies of our faith we may behold him that died for our ſins upon a tree.

It was a wilde Fig-tree that *Zacchæus* climbed: but not like that unfruitfull one which our Saviour curſed: for this bare moſt precious fruit, *Matt.* 21. 19. even ſuch as *Chriſt* himſelf vouchſafed to pluck. A happy tree, that bare ſuch precious fruit as *Zacchæus* was; but thrice happy *Zacchæus*, that ſo happily climbed on that happy tree.

This tree grew in the way that *Chriſt* was to paſſe, for elſe *Zacchæus* might have climbed to no purpoſe: So if we deſire to find *Chriſt*, we muſt ſeek him in the way where he hath promiſed to ſhew himſelf unto us, that is, in his holy Temple, where his word is duly preached, and his Sacraments reverently adminiſtred: for where two or three be *Matt.* 19. 20. gathered together, he hath promiſed to be preſent amongſt them.

When Chriſt came to the place, he looked up, and ſaw Zacchæus.

As *Zacchæus* ran before *Chriſt*, ſo *Chriſt* followed after to ſee *Zacchæus*. Satan for his part *went about like a roaring Lion, ſeeking to* 1 *Pet.* 5. 8. *devour him*: but *Chriſt* for his part goeth about like a *good Shepherd*, *John* 10. 11. minding to ſave him. And although Satan, a *ſtrong armed man*, had taken ſome poſſeſſion in the heart of *Zacchæus*; yet *Chriſt*, a ſtronger *Luke* 11. 21. then he, cometh unarmed, and taketh from him his harneſſe wherein he truſted, and reſcueth his ſpoil.

Chriſt cometh to the place where *Zacchæus* was, becauſe otherwiſe it had been unpoſſible for *Zacchæus* to come to his preſence: For unleſſe the Lord vouchſafe to come unto us, we cannot attain to the preſence of God. As no man might have any acceſſe to King *Aſſue-* *Heſt.* 4. 11. *rus*, except he ſtretched out his golden Scepter: ſo no man may come to *Chriſt*, unleſſe he be called by the golden Scepter of his ſacred Word.

Chriſt

Christ looked up, and saw Zacchæus, before *Zacchæus* could look down to behold him. Thus doth the Lord prevent us with his mercy, whom he might cast off in his justice: and if he perceive in us a willing mind to come unto him, he is content to come first unto us; and, like that good Father, *Luke* 15. 20. to *behold us while we are yet a great way off, and to have compassion on us.*

Job. 2. 12. When *Job*'s three friends, that came to visit him in his great calamity, lift up their eyes afar off, they knew not *Job*, because he was so sore afflicted. But *Christ*, who is the mirrour of true friendship, cannot so soon forget his friends, howsoever they be disguised. He knoweth his own sheep whersoever he seeth them, *John* 10. 14. whether they be under the Fig-tree, as *Nathanael* was, or upon the Fig-tree, as *Zacchæus* was, he hath respect unto them. And if they have a desire to seek, they shall be sure to find, *Matt.* 7. 7. And if they labour and are heavy laden, he will refresh them, *Matt.* 11. 28. *Christ* is now come to the place where *Zacchæus* is to be called: and as *Abraham*, *Gen.* 22. 13. lift up his eyes, and saw in the Bush a Ram that was to be sacrificed; so *Christ*, lifting up his eyes, saw in the tree *Zacchæus* the Sinner that was to be converted. And now begins the conversion of *Zacchæus*, for now *Christ* begins to speak unto him.

Zacchæus desired onely to see *Christ*; but now *Christ* calleth him by name, and offereth his own self unto him. This was more then *Zacchæus* expected, and yet no more then *Christ* vouchsafeth; namely, to give more
Luke 5. 20. then is desired. The sick of the Palsie, that asked health, obtained also for-
1 *King.* 3. 12, 13. giveness of sins. *Solomon* desired wisedome, and the Lord gave him wise-
Gen. 28. 20. dome, and abundance of wealth beside. *Jacob* asked but meat and cloathing, and God made him a great rich man. And *Zacchæus* desired onely to have a sight of *Christ*, and was so happy as to entertain him into his house.

Rom. 10. 12. Thus *the Lord*, that *is rich in mercy to all that call upon him*, useth
Ephes. 2. 4. oftentimes to give more then we ask: And he that is alwaies *found of*
Jer. 29. 13. *them that seek him with their whole heart*, is found also sometime of Gen-
Rom. 10. 20. tiles that knew not God, *Isa.* 65. 1. Let us therefore, that were some-
Esay. 55. 6. times sinners of the Gentiles, *seek* the Lord, as *Zacchæus* did, *while he may be found*, and *call upon him while he is nigh*. He will be found of them that seek him heartily, and *is nigh to all them that call upon him faithfully*, *Psal.* 145. 18.

Zacchæus, come down at once. Now *Christ* begins to call *Zacchæus* from the tree to be converted, as God called *Adam* from among the trees of the Garden to be cursed, *Gen.* 3. 8, 9. Before, *Zacchæus* was too low, and therefore was fain to climbe; but now he is too high, and therefore he must come down. And we (for the most part) are either too high, or too low; too hot, or too cold; too quick, or too sloathfull in the Lord's businesse. Sometime we flock together to hear a Sermon, like *the people*, *Luke* 5. 1. that *pressed upon Christ to hear the Word*: and

and anon we run to see some pleasant pastime, like the *Athenians*, *Act.* 17. 21. whose ears always itched to hear some news.

Who make more shew of Conscience and Religion then they that shew themselves most irreligious and unconscionable? Who seemed more confident and valourous in *Christ* his cause then *Peter*? and not *Matt.* 26. long after, who more traitourous and faint-hearted?

Many can say with *Peter*, that they will not stick to die before they will deny *Christ*: but when it comes to the triall, they are ready to abjure *Christ* and his Religion, before they will hazard either life or living.

He that will come to *Christ*, must come at once, without delay; for delays (specially in the matter of our Salvation) are most dangerous, and repentance may not be deferred. We must *make no tarrying to turn* *Eccles.* 5. 7. *unto the Lord, nor put off from day to day; lest the wrath of the Lord break forth suddenly, and we be destroyed in our security, and perish in the time of vengeance.* When the Lord is minded to doe us good, he will have us come quickly, like *Joseph*, *Gen.* 45. 9. that in the time of famine would have his Father *Jacob* to come down quickly unto him, to sojourn in *Ægypt*, where there was some plenty of food.

As the children of this world are very nimble to work wickednesse; so the children of light should be as nimble to follow goodnesse. *Judas* was nimble to betray *Christ*, *John* 13. 27. and the bad debtours, *Luk.* 16. 6, 7. could sit down quickly to mis-recon their creditour: so let us come quickly to hear of *Christ*, that *Christ* may accept of us quickly; let us be nimble to make our account before, that we do not (like the foolish builder) come short of our reconing. *Luke* 14. 28.

But why must *Zacchæus* come down so hastily? Even to entertain *Christ* into his house: *for to day* (saith *Christ*) *I must abide with thee.* This was joyfull news to little *Zacchæus*. Not long before he wanted means to see *Christ*, but now he hath an opportunity to entertain him in his house.

There was more humanity in *Christ* then in *Zacchæus*: for if *Christ* had not bidden himself to dinner, he had not been bidden for *Zacchæus*. So if *Christ* do not offer himself unto us in his afflicted members, he may *Matt.* 25. 40. goe long enough before we will offer him any entertainment. As often as the poor craveth any relief at our hands, let us imagine that *Christ* asketh something of us. But as *Zacchæus* must entertain him presently without delay; so let us be ready to help them presently, because they stand in need of present help: and as he must receive *Christ* into his house; so we must make account to receive his needy members into our houses. And as the unjust steward pro- *Luke* 16. cureth himself friends with his master's goods: so let us make the poor to be our friends, by our beneficence and bounty towards them; that so receiving them (when they have need) into our earthly

houſes, they may receive us, when we ſtand in greateſt need, into everlaſting Habitations.

They that were invited to the marriage, *Matth.* 22. 3. refuſed to come: but *Chriſt* is content to come to *Zacchæus* houſe before he was invited. Wherein alſo he ſheweth his great humility, in coming before he was requeſted; as they bewrayed their great arrogancy, in refuſing to come being ſolemnly bidden. It was a part of great humility, that he that was moſt free from ſin would vouchſafe to come into a ſinner's houſe: but it was a ſign of greater humility, that he would bewray his great neceſſity, and ſeek for ſuccour at a ſinner's hand.

Alas, poor humble Saviour! who though thou be Lord of Heaven and Earth, as thou art the Son of God, yet, as thou art the Son of man, haſt not whereon to lay thy head, *Matt.* 8. 20.

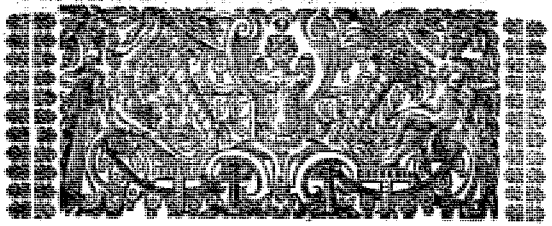
Jer. 14. 8. How juſtly did thy Prophet *Jeremy* wonder at thy humble poverty, ſaying, *O thou the hope of Iſrael, the Saviour thereof in the time of trouble, why art thou as a ſtranger in the Land, or as one that paſſeth by to tarry for a night?* The Son of God vouchſafeth to come, and that unrequeſted, to a ſinfull man's houſe; a ſpeciall favour: but he diſdaineth not to make his neceſſity known unto him; O ſtrange humility! Here therefore appears the ſingular humanity and great humility of *Chriſt* to ſinfull men: he offereth himſelf to be their Gueſt, if he find them willing to entertain him for their Gueſt. And *Zacchæus*, no doubt, was willing to entertain him: for although *Chriſt* heard not the voice, yet he heard the affection of *Zacchæus* inviting him to dinner.

As therefore *Zacchæus* was willing to receive *Chriſt* into his houſe; ſo let us be ready to receive him into our hearts. For as *Chriſt* ſaid to *Zacchæus*, *This day I muſt abide at thy houſe*: ſo he ſaith to every one of us, *This day I muſt abide in your hearts.* Wherefore as the Prophet *Pſal.* 24. 7, 9. *David* ſaith, *Open your gates, that the King of glory may come in*: ſo I ſay unto you, *Open your hearts, that the Word of God may enter in.* This day the Word of God may abide in your hearts, for this day the Word is preached unto you; and who knows whether he ſhall live to hear it *Pſal.* 95. 7, 8. the next Sabbath? *To day* therefore, *if you will hear his voice, harden not your hearts*, as did the *Iſraelites*; leſt if you harden your hearts, his voice be heard no more amongſt you.

Exod. 16. 4, 5. This day you may gather this heavenly Manna, as the *Iſraelites* might gather their Manna ſix days together: but to morrow (perhaps) and ſix days after you may not gather it; as the ſeventh day Manna might not be found.

The Lord grant that you may gather ſufficient food for the ſuſtentation *1 King.* 19. 8. of your ſouls: that as *Elias* the Prophet journeyed in the ſtrength of the meat that the Angell brought him, even unto *Horeb* the Mount of God; ſo you, in the ſtrength of this ſpirituall meat which here I bring you, may be able to paſſe through the dangerous ways of this troubleſome

ſome World, unto God's holy Mountain, the Haven of all happineſſe. Whither he bring us that hath dearly bought us with his precious bloud, even *Chriſt Jeſus* the righteous: to whom with the Father and the holy Ghoſt, three Perſons and one God, be given all glory and majeſty world without end. *Amen.*



THE SINNER'S CONFESSION.

Luk. 19. 6, 7, 8, 9.

Then he came down haſtily, and received him joyfully. And when all they ſaw it, they murmured, ſaying, that he was gone to lodge with a ſinfull man. And Zacchæus *ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken from any by forged cavillation, I reſtore him four-fold. Then Jeſus ſaid unto him, This day Salvation is come unto this Houſe, foraſmuch as he is alſo become the ſon of Abraham.*

YOu heard the laſt Sabbath how *Zacchæus* the Publican was called to be a Chriſtian: now you ſhall hear the fruit of his Converſion. No ſooner had *Chriſt* called him from the tree, but that *he came down haſtily, and received him joyfully.*

This was the fruit which it had in the heart of *Zacchæus*, namely obedience to the voice of *Chriſt*: a fruit more precious and acceptable unto God then the moſt pleaſant fruits which *Eden* yielded, and a ſacrifice more ſweet and acceptable unto him then all the ſacrifices which the Law required. This is *the Sacrifice wherewith the Lord is pleaſed*, even when *his voice is obeyed*, 1 *Sam.* 15. 22. The voice of the Lord is a glorious voice, and mighty in operation, dividing the flames of fire, and ſhaking the Cedar-trees. So the voice of *Chriſt* is a glorious voice, his voice is mighty in operation, *dividing the ſoul and the ſpirit*, and ſhaking *Zacchæus* from the wild Fig-tree whereinto he had climbed.

Heb. 13. 16. *Pſal.* 29. *Heb.* 4. 12.

The ſame God to whoſe command the Winds, the Sea, the Devils, and Death it ſelf obey, here commandeth *Zacchæus* to come down at once; and he cometh down haſtily to receive him into his houſe, and he receiveth him joyfully. As *Zacchæus* could not come at *Chriſt* till he was called; ſo *no man can come to Chriſt except the Father draw him.* And as *Zacchæus* could not chuſe but come when he was called by the voice of *Chriſt*; ſo when any man is called effectually by the preaching of the Goſpel, he cannot chuſe but come to *Chriſt*: for where there is an effectual calling, there is Grace given alſo to obey the ſame, *Rom.* 8. 30. The Lord is fain ſometime to call us often, becauſe we know not the voice of him that calleth us; as he called *Samuel* three times before he anſwered, becauſe at that time *Samuel knew not the Lord*, 1 *Sam.* 3. 7. But as ſoon as he underſtood that it was the Lord that ſpake unto him, he replied preſently, *Speak on, Lord, for thy Servant heareth*, v. 10. So when the Lord calleth any man effectually by the preaching of his Word, all the parts and powers of his body do yield their obedience, the ear liſteneth, the tongue confeſſeth, the heart believeth, the head deviſeth, the hand performeth, the foot runneth, the eye directeth, and all concurre *to do thy will, O God*, *Pſal.* 40. 8.

John 6. 44.

Such and ſo effectuall is the voice of *Chriſt* in the hearts of his choſen, that it maketh *Saul*, of a bloudy perſecuter, to become *Paul*, a painfull Preacher; it cauſeth *Peter*, of a ſilly Fiſher-man, to become a catcher of men; and *Zacchæus* here, of a vile Publican, to become a zealous Chriſtian. And ſuch alſo is the nature of the Word preached, whereſoever it pleaſeth the *Lord to give* ſucceſſe and *increaſe* thereto, that it is able to transform the minds of men, to beget faith in the hearts of Infidels, and (in a word) to ſave ſuch as *are ordained to eternal life*, *Acts* 13. 48. This is the power of the Word of God, even to cauſe a conſenting to the truth thereof; and this is the property of the Children of God, to yield all obedience to the Word of God. As ſoon as *Chriſt* called *Zacchæus*, he comes down preſently; like the light in the Creation, that was made as ſoon as God ſaid, *Let there be Light*. Here therefore of *Zacchæus*, that obeyed the voice of *Chriſt*, let us learn obedience to the voice of *Chriſt*. For as *Chriſt* biddeth *Zacchæus* to come down, becauſe he was too high: ſo he ſaith to every one of us, *Come down*, becauſe we are too high-minded. But with us the voice of *Chriſt* is not ſo effectuall as it was with *Zacchæus*: for he was con-

Acts 9. *Matt.* 4. 19. 1 *Cor.* 3. 7. *Rom.* 1.

tent to come down at the first bidding; but we must be often bidden to beware of pride and ambition, and yet we will still be climbing. There are few so high that are content with their calling: But as *Haman* was always aspiring, till he came to the Gallows; so many amongst us are always climbing, till we catch a fall. *Hest.* 7.

Again, as *Christ* saith to *Zacchæus*, *To day I must abide at thy house*: so *Christ* saith to us, To day my poor afflicted members should receive some succour at your hands. But as the Priest and the Levite, *Luke* 10. passed by the wounded man, leaving him half dead: so we (for the most part) passe by our needy brethren, leaving them unrelieved. Thus are we every way disobedient to the voice of *Christ*. He teacheth us to be humble, as he himself is, *Matt.* 11. 29. and we wax proud and insolent, as Satan is. He willeth us to be mercifull, as our heavenly Father is, *Luke* 6. 36. and we are cruel and unmercifull, as the rich Glutton was, *Luke* 16. This is the cause why the Earth deceiveth, and rendreth not her fruit, *Esa.* 24. This is the cause why the sword devoureth abroad, and why the pestilence destroyeth at home, *Deut.* 28. *Lev.* 26. And in a word, this is the cause of all the mischiefs and calamities that are threatned, even because we are obstinate and rebellious against the Lord, we are undutiful and disobedient to the voice of *Christ*, that calleth us so lovingly to come unto him, *Matt.* 11. 28.

Zacchæus was called but once, and he cometh quickly: but we are called oftentimes, and almost every day, and that by the voice of *Christ* himself; for *he that heareth you*, (saith *Christ Luke* 10. 16.) *heareth me*: and yet we cannot find the way to *Christ*. The Word of God, which is *the Lantern unto our feet, and the light unto our paths*, *Psal.* 119. 105. hath been plainly and plentifully preached amongst us these many years, and yet many amongst us have not learned yet to come to *Christ*. *Zacchæus* comes quickly when *Christ* calleth him: let us therefore learn of *Zacchæus* to come quickly when *Christ* calleth us. We must be quick in the Lord's businesse, for God cannot abide Loiterers standing all the day idle, *Matt.* 20. and as he *loveth a chearful giver*, 2 *Cor.* 9. 7. so he liketh a chearful follower.

It followed therefore that *Zacchæus* received him chearfully. Still *Zacchæus* is a Receiver: Before he was a Receiver of Custome, now he is a Receiver of *Christ*. *Zacchæus* received *Christ* two ways: first, into his heart, when he desired to see him; and then into his house, when he gave him Hospitality. Many received *Christ* to house, but not into their heart, and therefore received him grudgingly: but *Zacchæus* received *Christ* first into his heart, and then into his house, and therefore received him joyfully. Of *Zacchæus* his joyfulnesse, we must learn to be joyful when we doe any thing for the cause of *Christ*: we must be glad to harbour *Christ* in his members, as *Zacchæus* was glad to harbour *Christ* himself. As before, in coming down from the tree, *Zacchæus* shewed his obedience; so here, in receiving *Christ* into his house, he sheweth the great love that he bare unto him. If *Zacchæus* had not loved *Christ*, he might have sent him to some common Inn: But *Zacchæus* is content to receive *Christ* in his own house; yea, he rejoyceth to have gotten so good a Guest; like *Abraham*, that used to sit at the door of his tent, and rejoyced to entertain Strangers that went by the way. And therefore, though *Zacchæus* were a Gentile born, yet herein he shews himself the child of *Abraham*, because he doeth the works of *Abraham*, *John* 8. 39. So did *Abraham*, and so must we doe, if we will shew our selves to be the children of *Abraham*. *Gen.* 18. 1.

When *Abraham* thought onely to have entertained men, he receiveth the Angels in the shape and likenesse of men: and when *Zacchæus* thought to entertain the Son of man, he receiveth the Son of God himself. Let us therefore (as the Apostle willeth us) *Heb.* 13. 2. *be mindful to entertain Strangers, forasmuch as thereby some have received Angels into their houses unawares.* And why should we not hope to entertain the like or better Guests, if we be given to Hospitality, as those godly Fathers were? For as the Angels came to them in the likenesse of men; so *Christ* himself comes to us in the likeness of a poor man, of a lame man, and of a blind man: and when he cometh, he cometh hungry, or thirsty, or naked, or harbourlesse, or sick, or imprisoned: and happy are they that feed, or cloath, or harbour, or visit him, when he cometh thus afflicted. *Gen.* 18. *Gen.* 19. 3.

When *Abraham* entertained the Angell, he was not onely busie himself, but his wife and all his houshold were carefull to make provision for them: so when *Zacchæus* received *Christ* into his house, his whole Family (no doubt) were no lesse willing and carefull to entertain *Christ* then their Master was: And therefore not onely to *Zacchæus*, but even to his whole house, Salvation is promised, because the whole Family rejoyced at *Christ* his coming. Let rich men learn of *Zacchæus* to entertain *Christ* in his needy members; and let rich mens servants learn of *Zacchæus*'s Family to shew themselves mercifull like their mercifull Masters, that they may receive the reward of mercy and hospitality at the last day, *Come, ye blessed; for I was harbourlesse, and ye took me in.* *Matt.* 25. 34.

Generally, as *Zacchæus* received *Christ*; so let every one that is able be glad to distribute to the necessity of the poor Saints. If we have much, let us give plentifully: if we have little, let us give gladly of that little: if we be not able to give a peny, yet haply we may afford a morsell of bread: if not that, yet there is none so needy that cannot give a cup of cold water; and even so small a gift shall not lose his just reward, *Matt.* 10. 42. *Zacchæus* received *Christ* into his heart: but many amongst us are ready to drive *Christ* out, and to receive Satan in stead of him. *Zacchæus* received *Christ* into his house: but there are many rich men amongst us, that, like *Dives*, *Luke* 16. will not afford poor *Lazarus* the crums that fall from their Table: but as the Damsell,

Acts 12. 14. *opened not the door for joy when she heard Peter's voice*; so by contrary, these men for very grief shut their gates, when they perceive a Beggar there. Finally, *Zacchæus* was joyfull when he entertained *Christ*: but many amongst us are sorrowfull when they should relieve the poor; like churlish *Nabal*, 1 *Sam.* 25. that reviled *David*, when he should have relieved him.

So long as *Job* prospered, he kept a worthy and a worshipfull house, he suffered not *the stranger to lie in the streets, but opened his door to the Traveller* that went by the way, *Job* 31. 32. But now many Gentlemen of the Country are content to suffer the stranger, the fatherlesse and the widow, not onely to lie, but even to starve and die, in the streets with hunger and cold, and never receive them to house or harbour, nor
Gen. 4. 10. afford them any relief or succour. But as *the voice of Abel's blood did cry from the earth* to God for vengeance against his brother's cruelty: so the voice of the poor and their piteous cries shall enter into the ears of the Lord; and their guiltlesse bloud (which is poured forth in every place without all compassion) shall pull down hasty and sudden vengeance from Heaven upon the heads of those unmercifull cormorants, unlesse, while this time of mercy lasteth, they shew mercy to their distressed Neighbours.

Thus you have heard how *Zacchæus* behaved himself in entertaining of *Christ*: Now you shall see the behaviour of the Pharisees in disdaining at *Christ*. *When all they saw it, they murmured, saying, that he was gone in to lodge with a sinfull man.* Before they hated *Zacchæus* for his vices, because he was covetous: now they envy him for his vertues, because he was given to Hospitality. For the wicked will have alwaies something to finde fault with in the children of God, like the Sons of *Jacob*, *Gen.* 37. that hated their Brother *Joseph* because of his Dreams: and like *Saul*, that unhappy King, that envied *David* for his happy victories, 1 *Sam.* 18. 8. Thus the wicked, when they cannot charge the godly with any grievous crime, they begin to grudge at their well doing. And therefore not onely *Zacchæus* is hated for receiving of *Christ*, but *Christ* is hated also for being his guest. When they could not accuse *Christ* for sin, they accuse him for companying with sinners. For they must be still accusing some or other for one thing or other, like their father the Devil, that both by name, *Rev.* 12. 10. and by nature, *Joh* 1. is a continual accuser of the Brethren. It had been the duty of the Pharisees to have received *Christ*, and made much of him, as *Zacchæus* did: But they are so far off from entertaining him themselves, that it grieveth them to see *Zacchæus* give him entertainment. And surely such is the perverse nature of the wicked, that they will neither receive the grace of God when it is offered them, nor willingly suffer any other to embrace the same: like the wicked Jews, *Acts* 13. 50. that would neither believe the doctrine that *Paul* preached, nor could abide that the Gentiles

tiles should be brought to the faith of *Christ*. The high Priests thought themselves too high to have poor humble *Christ* amongst them: the Scribes and the Pharisees in their own conceit were too good, too wise, and too holy to receive him into their company; and not content to sequester and estrange themselves from *Christ*, they disdained also that he should be conversant with Publicans and Sinners, as though he were not worthy to be conversant amongst them.

If it were the office of *Christ* to convert Sinners; why should the *Matt.* 9. 13.
Pharisees be offended at him, if he were sometimes conversant with sinners to work their Conversion? If *Christ* were a Physician to cure *Matt.* 9. 12.
the sickness of the soul, that is, to save the people from their sins; why should the Pharisees murmure at him for keeping of company with *Zacchæus*, that was sick in Soul? For as it is expedient for the Physician to visit his Patients for their better recovery; so it was convenient *Christ* should visit sinners for their speedy conversion. But as the Physician that resorteth unto sick persons is not straightway infected; so the Soul's Physician that converseth with Sinners is not thereby polluted. And therefore as *Christ* performed his office, though the Pharisees murmured: so let the Ministers of God learn by this example, to perform their duties, though the wicked be offended. It was the office of *Christ* *to call sinners to repentance.* Yea, he came to call Pharisee-sinners *Luke* 5. 32.
as well as Publican-sinners, if the Pharisees would have confessed themselves to be sinners, as the Publicans did: but because they stood so *Luke* 18.
much upon their own righteousnes, and despised others, therefore *Christ* denounced so many woes against them, and preferreth the penitent *Matt.* 23.
Publican, that trusted in the Lord's mercy, before the proud Pharisee, that trusted in his own merits.

Though *Paul* was *a Pharisee, and the son of a Pharisee*, yet he shameth *Acts* 23. 6.
not to confesse himself one of the *chief sinners* that *Christ came to save.* 1 *Tim.* 1. 15.
So if the Pharisees that murmured at *Zacchæus* would have been saved, they should have confessed themselves chief sinners, as *Paul* did. They should not have accused *Christ* for keeping company with sinners, but they should have accused themselves for not keeping company with *Christ.* *The just man* (saith *Solomon*) *is the first accuser of himself:* *Prov.* 18. 17.
but the Pharisees are so far from accusing themselves, that they began to accuse *Zacchæus* and *Christ* together. Thus the Pharisees of our time, that make Religion a cloak to cover their corrupt dealing, have this property, to think other men to be hainous sinners, and themselves onely to be righteous: insomuch as they will not stick to speak like that proud people, that was wont to say, *Depart from me, for I am holier then thou*; and like the presumptuous Pharisee, *I thank God, I am not as others are,* *Luke* 18. 11.
extortioners, usurers, adulterers, drunkards, or such like. I sanctifie the Sabbath, which other men prophane: I frequent Sermons, which they neglect: I reverence the name of God, which they blaspheme: I *pay tithe,*

which others withhold; and *fast* oftentimes, which they do seldom or never. These were the speeches of the Pharisees that lived in the time of *Christ*, whom he so often calleth *hypocrites*: and these are the speeches of the hypocrites of our age, that seem to live *after the streightest Sect of our Religion, Act.* 26. 5. They *wash the outside of the cup and of the platter*; that is, they justifie themselves and seem marvellous holy in the sight of men, which can discern by the outward appearance onely: but unto God, that seeth and searcheth the secrets of the hearts and reins, they *appear like painted tombs, full of dead mens bones and all filthinesse*; that is, they have their inward parts full of ravening and all kinde of wickednesse. Wherefore, as *Christ* said to his Disciples, *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, you cannot enter into the Kingdome of heaven*; so I say unto you, that except your righteousnesse exceed the righteousnesse of these Pharisaicall hypocrites, ye cannot be saved.

Matth. 23. *Luk.* 11. *Luk.* 11. 39. *Matt.* 23. 25. *Matt.* 23. 27. *Matth.* 5. 20.

These holy Pharisees did use to call the Publicans, not Usurers, nor Extortioners, as they themselves were; but by the generall name of *sinners*, as though they themselves were free from sin. Thus the Papists at this day do not call the most sincere Professours of the Gospell *Lutherans, Calvinists, Zwinglians*, or *Protestants*, as they were wont to call them; but now they term us *Hereticks*, a name more odious then any other: whereas in the mean season they themselves are of all others the greatest Hereticks. So the Atheists of our time, when they cannot accuse the godly that are amongst us of Usury, or Bribery, or Extortion, or Drunkennesse, or any such notorious sin, they call them Hypocrites, which is the summe of all: whenas in very truth they themselves do best deserve that name. But it makes no matter what they call us, neither are we to be moved at their despitefull speeches: for as the bitter taunts of these murmuring Pharisees could not hinder *Zacchæus* in his Conversion; so the slanders of these godless men must not discourage the Servants of God from their good profession. The Pharisees did *Zacchæus* great wrong in calling him *sinner*, when he had repented of his sin: and the Atheists at this day do greatly wrong the true Professours in calling them Hypocrites, which have truly repented of their former sins, and endeavour by all good means to lead a godly life. Therefore as *Zacchæus* preferred his soul's health before all their murmuring; so it behoveth us to look to our soul's Salvation, notwithstanding all the reproaches and slanders that are devised against us. And as the Pharisees might call *Zacchæus* Sinner, but could not hinder his conversion: so the malicious Worldlings may take away our goods or good names, yea and our lives also, but cannot deprive us of our Salvation.

Wherefore, as our Saviour said to his Apostles, *Fear not them that can kill the body, and then can doe no more*; so I say unto you, Fear not

Matt. 10. 28.

not the frowns of the wicked, for they are not able to hurt your better part: seek not to gain the favour of the World, for the whole World is not able to save a Soul: but *fear* to offend *him that is able to destroy body and Soul in Hell*; and seek to please him that is able to save them both in heaven for ever.

Now followeth another fruit of *Zacchæus*'s Conversion, namely, his good Confession: for as he *believed with his heart unto Righteousnesse, so he confessed with the mouth unto Salvation*. When *Zacchæus* was mocked of the Pharisees, it seemeth that he should stoop down for shame: but when he was thus reproved and reviled by them, the Scripture saith, that he *stood up*, in signe of gladnesse. As the Apostles *went away rejoycing, that they were counted worthy to suffer rebuke for the name of Christ*: so *Zacchæus* the Publican went forth rejoycing, that he was reproached for the cause of Christ. Before, *Zacchæus* was a Publican, and therefore stood in sin very dangerously; like the house that is builded upon the sand, ready to be over-turned with every Tempest: but now *Zacchæus* is become a true Christian, and therefore stands in righteousnesse very safely; like the house that is built upon a Rock, free from any danger of falling.

Rom. 10. 10. *Act.* 5. 41. *Luk.* 6. 48, 49.

Behold, Lord, the half of my goods, &c. There are two parts of his Confession. The first is, his gift to the poor; the second is, the Restitution of his unjustly-gotten goods. Before *Zacchæus* was an oppressour of the poor, now he is a great benefactour to the poor: before he was an encroacher upon other mens goods, now he is a distributer of his own goods: before he was a receiver and a taker, now he is a restorer and a giver: neither doth he give sparingly, but he *giveth liberally, laying up a good foundation against the time to come*.

1 Tim. 6. 18, 19. *Matt.* 26. 7.

Now *Zacchæus* found that precious Pearl, and for joy thereof he is content, not to sell, but to give, all that he hath, to enjoy the same. When the rich Ruler (in the former Chapter) was willed to *sell all that he had, and give it to the poor, he went away very sorrowful, for he was very rich*: but *Zacchæus*, perhaps as rich as he, is content of his own accord, and unbidden, to *bestow half his goods upon the poor*, and that with a chearful mind. If *Zacchæus* had given onely the third part of his goods, no doubt but *Christ* would have accepted it, for he accepted the Widow's Farthing, because it was given with a willing mind: but if he had *given all his goods to feed the poor*, as the Pharisees gave their alms, to be seen of men, yea, or *his body to be burned*, as some *Romans* have done, to get renown; it should have been to no purpose, because it was done to a wrong end.

Matt. 13. 45, 46. *Luke* 18. 22, 23. *Luke* 21. 3. *1 Cor.* 13. 3.

Now as *Zacchæus* was rich in the goods of this life, so was he rich in faith also: neither was it an idle or dead faith that *Zacchæus* had, but it was a fruitful and lively faith, a *faith that worketh* and laboureth *by love*, such as is required at the hands of Christians. Saint *James* saith, *Shew me*

Gal. 5. 6.

thy faith by thy works: and here *Zacchæus* doth shew his faith by his works. Before he was exercised in ungodly works, which are the fruits of infidelity: but now he is exercised in the works of Mercy, which are the fruits of a lively faith. *Zacchæus* is very liberall in relieving the poor, but he is liberall of that which is his own: so there are many now-adays that are very liberall, but it is of that which is none of theirs.

Levit. 10. 1. for as *Nadab* and *Abihu* offered strange fire unto the Lord, so these men offer strange goods unto the Lord. There are some amongst us that think to make amends for their unjust dealing, by giving part of that to some good uses which they have gotten by bad means: if they have gotten a pound by Usury and Oppression, they are content perhaps to give a peny to relieve the poor. But as it was not lawfull for the *Israelites* to bring the price of the hire of an Harlot into the house of the

Deut. 23. 18. Lord; so it is not lawfull for us to apply the gain of our ill-gotten goods to the service of God.

The half of my goods I give, &c. *Zacchæus* saith not, *I have given*, as an upbraider of God; or, *I will give*, as a delayer, that means to give away his goods after his death, when he can keep them no longer: but he saith, *I give*; to signifie that his will is his deed, and that he meaneth not to take any days of payment for the matter. For as before he ran apace to see *Christ*, and came down haftily to entertain *Christ* in his own person: so doth he here give quickly to relieve *Christ* in his needy members. This is *Zacchæus*'s last Will and Testament that he maketh before his death, and seeth the same proved and performed before his eyes. If therefore we desire to doe any good to any of our poor brethren, let us learn of *Zacchæus* to doe it quickly, while we are alive; for time will prevent us, and death will prevent us. I know there be many that would be willing to give some part of their goods to the poor before their death, as *Zacchæus* did, but that they know not what need themselves may have thereof before they die; and therefore, for the most part, they will hardly forsake or leave their goods, till their goods forsake and leave them. But herein they shew themselves to doubt of God's providence, and as it were to distrust his

Prov. 19. 17. payment, who hath promised to *repay whatsoever is given unto the poor*, as it were *lent unto himself*; and that not secretly, though they *did their alms* never so *secretly*, but the Lord *will reward them openly*, as our Saviour speaketh *Matt.* 6. 4. The wise Preacher, *Eccles* 11. 1. willeth us to *cast our bread upon the waters*, that is, to be liberal to the poor, whose watery eyes bewray their great necessity; or (as others expound it) to hazard and adventure some of our goods upon our needy brethren, as Merchants do adventure their goods upon the seas: for although they may seem to be in great perill and danger of perishing in the waters, yet commonly it falleth out that, by the blessing of God, they return with greater profit. So, albeit the relief that is bestowed upon our distressed neighbours

neighbours may seem to be lost; yet, as the Wise man saith, after a time we shall find it again. And as the precious oil descended from *Aaron*'s beard to the skirts of his cloathing: so certainly the oil of Mercy and Charity, which we pour into the wounds of our distressed brethren, shall descend into our own souls. And as the Widow's oil was increased in the cruse, because she relieved the Lord's Prophet; so shall this precious oil bestowed upon the poor be returned upon our heads in great measure. Thus is *Zacchæus* liberal, as you see: For he giveth away half his goods. But he gives it not to the rich, that might give to him again; but he gives it to the poor, that cannot requite him: to teach us upon whom we should bestow our alms. As God, that is rich in mercy, giveth all things unto us, that cannot requite him: so the rich men of this world (if they have any spark of mercy in them) should give unto the poor, that cannot requite them. But amongst us, in every place almost, it is far otherwise: for if any thing be to be given, not they that are poorest and stand in greatest need, but they that can make best friends, are best preferred. Thus *Dives* is still enriched, and *Luke* 16. *Lazarus* is still rejected. If we send to a great man, we send an oxe for a present; but if we send to a poor man, we send a crust for an alms. Therefore, as *Christ* said to the *Jews*, that the *Ninevites should* *Matt.* 12. 41. *rise in Judgement against them, because they repented at Jonas's preaching*: so it may be said unto us, that *Zacchæus* shall rise in judgement against us, and condemn us; for he shewed great mercy upon the poor, but we are void of all compassion.

Thus you have heard the first part of *Zacchæus*'s Confession, wherein you see his liberality to the poor. Now you shall hear the second part of his Confession, wherein he promiseth restitution of his unjustly-gotten goods. Before *Zacchæus* gave to the poor the half of that which was his own: now he restoreth that which is none of his to the right owners. And because he had detained their goods so long, to their great losse and hinderance, therefore he doth not onely restore the principall, which he had taken from them; but he alloweth them their costs and dammages that they had sustained. As *Joram*, King of *Israel*, caused to be restored to the *Shunamite* her house and land, and all the fruits and profits of the same, which were wrongfully kept from her seven years together: so *Zacchæus* the Customer restoreth to those that he had oppressed, their goods which he had gotten from them by fraudulent dealing, with all the fruits and profits that might come thereof during the time of his unjust possession. So liberall was *Zacchæus* to the poor, that he gave them half his goods: and so little got *Zacchæus* by his usury and oppression, that for every peny he restoreth four. If the Usurers and Extortioners of our time would restore four-fold for that they have wrongfully gotten, I fear they would have but a small half to give to the poor, and but a little left to help themselves. There was

a law to compell *Zacchæus* to make such restitution; except he will confesse himself to be a thief, because he was an usurer, and then the Law of God requireth such restitution. And surely, *Zacchæus* seemeth after a sort to confesse his theft, because he promiseth four-fold restitution.

Exod. 22. 1. *2 Sam.* 12. 6. If a man had stolen a sheep, the Law of God requireth that he should restore four sheep for one: and the ancient *Romans* had this law, that Usurers should forfeit four times so much as they took for usurie. If the same law were now to use against our thievish Usurers, as it was sometime among them, we should not have such complaining of the poor both in prisons and streets. But if these great thieves, (I mean our biting Usurers) that rob and spoil without ceasing when they have no need, might find no more favour then those petty thieves, which rob and steal sometime when they are driven unto it by extreme necessity, then, surely, the Commonwealth would soon be disburthened of that pestilent brood of Caterpillars wherewith it is pestered. I wish them betimes to look to their own estate, and with *Zacchæus* to forsake their damnable trade. If they have lived hitherto by the gain of usury, let them now lament their sin, and call to God for mercy and forgiveness: let them make restitution of that they have wrongfully taken, and grieve that they have so long detained that which is none of theirs. For as no sin is pardoned without repentance to God, so Usury is not pardoned without repentance to God: and as the sin of Theft is not removed before restitution be made to men, (if the party be able) so the sin of Usury (which is a secret theft) is not remitted before restitution be made to those that are oppressed and spoiled by this secret theft.

Thus you have seen how *Zacchæus*, that was once a hoorder of his goods, as our rich men are, is now a liberal disposer of his goods, as *Matt.* 19. 24. I wish they were. He that lately was a camel laden with riches, and therefore unapt to go through a needle's eye, hath now, like the camel, *Matt.* 7. 14. cast off his rich lading, and therefore may enter in at the narrow gate. Some rich men would rather have lost their lives then forgone their goods, and for half that losse would have proved very pensive: but this was the joyfullest news that ever came to *Zacchæus*'s house, sweeter to him then all his gold and silver: that whereas before he was in the state of damnation, now salvation is promised to him and his house; and whereas before he was the servant of Satan, now he is become the child of *Abraham*. Now *Zacchæus*'s house is become God's house, and *Zacchæus* himself is the son of *Abraham*; and therefore no cause why *Christ* should not resort to *Zacchæus*'s house. As *Christ* said to the penitent *Luke* 23. 43. thief, *To day thou shalt be with me in Paradise*; so he saith here to the penitent Publican, *This day salvation is come unto thy house*, and, this day thou art *become the child of Abraham*. *Christ* loves not to be long in any man's debt: For as he saith to *Zacchæus*, *To day I must abide at thy house*; so he saith to the same *Zacchæus*, To day and henceforth for ever thou

thou and thy house must abide with me in heaven. Here is a happy change; in stead of a little worldly treasure, subject to losse by thieves, *Matt.* 6. 19, 20. and to spoil by rust and moth, to have all store of heavenly treasure, which neither thieves can steal, nor canker can corrupt: in stead of an earthly house, subject to fire and falling, to have a house given of God, *not made with hands*, but *eternal in heaven*, 2 *Cor.* 5. 1. Who would not rather chuse, with *Zacchæus*, to give half of his goods to the poor, that he may be an heir of Salvation, and the son of *Abraham*, to rest in his Father's bosome, then, with *Dives*, to keep all from the poor, *Luke* 16. and be tormented in those eternal flames? That rich Glutton, that denied the crums from his table, challenged *Abraham* for his father; but he was refused, because he had not the faith nor works of *Abraham*: But *Zacchæus*, though by nature he were not the childe of *Abraham*, yet by grace he is become the childe of *Abraham*, because he walked in *John* 8. 39. the steps of that faithfull Father. *Abraham* believed before he was cir- *Rom.* 4. 12. cumcised; so *Zacchæus* believed before he was circumcised. As *Gen.* 12. 4. *Abraham* left his country, and all that he had, when God called him: *Acts* 7. 3, 4. so *Zacchæus* left his office, and the most part of his riches, when he was called by the Son of God. And as *Abraham* desired to see the day of *John* 8. 6. *Christ*, and saw it, and rejoyced: so *Zacchæus* desired to see *Christ*, and he saw him, and rejoyced. Now is *Zacchæus*, a Gentile, become the childe of *Abraham*: and not onely he, but his whole house also is become the house of *Abraham*; for when *Zacchæus* is converted, his whole house is converted. As the Master is, such are the servants: if he be godly and religious, they prove godly and religious; if he be an Atheist, they prove Atheists likewise. Therefore keep no company with the wicked, for it is most pernicious: but associate thy self with those that fear the Lord, that thou also mayest learn to fear the Lord: who for his mercy grant that we may with *Zacchæus* be desirous to see *Christ*, joyfull to receive *Christ*, liberall to relieve the members of *Christ*, and ready to make amends when we have wronged any of our brethren; that so, with *Zacchæus*, we may be heirs of salvation, and the true sons of *Abraham*, to reign with *Christ* in heaven for ever, by the means and merits of him that died and rose again for us. To whom with the Father and the Holy Ghost be all glory. *Amen.*

THE



THE SWEET SONG OF OLD FATHER *SIMEON*.

The First Sermon.

Luke 2. 29, 30, 31, 32.

Lord, now letteſt thou thy ſervant depart in peace according to thy word. For mine eyes have ſeen thy Salvation. Which thou haſt prepared before the face of all people; A light to be revealed to the Gentiles, and the glory of thy people Iſrael.

THis is the ſweet Song of old Father *Simeon*, wherein is ſet forth the joyfull and peaceable death of the righteous, after that they have embraced *Chriſt Jeſus* with heart and mind unfeignedly, as he did, ſeeing their death is to be the beginning of a better and more joyfull and pleaſant life then the former.

But before we proceed farther in it, let us hear a little of that which went before. The Evangeliſt ſaith, Verſ. 25, &c. *And behold, there was a man in Jeruſalem whoſe name was Simeon: this man was juſt, and feared God, and waited for the conſolation of Iſrael, and the holy Ghoſt was upon him. And a revelation*, &c.

Simeon feared God. Religion may well be called fear, for there is no Religion where fear is wanting: for *the fear of the Lord is the beginning of wiſedome.* And this priviledge hath God given to thoſe that fear him, that they need to fear nothing elſe. Prov. 1. 7.

And waited for the conſolation of Iſrael. *Simeon* alſo waited for the conſolation of *Iſrael*, untill he had embraced in his arms him whom he ſo long longed to ſee and feel. How many Waiters be there in the world? yet few wait as *Simeon* did: but ſome wait for Honour, ſome for Riches, ſome for Pleaſures, ſome for Eaſe, ſome for Rewards, ſome for Mony, ſome for a dear Year, and ſome for a golden Day, as they call it: but *Simeon* waited, and expected with many a long look, untill he had ſeen and embraced *Chriſt Jeſus*, the light of the Gentiles, the glory of *Iſrael*, the ſalvation of all that with a faithfull and zealous affection and love do wait for his coming, to the comfort of the afflicted, and to the terrifying of the wicked and ungodly, which have not already waited, neither embraced him, as *Simeon* did.

And waited for the conſolation of Iſrael. Faith in all afflictions doth lift up her head, waiting in aſſured hope, beyond all hope; and ſeeing the clouds ſcattered over her head, yet ſhe is ever comfortable to her ſelf, ſaying, Anon it will be calm: and although all the friends in the world do fail, yet it never faileth nor fainteth, but ever keepeth promiſe in that which by the verity of the Spirit of God it aſſureth, untill her joy be fulfilled. *All are not Iſraelites that are born of Iſrael.* *Simeon* was an *Iſraelite* indeed, for he waited for the *Meſſias* from God with patience and expectation: ſo the Spirit of God dwelleth alwaies with them which always ſay, *Thy will be done.* Rom. 9. 6.

And a revelation was given him. If we wait as he did, the Spirit will aſſure us, as it did him, that we ſhall ſee God before we die: and they that long in faith to ſee the joys of heaven, the Spirit aſſureth and promiſeth faithfully unto them that they ſhall ſee them.

And he came by the motion of the Spirit into the Temple. *Simeon* came into the Temple at this time by the providence of God. The worldlings will call it Chance, but the Evangeliſt would not chop that in, becauſe it is manifeſt that all things come to paſſe by the providence of God, without which there is nothing done. By this providence *Rebecca* came forth to wait on her Father's Cattel, when *Abraham's* ſervant prayed, and looked for her coming, that he might take her for *Iſaac* to marry withall. By this providence *Saul* was anointed King by *Samuel*, when he had no ſuch thought in his heart, but went about ſeeking for his father's Aſſes that were loſt. Matt. 10. 29. Gen. 24. 14, &c. 1 Sam. 9. 20. & 10. 1.

And he came by the motion of the Spirit. The Devill led *Chriſt* unto

the top of an high Mountain, that he might shew him the glory of the World, which deceiveth unstable minds: so would he do you, if you would be led by such a guide. But I would not have you to mark the vain motions of such a Spirit, which leads to nothing but to vanity and pride: for after he hath led you to the top, and allured you by carnal pleasures as much as he can, if you then fall down to worship *Mammon*, and embrace the world, the same spirit will afterward lead you, nay, rather cast you down, from the top of all unto hell. Therefore I beseech you and heartily intreat you, that you would be the servants of God, and servants of the Spirit of God, to be led by it, to obey it, and to doe nothing contrary to his will that you can refrain, but all those good things which you would were done by you, and goe thither whither you would come: for all would come to heaven, but all will not goe to heaven. If you will all hear, I will teach you all; yea, I will undertake this, Hear and mark my words, and you shall be led by the power of the Spirit to our Lord *Jesus Christ*. And I pray to the Lord that I may never preach to the condemnation of any among you all; yea, I wish that every one of you were more zealous and more godly then my self. But to whom shall I compare you? even to the *vagabond Jews*, of whom *Luke* mentioneth in the *Acts*, that they *took upon them to adjure evil spirits by the name of Jesus, whom Paul preached. To whom the evil spirits answered, saying, Jesus we know, and Paul we know; but who are ye? And those which had the evil spirits ran upon them and overcame them, so that they fled out of that house naked and wounded.* And thus the devill prevailed against them at that time, because they sought to work with another's instrument, and prevail with another's weapon. If they would have said, *In the name of Jesus, whom we preach*, they might have prevailed: but they thought it sufficient that *Paul* preached him, though they never professed him. And so we lean upon another's staffe, and think to be saved, because God saveth others. We shall be dealt withall as were those vagabond *Jews*: for he will answer, *Such I know, and such I know; but who are ye?* Therefore it behoveth us all to pray unto the Lord, that he would furnish us with weapons to encounter against all the evil motions of the spirit of Satan; that we may overcome, and not be overcome and put to flight, like those vagabond *Jews*: but that we may have oil alwaies in our lamps burning, and be alwaies armed with watchfulnesse against our enemy; lest Satan steal upon us unawares in the dark, and lead us to fulfill his lusts, and spoil us, and strip us, and leave us stark naked.

Acts 19. 13, 14, 15, 16.

And he came by the motion of the Spirit into the Temple, &c. If we would think that his Spirit doth lead us into the Temple, we would mark very diligently the motions thereof when we are there, whether it speaketh to us in our own souls by the mouth of the Minister of God, who is the Minister, not of the Letter, but of the Spirit and Grace of God.

And

And when the Parents brought in the Childe Jesus to doe for him according to the custome of the Law, Then he took him in his armes. Happy *Simeon* embracing *Christ*; but not happy that he embraced him with his hands; but therefore happy, because he embraced him in heart. *Happy are the eyes and blessed which see the things that ye see, and the ears that hear the things that ye hear*, saith *Christ*; but cursed are we that hearing and seeing do not repent: for we cannot be blessed by hearing and seeing onely, unlesse we hear and see with profit, so that we in heart embrace *Christ*. But we will object that we are *Israelites*, and are circumcised, and have received the Sacrament of *Christ*'s bloud, that we might be his people, and he our God. But this will not excuse us, nor make us seem any thing better in the sight of God, but rather worse, if we have not ceased to embrace the world, to embrace vanities, and have not unfeignedly embraced the Word of God, and also the Lord *Jesus Christ*. For it is said, that *Christ came amongst his own, and his own received him not*: but therefore accursed are so many of them as reject their own salvation, which being freely offered unto them, they will not stretch forth their hands to receive it; that is, will not attend with their ears to hear it, or at least will not enlarge their hearts to embrace it.

Matt. 13. 16.

John 1. 11.

And praised. If *Samuel* had heard the first time that God called him, then God needed not to call him the second or third. If *Peter* had markt the crowing of the Cock at first time, as he did at the third, the Cock needed not to crow thrice. Now therefore, when you hear the same sound again which you have heard before, remember now that the Cock croweth the second time: for you know what discommodity doth come by negligence, and what commodity by attention. For if you attend and follow, Justice shall be swallowed up of Mercy.

Luke 22.

Simeon praised God. *Simeon* was thankfull. Here is the example, but where be they that follow it? If nine Lepers be cleansed, yet but one returneth to give thanks: then one is all. Unthankfulnesse is the first Guest that sitteth at the table: for some will not stick to say, that they never said Grace since they were children: but if they had said, they never had Grace since they were children, I would rather believe them. Do you not say, *Give us this day our daily bread?* If you do, for shame say so no more, beg no more at God's hands, until you be more thankfull for that you have received. For, behold, the heaven frowns upon you for your sins, and the earth denieth her fruit, and is become barren, because of your unthankfulnesse.

Levit. 26. 19, 20.

And praised God, and said, &c. Here *Simeon* prayed and praised God, yet but in few words; for God delights not in much babbling. He prayed not like the Ethnicks, the Pharisees, or the Priests of *Baal*; but *Simeon* prayed with the heart, like *Moses*, and was heard.

And said. He joyfully praising God spake, yea, sweetly as it were sung it. Though you sing all *David*'s Psalms over, and have not *David*'s

spirit, it profiteth nothing: and though *David* was heard when he sung them, yet you cannot be heard. Therefore let us pray so that our prayers may be heard. But we cannot with the heart, and so that we
Prov. 28. 9. may be heard pray, if we turn away our ears from the Word; for so doing, whatsoever prayers we make, they are abominable. Therefore let us hear so, that hearing we may profit by it. Let us not hear still so unprofitably as we were wont to do: if we do, it shall be required at our hands. Do you think you shall never be called to account of that which I have preached unto you? And therefore as soon as ye are gone out of this place, all is shut up, and all is forgot, God is exempted
John 12. 48. from your minds. Our Saviour *Christ* saith, *The word I speak unto you*
Luke 10. 39. *shall judge you at the last day.* *Mary* is commended for that she heard
42. our Saviour very diligently, laying up his words in her heart: and *Jacob* was wiser then all his children, in that he remembred the dream of *Joseph* untill he saw it fulfilled. Those that love the Lord with an unfeigned
2 *Sam.* 6. 14. love do gladly hear his voice, and become obedient. *My sheep hear my*
John 10. 27. *voice*, saith *Christ*: and they that love the Ark as *David* did, will dance about the Ark as *David* did, and that with joy and gladnesse. *Isaac*
Gen. 21. 6. was a good man, his name signifieth *laughter*: whereby was shewed what joy and laughter there should be about *Christ Jesus*; for he was
Luke 1. 46. the figure, the truth was *Christ* himself. The Virgin sung when she
Luke 2. 13, knew that she should bear him; the Angels sung joyfully when he was
14. born; and *Simeon* sung when he was brought into the Temple.

If *Simeon* had not longed, and so waited for the consolation, should he now have had this joy and exultation? He could not have felt it: for as our desire is, so is our joy. And surely therefore we receive not sound comfort, or feel small joy, by the preaching of the Gospel, because we with longing wait not for it, we have no lively desire of it, we hunger and thirst not after it.

Lord, now letteſt thou thy ſervant depart. *Simeon* waiting for the consolation of *Israel*, longing to see the Saviour, was like the Hart panting for the water-brooks, till he had beheld his best Beloved: but as soon as he had taken him in his arms whom his soul desired to see, he so thirsted for death, that he thenceforth thought of, sought after, besought God for, nothing, but to leave this life, and hence to depart; for he forthwith singing prayed, *Now letteſt thou thy ſervant depart.* But do you (say some) commend him herein? did he well? May not any man desire death? May not the fastned ship in a strange Land desire to be loosed, to hasten to his longed-for Port at home? May not a man imprisoned amongst bitter enemies desire to be set at liberty, to return to his own Country, in freedome to live amongst his sweet friends? Are we not strangers here, and by unpeaceable, most deadly enemies, our own Flesh, the World and the Devill, held prisoners in the chains of sin and manifold infirmities? and is not our home Heaven, and the Saints and Angels our most dear friends? No marvel then that *Simeon* here desireth to be loosed or let depart. And *Paul* professeth, he desireth *Phil.* 1. 23. to be dissolved, or unloosed, as ships in a strange land fastned, as strangers amongst cruell enemies imprisoned. They were unnatural if they did not; it were unreasonable to require they should not: for we not onely may think it lawfull, but must also acknowledge it even a necessary duty, to desire death. For is there till then in us any perfect, yea, any pure obedience of God? Doth not sin, as long as this life lasteth, dwell in our members? Is there any passage to the perfect life but by the first death? The fish which is taken in the net out of the sea struggleth to get in again; and *Adam*, thrust out of Paradise, would fain have been within again: how much more should we be desirous to be settled in the true Paradise, in assurance never to be put from thence? Therefore also it is not onely our duty to desire death; but also as soon as any clearly seeth *Christ*, presently he desireth to die. For though his state be never so pleasant, though his life be most delightfull, though he excell in riches, and pleasures, and honours, and knowledge, and glory, and far exceed all that ever were: yet at the sight of *Christ* he even rejoyceth to forgoe all; the love of the world falling away like the Mantle of *Elias*, when he was rapt into Heaven; and so crieth with the Apostle, *I desire to be dissolved*, that he may be with *Christ*. For *Christ* is light, and as soon as they see him, they see also themselves, and the world's false happinesse; his glory, and their shame and filthinesse: which maketh them wish for death, that they may cease to sin against God, and perfectly please him, and enjoy true happinesse with him: for all sin is bloud in their eyes, and all worldly pleasures vanities.

But why then (say you) have *Heman* the *Ezrachite*, *Psal.* 88. 15, &c. and *Ezekiah* that godly King, *Esa.* 38. 10, &c. and that man after God's own heart, the sweet Singer of *Israel*, *David*, *Psal.* 6. 4. and 30. 8, 9. *Psal.* 88. 10, so prayed, and taught others to pray, against death? Why? Because &c. they all were, and would have others to be, in the fervent love of God, both to die and to live desirous: to live, that they might amongst men *Phil.* 1. 23, uphold and further the true worship of God, so to save their brethrens 24. souls, and advance the glory of God the more; to die, that they might, perfectly obeying God, fully please him, and freed from all evil, enjoying all good, with him most blessedly live. For not onely the Apostle *Paul*, but all these, and whosoever is grounded in the Faith of *Christ*, but especially all that have strong hope to advance the honour of God, are in a streight, as the Apostle speaketh, *Philip.* 1. 23. and crusht on both sides, even with two contrary desires: to be with *Christ*, which is best of all for themselves; and to continue amongst men, which is most needfull for them. So that this remaineth still a manifest and most necessary duty, and of all that have truly, as *Simeon*, believed in *Christ*, performed; namely, thenceforth still to be desirous of death,

though they also withall desired life, life for others, death for themselves.

Yet all that desire death perform not a duty; for the wicked often desire to die, but not duly: For though they wish sometimes for it, and be willing also to abide it; yet do they not in heart desire it, because they think it is not a thing in the ordinance of God good, and that for them, but utterly hate it, holding it an extreme evil. For they acknowledge, as the truth is, it will deprive them of all their delights which here they desire; and they cannot but at least fear it will take from them all pleasure, and bring them to easelesse, and yet endlesse, pain, and torments intolerable, and yet unspeakable. For the sentence of the
Revel. 21.8. unchangeable God is already given: *The fearfull, and unbelieving, and the abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and liars, shall have their part in the Lake which burneth with fire and brimstone; which is the second death.* And the just Judge shall
*Matt.*27. 41. *Mark* 9. 44, 46, 48. say to all workers of iniquity, *Go ye accursed into hell fire, prepared for the Devil and his Angels: Hell fire, where the worm never dieth, and the fire never goeth out.* Whereupon this the Prophet avoucheth, *There is no*
Esay 57. 21. *peace to the wicked, saith my God.* For in their strong hope they feel a stinging fear, their greatest confidence is not without trembling of conscience. Therefore, fearing the event of death to be for them (as indeed it is) most horrible, they utterly abhor it, they detest it extreamly. How then (say some) should they seek death so eagerly? How should they murther themselves so willingly? They doe it not altogether willingly, but wittingly; not freely, but forced with fear of some supposed greater evil. The troubles of this world, the anguish of body, the horrour of minde, they are most impatient of, they cannot, they will not endure them; and thereupon they sometimes prefer death before life, lesse willing to live in vexation, then dying to try whether they shall feel what they fear, even deserved damnation. For they are never willing to die, but unwilling to live often; and so work themselves endlesse woe, in hope of supposed happinesse; abhorring life, not truly desiring death. For how die they when they most voluntarily bereave themselves of life? Not in love of God, longing to please him, performing all service to him: but either in pain of body, or else anguish of minde; either raging that they cannot satisfie their lusts, or have lost outward things immoderately loved: fearing, if they die, deserved torments; if they live, they shall either continue in felt horrour, or lost hoped for honour: either impatient of God's rod, fretting against him that they so heavily feel his fury, and cannot fiercely fulfill their malicious minds, or freely feed on the rest of their fleshly lusts; or impotent in their desire of some false fondly conceived good: hoping, with dreadful doubting, by death to better their states; that chuse rather to prove the truth of God's threats, and of the terrours of their trembling minds, then in life to remain any longer; rather abhorring

abhorring life, then any way truly desiring death. Therefore in that *Simeon* duly desired death, that which we heard of *Simeon* in the beginning is proved true, to wit, that he was *just and feared God.*

For none but the truly righteous, none but they that by Faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the unfaithfull, what knowledge soever they have, cannot be in better case dead then they are now in living, though most miserably pained: nay, they cannot be without just fear, when they forgoe this life, to feel for ever the second death. But the faithfull, having their consciences quiet, and also joyfull in *Christ*, free from the fear of that death they have deserved, and assured by death to passe to that life which God to all the faithfull hath promised, earnestly wish to die, in all fervent love of God, and zeal of his glory, that so they may cease from offending their good God, and never cease magnifying his mercy; shewing thereby that they are weary of the service and bondage of Satan and sin, and assured after death to enjoy the true Life, most fully glorifying God, and most perfectly pleasing him for ever: and therefore also they desire death, not shortning their life, but waiting his leisure and calling, thereby glorifying God, as in their lives they have done and sought to doe.

For man was not born at his own will; and therefore may not die at his own pleasure. Therefore they beg it of God, referring themselves ever to his good will, when, where and how by death they shall glorifie him, still desiring it, but never wilfully procuring it.

If any object, that *Sampson* pluckt the house on his own head, as well as on the *Philistines*: we must understand, that *Sampson* was a figure of *Christ*, and therefore as it were offering himself to God a sacrifice, first prayed, and then glorified God at his death, more then in all his life, in killing so many of God's enemies. And because they wait the Lord's leisure, they not onely wilfully murther not themselves, but are carefull also lest foolishly, unwittingly they hasten their end. For all they are guilty of their own bloud, that either by fool-hardy, rash, or unwise behaving, or with surfeits, drunkennesse, or any intemperate using of themselves, shorten their life. Yea, though they tender their lives never so dear, yet are they guilty, because they willingly use the means that brings death.

Simeon had seen much in his many days; but when he saw *Christ*, he was unwilling to live any longer to see more. His desire is accomplished, his long longing at length is satisfied, his fervent expectation with free joy now fulfilled. It is enough, saith *Simeon*, that I have seen my Saviour: as *Jacob* said, *It is enough, that my son Joseph liveth.* *Gen.* 45. 28. How much more then should we be satisfied with this, and in all thankfulnesse

fulneſſe reſt in it, that we have ſeen *Chriſt*, not, as *Simeon*, in weakneſſe and baſeneſſe, but victorious, moſt glorious, over Sin, Death and Hell triumphing, and are more aſſured then *Jacob* was, that he, nor, as *Joſeph* under *Pharaoh* in *Egypt*, liveth, but in heaven with his Father in higheſt Majeſty reigneth Lord over all, having all power both in Heaven and Earth? and moreover where he is, thither ſhall we come, and be like him, and with him as fellow-heirs reign in the Kingdome of our Father for ever.

Matt. 28.18. *John* 17.24. 1 *John* 3. 2. *Rom.* 8. 17.

Simeon knew *Chriſt* as ſoon as he ſaw him, and embraced him as ſoon as he knew him, and enjoyed him as ſoon as he embraced him: So ſome know the Word of God as ſoon as they hear it, and believe it as ſoon as they know it, and feel the comfort of it as ſoon as they believe it. But others hear it as though they heard it not, like deaf Adders that ſtop their ears at the voice of the charmer. So *Pharaoh* would not hear the voice of *Moſes*, nor *Baal*'s Prieſts the voice of *Elias*. And others, though they know it, yet will not believe it; as if God were untrue. So all malicious wretches, that prefer the pleaſures of ſin before the glory of God. And others, though they believe it, yet can they not either preſently, or when they will, feel the comfort of it, much leſſe the joy which is offered by it; namely, the heart oppreſſed, the deſolate afflicted ſoul.

Exod. 5. &c. 1 *King.* 18.

The ſeed is not caſt all on a heap, but it is caſt abroad: therefore where be the fruits of the Spirit that you have brought forth? For the Spirit of God is not like a dead potion in the ſtomack, which worketh not; neither can we have this Spirit in us, and feel it not. For if thou haſt it, it will lead thee, as it did longing *Simeon*, (as we have hitherto ſeen) to the Temple; and when thou art there, it will lead thee to *Chriſt*; and when thou haſt received and embraced him, it will poſſeſſe thee with joy, and ſo with thankfulneſſe, and godly care to keep him, and to entertain him, and to be obedient unto him: nay, alſo with a longing to be looſed hence, and evermore perfectly to pleaſe him. Therefore, beloved, *judge your ſelves, that ye be not judged of the Lord.*

Thy ſervant. The godly would not leave this priviledge for all the riches in the world; for that they are the ſervants of God, fellows to Princes and Angels: for we ſerve him whom *David*, *Solomon*, *Ezekias*, *Joſias*, ſerved; yea, to whom a thouſand thouſand, *Dan.* 7. 10. even innumerable, Angels miniſter, *Heb.* 12. 22. even him who is moſt bleſſed for ever. Every Serving-man bears the cognizance of his Maſter upon his ſleeve. What then will the Lord ſay, when he cometh and findeth us marked with the badge of Satan? Surely he will ſay, Give unto Satan that which is Satan's. But all the houſes of *Iſrael* are ſprinkled with the bloud of the Lamb; and all mourners in *Jeruſalem* are marked: and all the choſen are ſealed with the ſeal of the living God.

Exod. 12.22, 23. *Ezek.* 9.4. *Rev.* 7.3, &c.

Well

Well was it ſaid, *The poor receive the Goſpel.* The young men are more forward in the truth and more zealous then the aged, the ſon then his father, the ſervant then his maſter. Once the younger Brother ſtole away the bleſſing from the elder, therefore the elder hated him even for his zeal. And when was *Jacob* hated more then he is now? when was he ſo hated and perſecuted as he is now by *Eſau*? Yet, in the old time, men were more zealous in their age then ever we hear of them to be in their youth; yea, they were zealous in the Lord's buſineſſe.

Age hindered not *Noah* from building of the Ark, when God commanded him: Age hindered not *Simeon* from rejoycing and mirth, when he beheld and embraced the Lord *Jeſus Chriſt*. Then old *Simeon* embraced *Chriſt*, and he enjoyed him with hearty joy in zeal: but now where is old *Simeon*? There be but few of them to be ſeen coming to the Temple to receive *Chriſt*: but now young men receive him, young *Simeons*, young *Daniels*, young *Samuels*, young *Timothies*, and young *Oneſimus*'s, and the young *Infants* begin to ſpeak again.

Gen. 5. 32. & *chap.* 6. *Dan.* 1. 8. 1 *Sam.* 3.

The young have him, they are zealous; and I hope they will keep him, though old men neglect him. Satan, thou haſt too much for nothing already.

1 *Tim.* 4. 12. 2 *Tim.* 3. 15. *Philem.* 10. *Matt.* 21. 15.

In peace, &c. *Chriſt* brings peace with him; not the peace of the World, but that *peace which paſſeth all underſtanding. My peace I leave with you, John* 14. 27. My peace remain with you, ſaith he. Our peace is laid up in *Chriſt*, and all the peace we have we have by him, elſe it is not true peace. *Simeon* was juſt, and feared God in his life, and therefore he departed in peace: So mark the end of the juſt, and follow their ſteps, and you ſhall then depart in peace, like the Lamb upon the Croſſe.

Pſal. 37.37.

Fain would *Balaam* die the death of the righteous, but *Balaam* muſt then live the life of the righteous: therefore all men look to this. Happy are they that depart in peace; who when death ſaith, Fear, and the Serpent ſaith, Deſpair, they ſay by the Spirit to the fleſh, Crouch, and bid the Serpent fly, while Death openeth the priſon doors.

Num. 23. 10.

If the Papiſts would have men to depart in peace, they would never ſay that thoſe which depart go to Purgatory; for ſo, by their own ſaying, the worſt part is behind. For they affirm that the pain thereof is far grievouſer then any that in this life may be ſuſtained. But again ſome ſay, this Purgatory is in the Earth near to Hell, and ſo it is too far from Heaven to be ſaved. Some do ſay they are puniſhed there by fire, and ſome ſay by water, and ſome ſay by fire and water. Some, laſtly, do ſay that the good Angels torment; and others ſay that the evil ſpirits doe it. In this variety of moſt uncomfortable Opinions, how is it poſſible hence to depart in peace? But we muſt underſtand it is a painted Sepulchre, made for the pampering of the living, not for the

punishing or purifying of them that be dead. For the Locusts of *Rome* do live altogether upon such Trentals and by such Traditions; and this is the profitablest dream that ever any of them dreamed. But it is manifest by the Word of God, that *where the tree falleth, there it lieth,* and shall lie for ever. *Dives* and *Lazarus* are dead; and where they are, thither shall we all go. Satan hath many sleights to deceive us, of which this is one of the greatest, to bring us from the Word of God to dreams and traditions, and things invented by the brains of mortal men, which have not the Spirit of God in them.

Eccles 11.3. *Luke* 16.22.

According to thy word. All the seed falleth not into good ground: And therefore, though I have shewed you it is ungodly, as being not according to the Word, some think it but a small matter, to say for the dead, Lord, have mercy upon them; at least they think it a venial sin, if it be a sin. But let us take heed how we make trifles of sins; for there is no dallying with *God*, who *is* jealous as *a consuming fire*, when his people make such small account of his words. Others demand, whether it be not better to say, God be with them, then, The Devil be with them. Both which are naught, and to be eschewed. And herein they ask this question like a thief, who having robbed a man by the high-way, and being taken with it, and demanded why he did such a villany, saith, Is it not better to rob him, then to kill him? as though he must needs doe one of them. Then what a shameless answer is this? for it is manifest that of two evils none is to be chosen.

Heb. 12.29.

Some will say, It is a testimony of our good will. To such we must reply, saying, So it is a testimony of your ignorance. And then, after a little conference, they will grant that indeed it doth not profit them. Then we must reply and say, God hath made all things to profit us, and hath commanded that nothing be used unprofitably, no not so much as a vain word speaking, saying, that *for every idle word we must give account at the day of Judgement.* Then they reply again, saying, If it doe them no good, it doeth them no harm. But we must answer, It were good to beware lest it doe thy self harm.

Matt. 12.36.

Another sort will reply and say, I pray God I never doe worse. But to such we must answer, I pray God you may doe better: and you should first know whether you doe not harm, before you doe it. For indeed it must proceed of harm, being spoken in doubting, without Faith. For if you believed that they were laid up in peace whom you pray for, what need you pray for them at all? But it shews an unbelieving heart, and we know that *whatsoever is not of Faith is sin*; and the Lord will say of them, *Who hath required these things at your hands?* you have wrought vanities. Now therefore you will not leave it, because you used it: then will you say also, We will not leave our lying, nor swearing, nor our cursing, because we have used it. It will grieve me if I hear you use these speeches hereafter, having no reason nor proof of Scripture

Rom. 14.22.

Scripture to maintain it by, or to be your warrant in it: therefore I charge you in the name of God that you use them not; but rather, when you hear this or any other sin condemned, lay hands upon it, and see that you put it to death without delay, according to the Law of God.

According to thy word. When Satan hath thus possessed us with this opinion, that in the service of God we may neglect the Word of God, then Profits and Pleasures guide us in our profession: but they that do profesſe Religion and Godlinesse can never have any comfort by it all their life. For their own hearts accuse them for Hypocrites, because they wait not for the consolation of God according to his Word: and whatsoever is not done according to that Word cannot be acceptable: and this Word they care not for, neither have it in estimation. When *Adam* seeth his nakednesse, the subtil Serpent can deceive no longer: but before he seeth his nakednesse, he is ever deceived, and led away with the multitude into innumerable errours. Some say they shall be saved by good Works, and some by the Pope's Pardon, others say by Purgatory; and these will have a Masse sung for them as long as the World standeth, and all for one silly soul, thinking to be saved by it. And yet see their blindnesse: for they seem to think that their torment shall not cease as long as the world standeth; else why should they find and hire men to say Masse for them so long? But these are the fat morsels of *Baal*'s Priests, and for this cause is the Popish Creed made very favourable to the Clergy. Well say they that Ignorance is the Mother of Devotion: for when the Coverousnesse of the Priests and the Ignorance of the people joyned together, then they invented Purgatory, Masses, Prayer for the dead, and then all their Trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would never have been Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth contain so many grosse corruptions.

For mine eyes have seen thy salvation. Because the Holy Ghost by inspiration had declared unto him, that he should not die till he had seen *Jesus Christ*; therefore the same Spirit led him to the Temple, and shewed that which it promised: and having seen the same, he desired and wished to die, and be released from his earthly prison, that he might live with God. As idle and evil wishes are vain, because they are not according to Faith, nor grounded upon the Word of God: so, though we ask as cunningly as *Jacob*, and as earnestly as the Sons of Zebedee; yet if we ask not in faith, according to knowledge, we cannot obtain. But we should ask so that we may receive, that we may not return empty. Therefore the ground whereon *Simeon* settled himself to wish for death was, that he had received a promise of God, that he should be delivered from this miserable life when he had once seen the

Gen. 27.28 &c. *Mar.* 10.35, 37. *Jam.* 1.6,7.

light of the Gentiles, the *Christ*: and now he had seen his Saviour, and embraced the true *Messias*, which was promised by the Father, figured in the Law, and spoken of by the Prophets, foretold by the Fathers, and pointed at by *John Baptist*. For thus he reasoneth: Now that I see thy salvation according to thy Word, and therefore the condition is now performed, let thy promise also be fulfilled; *Now lettest thy Servant depart*, &c. *For mine eyes*, &c.

Mine eyes have seen, &c. Then we see that *Christ* was no Spirit, neither was his Body a fantasticall body: for if he were a Spirit, *Simeon* could not see him; and if his body were a fantastical body, then could not he have embraced him. Therefore we see that the words of the Scripture are true, which saith, that *Christ* was perfect man in all
John 11. 35. things, sin onely excepted. For he sometime wept; as at the death
Luke 19. 41. of *Lazarus*, and likewise over *Jerusalem*. Sometime he thirsted; as at the Well where the woman of *Samaria* disputed with him. And also
John 4. 7. sometime ate; as at *Martha*'s house, as also among Publicans and Sin-
Luke 10. 38. ners. And in every thing he shewed himself to be perfect man.
Luke 5. 29. *Have seen*, &c. O Lord, saith he, I desire now to be dissolved, and free from the bondage of sin, which so long hath inhabited in my mortal body: for now he is come by whom thou hast promised to free and set at liberty; he is come by whom thou hast promised to break the Serpent's head; and he is come that will heal our infirmities, and give strength against sin and Satan, by faith and peace towards God, through love. And now, saith he, I have embraced him, and thankfully do receive him. I believe and am perswaded that this is the same *Messias* whom the Father promised, and the Prophets foretold, all *Israel* longed for and expected, who is the Light of the Gentiles, the glory of *Israel*, and the God of the whole world. So they which love the truth of God, and wait with desire to be fulfilled with the knowledge thereof, such shall not die, untill they have their hearts desire with contemplation thereof. For as *Peter* was sent to *Cornelius*, and *Philip* to the
Acts 10. *Acts* 8. Eunuch; so the Lord will stir up such of his servants as may be fit Instruments to minister the same unto us. *Judas* indeed died before the time, and lived not to see *Christ* crucified: but the Disciples which loved *Jesus* did see him die like an undefiled innocent Lamb, and that to their exceeding joy and comfort, when they understood how that he suffered death for love of them, and for their redemption. Now if *Christ* cannot hide him from such as hunger after him through love; then what shall we say of our Fathers, which lived in the time of Ignorance, that longed to see his light, although they had a mist cast before their eyes? Surely such died not till they saw *Christ*, and embraced him in their hearts. And this is our Judgement concerning them that died in the time of Popery. And likewise as concerning the rest, which thought to be saved by Purgatory and Masses, after that they were dead, we say that

that they which sleep without oil in their lamps, they die ere they are aware of, and ere they wish for it: like the *Philistines*, which sent for *Judg.* 16. *Sampson* to laugh and mock at him, and to sport themselves, upon whom the house fell and destroyed them all; or like the *Egyptians*, *Exod.* 14. which thought that the waters had made passage for them as well as for the *Israelites*: both which died in and for their security, because they were not watchfull, nor prepared against the Lord called them.

Have seen thy salvation. Seeing now he is come for whom *Simeon* longed, what are the troubles that are past, and the sorrows that are come to an end? So when we have our desires accomplished, feeling the sound comforts of the Gospel, what should we, how may we think, either on the length of time wherein we waited for them, or the tediousnesse, or also grievousnes, of the troubles whereby we have obtained them?

Have seen thy salvation. As *Moses* died on the Mount, where he *Deut.* 34. saw the land of *Canaan*; so the godly die in the sight of God, and in the contemplation of his glory: like *Stephen*, who at the very instant of *Acts* 7. 56. his death saw the heavens open, and *Christ Jesus* sitting at the right hand of his Father; and like *Simeon* here, which desireth to be loosed, and no doubt shortly died, viewing joyfully, and so thankfully beholding, the Lord of life.

Beloved, you are not ignorant that the great day of the Lord is near at hand; and therefore they that have not yet seen *Christ*, they that have not yet embraced him, but still sleep without oil in their lamps, shall suddenly be overtaken without the wedding-garment, and shall be cast into eternal torment for ever.

Have seen thy, &c. There be many sights of *Christ*: all go not up to the Mount, as *Peter*, *James* and *John*; all see not his face, with *Matth.* 17. 1. *Moses*; all sleep not in his lap, with *John*; all are not taken up into *Exod.* 33. heaven, like *Paul*; all embrace him not in their armes, with *Simeon*: *John* 13. 23. & 21. 20. But as pleaseth God, so he sheweth himself unto us; and all that love *2 Cor.* 12. 2. him, both see him and embrace him.

To some he shews himself as in a glasse, to some generally, to some particularly; some he calleth early, and some he calleth late; and there is no hour in the day wherein he calleth not some to go labour in *Matth.* 20. his Vineyard. To some he sheweth himself by Angels; and to other some by Visions. *Abraham* saw three Angels, *Lot* saw but two, *Mano-* *Gen.* 18. 2. *ah*'s Wife saw but one; and yet one was enough. It is said that *Abra-* *Gen.* 19. 1. *ham* saw *Christ*'s days: but we see him cleaner then *Abraham*, and *Judg.* 13. 2. clearer then *John*, if we believe in him as we should. Some see *Christ*, *John* 8. 56. and not his salvation; and some see his salvation, and do not embrace it. We see *Christ*, when we hear his Word; and we embrace his salvation, when we believe it: they see him that hear him, they embrace him that follow him. But how can they believe the Word of God which hear it not? how can they embrace *Christ* which know him not? and all

all through ignorance, having not the means to see him, because their Leaders are either blind Guides, sleepy Watchmen, or hireling Shepherds. And surely it is a wofull case, when Shepherds go to task, and let their own Sheep alone summer and winter. They shear them, but neither summer nor winter do they feed them. How should those people under their charge see *Christ* and his Salvation, when they are so debarred of wholesome food, and many thousands of their souls even starved to death, because they have not the food that nourisheth the soul unto Salvation? And how many be there that are as old as *Simeon*, and yet have not embraced *Christ Jesus*? Yea, they know him not though they see him; neither do they wait for his coming, because they have no desire to embrace him: and therefore they defer that and put it off from their youth to their middle-age, from their middle-age to their old-age, from their old-age to death; and so they can have no leisure in all their life to embrace him. But to such as do seek him, and wait for him with unfeigned diligence, we say as the Angel said unto the Woman
Mar. 16. 6. at the Sepulchre, *Fear not, you seek the Lord Jesus.* How is this world set to deceive us? We can finde leisure to doe evil at any time, but we can finde no leisure all our life long to doe good, that we may at length enjoy the true salvation.

I have somewhat to say to you of this Parish. A dainty was prepared for you, and you let the strangers take it from you: you were required to a Fast, and you did feast your selves: you were required to come and pray unto the Lord, and to humble your selves in his sight, that he may turn away his wrath from you; and you let the Temple stand open, and empty, for your parts, and your shops were all open, and you were about your Merchandize, forsaking God, and seeking to win the unjust *Mammon*, and the vanities of the world.

Thy salvation. He came not by Angels, or by Men, or by any other means, but onely from the alone and eternal God. He calleth him *thy salvation*; for his name was not given him by *Joseph*, nor by *Mary*,
Luk. 1. 31. but by the Angel of God, signifying that he was come from Heaven. The Father saw him when he was born, the Spirit came upon him when he was baptized, the Angels ministred unto him in the wilderness, his enemies subscribed unto him upon the Crosse, the Virgin travailed, the Star walked, the Wise men came out of far Countries to worship him. Then is not this *Jehovah* the mighty God, whose birth is glorious, whose life is famous, whose death is meritorious? None can take upon him the authority of God, but he on whose shoulders the Lord layeth it, being sent of God, and from God. Then we see that our Saviour is the true Saviour sent from God: For all Creatures bear witnesse unto him;
Mar. 1. 24, 25, 26. yea the very Devils with all the evil spirits do obey his voice, at whose name all knees shall bow. He came not to bring health, wealth, pleasures, or profits; for if he had, then multitudes of worldlings would
Phil. 2. 10. have

have followed him: but he came to bring Salvation, Righteousnesse, Peace, Truth and Life; therefore few care for him. He came to save sinners: not all sinners, *nor every one that saith Lord, Lord*; but he *Matt.* 7. 22. came to save penitent sinners, which turn unto God by their repentance. Therefore he prayeth in *John* for those onely that were given *John* 17. 9. unto him. So soon as the seed is sown, the stones refuse it, or the Sun parcheth it, or the thorns choak it: and what comfort hath the Lilly among Thorns? Therefore wisedome taketh her unto her wings, and whispereth, saying, You shall seek me before I come; *you shall seek* *Prov.* 1. 28. *me, but shall not find me*, because ye have refused me when I offered my self to you.

Christ is their salvation that believe in him, and make much of him, and thankfully receive him. The godly he delivereth from sin; but the wicked he leaveth bound in the chains of their iniquity, to be tormented of him which had tempted them thereunto, whose will they always endeavoured to fulfill, and not the Lord's: and he sheweth them a hand upon the wall, writing their condemnation, and another catching *Dan.* 5. them by the hairy scalp, which maketh all their joynts to tremble, and their hearts to despair; and he saith unto them, *What doest thou here* *Matt.* 22. 12. *without the wedding-garment?* how darest thou come to steal the childrens bread? The Spirit of *Saul* worketh in him, in his bed, and every- *1 Sam.* 16. where, and he calleth for the Harp of *David* to comfort his heart, which cannot be comforted. And this Spirit saith to *Judas*, Thou hast *Matt.* 27. 4, 5. betrayed the Lord, and crucified him, therefore go and hang thy self: for even at the preaching of Salvation, the horrour of Damnation, the mark of *Cain*, sticketh within thee whosoever believest not in God's *Gen.* 4. 15. Salvation. But the godly heart goeth home, having embraced this salvation, chewing the cud, and rejoycing like the Apostles, which *rejoyced in that they were counted worthy to suffer for his name sake:* And *Acts* 5. 41. they say, O what a good banquet we have had this day! what delicious dainties hath God feasted us with! And so the Bee goeth loaden to the hive, and goeth longer in the strength thereof then *Elias* did.

Thy Salvation. The onely Saviour is here called Salvation it self: for if he were called a bare Saviour onely, then you might likely understand by him some other saviour; but here he is called Salvation it self, to shew that there is no other. For there be more Saviours, but no more Salvations; as there be many ways to death, and yet but one death. The brazen Serpent was a figure of *Christ*; that they which *Num.* 21. are stung by sin, by fire, and by the Serpent which beguiled *Evah*, may make speed, because there is no remedy but to come to *Christ*. *Joh.* 3. 14, 15.

The Papists have found out many salvations; they have found out a salvation by Saints, a salvation by Angels, a salvation by Masses, a salvation by Merits, a salvation by Idols; as though *Christ* had least to doe in his own office, for they have other salvations to flie unto. They will

will have it, but they will buy it, and what will they give for it? Why, they will fast so many days, goe so far on Pilgrimage, hire a Priest to say so many Masses, build so many Abbeys, and give so many sums of money to the Monks and Friers. Therefore the Scripture goeth a-
Gen. 11. gainst them, and dishonours their shamelesnesse, who, like *Nimrod* (that, heaping stone upon stone, would have built up to heaven,) heap sin upon sin; and every hour some one heresie or superstition groweth up from this filthy root.

For what Papist dare say that *Simeon* thought on any of these, or put confidence in any other Saviour, but onely in him whom he embraced in
Gal. 3. 18. his arms? for salvation is by the *promise* of God, and *all promises are in*
2 Cor. 1. 20. *Christ*. And though *Jacob* wanted bread, *Joseph* wanted not money:
Gen. 42. 1, 2. therefore he gave them back again their money, and likewise he gave them that Corn that they would have bought with it. I would wish them therefore to say as *Joseph*'s brethren did, that they have their Corn for nothing, and their money too: let them, I say, be content and rejoyce to say, that they have mercy for nothing, and their works too, for God cannot be wone by mens works, because they profit not him, but themselves.

2 King. 5. There is no water can wash *Naaman* but *Jordan*; no water can wash
Exod. 12. the leprosie of sin but the bloud of the Lamb. By this the *Israelites* were saved when the destroyer passed by. By this the Lord knoweth us to be his people. And by this the Devill knoweth us to be none of his. As it is proper unto God to be called *Goodnesse*; so is it proper
John 14. 6. unto *Jesus Christ* to be called *Salvation*. He is also called *the Way, the Truth, and the Life*: for that life which we have is but a spark and shadow of life, but he is the true and eternall life.

Then seeing *Christ* is both our Righteousnesse, Salvation, and also the Way, the Truth, and the Life, to lead us thereunto; it is as possible for us without *Christ* to be justified or glorified, as it is to be wise without wisedome, righteous without righteousnesse, or saved without salvation. Therefore let us not be ashamed to take our water from the Fountain, seeing *Christ* is the Fountain of all wisedome, of all righteousnesse, of all truth, of all knowledge, of all salvation, and briefly of all goodnesse: for there is no other Ark to save us from the flood, no other ladder to ascend with into heaven, no other *Joseph* to feed us in the famine, no other *Moses* to lead us through the wilderneſſe.

But as the River *Siloa* runneth through all the land of *Judæa*, and wa-
Ephes. 4. tereth the whole City of God: so *Christ* doth shew himself all in all, and
Rom. 5. all-sufficient in mercy to save and blesse all his Church with spiritual gifts. If *Christ* be salvation, what shall make us despair? Shall Satan? No, for he hath overcome Satan. Shall Death? No, for he hath overcome Death. Shall Hell? No, for he hath overcome Hell. Shall the Law? No, for he hath fulfilled the Law. Shall Wrath? No, for he
Esa. 63. 3. hath troden the Wine-press of his Father's Wrath. Therefore it was a sweet

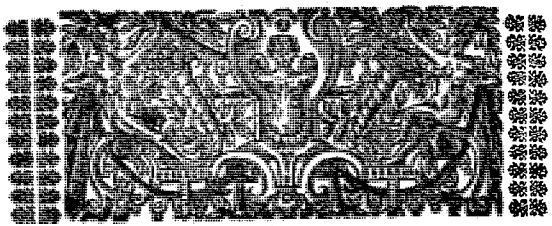
a sweet saying of one at his death, *When mine iniquity is greater then thy mercy, O God, then will I fear and despair.*

Salvation is born: therefore we were all in the state of condemnation before. Light is come: therefore we sate all in darknesse before. Glory is come: therefore we were all loaden with shame before. Life is come; to shew that we were all dead in sin before. Life is come, and light, and salvation: life to the dead, light to the blind, and salvation to the damned. For *Christ* is called *Salvation*, to shew that without him we are all damned fire-brands of Hell, heirs of condemnation, and forsaken of God. To him that is sick, it is easie to be thankfull when he is whole: but when he is whole, it is harder to be thankfull then to be sick. I would fain be disproved, that *Ninive* might be saved, though *Jonah* would not.

Thy salvation. This word *Salvation* is a sweet word, yea the sweetest word in all the Scripture: and yet many despise this worthy Jewel, because they know not what it is worth; like the Daws, which would rather have a Barley-corn then a pearl or a jewel, because they know not the value thereof.

O Lord, *what is man, that thou art so mindfull of him?* O man, what *Psal.* 8. 4.
is God, that thou art so unmindfull of him? If a friend had given us any thing, we would have thanked him heartily for it: but to him that hath given us all things we will not give so much as thanks. Now therefore let the Rock gush out water again, and let our stony hearts pour forth streams of tears in unfeigned repentance. We have all called upon you, but none regardeth us; as though God were as *Baal*, and as though *Dives* felt no pain, nor *Lazarus* joy, but all were forgotten. Many times *Christ* cometh into the Temple, and there is scarce a *Simeon* to embrace him. The Babe is here, but where is *Simeon*?

If God had not loved us better then we loved our selves, we should have perished long ere this: and yet we embrace not Christ, as *Simeon*, who hath saved us from temporall and spiritual punishment. We are invited to a banquet; he who calleth us to it is God. What is the banquet? Salvation. Who are the guests? The Angels and the Saints. What is the fare? Joy, Peace, Righteousnesse. This is the fare, and we invite you every one: yet who will come at our bidding? Some for want of Faith, some for want of Love, some for want of Knowledge, have despised this holy Banquet: yet unto this art thou called still, O soul unworthy to be beloved.



THE SWEET SONG OF OLD FATHER *SIMEON.*

The Second Sermon.

Luk. 2. 30, 31, 32.

Thy salvation, Which thou hast prepared before the face of all the people; A light to be revealed to the Gentiles, and the glory of thy people Israel.

THy *salvation.* This word *salvation* is a sweet word, and holds me to it like an Adamant: for when I thought to proceed, this word said unto me, Stay here, teach this, and teach all; learn this, and learn all: for it is the pith of all the mercies of God towards his children. *Christ* is called *Salvation*, because no man shall despair, and because it is impossible to be saved without him; for salvation is onely in him. *Christ* can doe any thing but this; he cannot

cannot save him that will not repent. He is called the salvation of God, because he came not from men, nor from Angels, nor by chance, but from God himself: and therefore his Name was not given him after the manner of men, which was that every father should name his own child; but so did not *Joseph*, for the Angel had given direction for his Name.

The Virgin, the Oracles, the Babes, the Shepherds, the Star, the Wise men, the voice of the Crier, the Devils, the Lepers, the Sick, the Dead, the Earthquake, the Sun, the Moon, and all the creatures, do bear witnesse unto the Son of God, which is our Salvation. He is called the salvation of God, because he is salvation according to God's own minde. He came not to bring ease and liberty, but he came to bring the spirituall sword and condemnation to all obstinate sinners, yet salvation to the penitent.

I shewed you how many despised this Jewel, because they know not what it is worth: how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that fear God. These plants grow not on every ground.

Who would be unthankful, if he knew what the Lord gives, and what he forgives? He gives the Son for the Bastard, the Lord for the Servant, the Righteous for Sinners, the Innocent for the Wicked, and the Almighty Lord for the sinfull Sons of men. Do you not marvel how you can offend this Lord willingly, which hath done so much for you? Here I reprove unthankfulnesse, security and negligence, striving as it were to crucifie *Christ* again, as the wicked *Jews* did, who never prospered since the time that they said, *His bloud be upon us and upon our seed.* **Matt. 27.25.** They were not like *Simeon*, who as soon as he saw him embraced him, and rejoyced over him. There is no shew of grace in them which shew no liking of godlinesse in themselves or in others: for this is the first part of our Conversion, to love them that love God, and so we are drawnto the Son. No man will build an Ark untill the floud come; no man will seek for Corn untill the famine come; and scarce will *Lot* be gone out of *Sodom* before the time of execution of God's wrath do come upon them. **Gen. 6.** **Gen. 42.** **Gen. 19.**

We preach unto you, and call upon you, we have even wearied our selves among you, we have reproved you for sin, and we must still reprove you untill you amend: now therefore, if there be any grace in you, if you have any knowledge, any fear of God in you, if you have any goodnesse in you, if you have any leisure to be saved, turn back now from doing evill, come out of Hell, and pluck your limms out of the clutches of the Serpent. For verily we have not done so well in this City as the *Ninivites* did, for all the preaching and teaching we have had. For who hath determined in his heart to amend his life? who hath left his pride? who hath restored that which he hath taken by Extortion,

Usury and Wrong? Surely they that have done thus are Monsters; I cannot see them, they walk invisibly and cannot be found. The heavens trembled at the death of *Christ*, the Sun did hide his face, the earth quaked, the veil of the Temple rent in sunder, the dead bodies rose out of the graves; and all this was to shew that the Prince of the world suffered violence, and that the Lord of life suffered death for the ransome of us, and of all whosoever throughout the world do believe the Gospell, and live in obedience thereof: and withall, that he suffering for sinfull and wretched Man, was a Conquerour over Hell and all evil, and hath overcome death. The Scribes were against him, the Pharisees were against him, the Rulers band themselves against him, the Atheists against him, and all the spitefull and envious *Jews* against him; whose birth was base, whose life was contemptible, and whose death was ignominious: but God was with him, and in him, by whose power he overcame them all, and so became the salvation of God.

Matt. 27. 45, 51, 52, 53.

1. *Sam.* 17. 38, 39, 40.

David being to encounter with *Goliah*, *Saul* took and put on him his own Harnesse: but he could not wear it, it was too heavy for his little body: therefore he took nothing but a staff, and a few stones in a scrip; and so *David* slew the pride of the *Philistines*, and the fear of *Israel*. And even thus the Lord set his Son to fight with the Prince of this world, not with Swords and Targets, Bows and Bills, but with the Word and Spirit of God, with the which he hath overcome, and through him we also have the victory.

Which thou hast prepared before the face of all people, &c. He speaks this to the end that the eyes of all mankind may be fixed upon him, as the eyes of all *Israel* were fixed upon the brazen Serpent in the wildernesse, that when they be stinged with the sting of that fiery Serpent which deceived our forefathers, they may fly unto him for help, lest they perish in their sin, and their bloud be on their own heads.

Num. 21.

Which thou hast prepared. He was prepared long agoe, as it doth most plainly appear: for the Virgin which bare him, the place of his Birth, the poor state wherein he was, his Miracles, his Apostles, his Torments, his Crosse, his Death, his Resurrection and Ascension into heaven, all these were foreshewed and foretold long before they came to passe. Therefore some said, Who is this that is so often spoken of by the Prophets? Who is this that can doe many Miracles that the Scribes and Pharisees cannot doe? that can raise the Dead, that can cease the Winds, that can calm the Waters, at whose Suffering the earth quaked, the Sun hid his face, darkness came over all, and who, being dead, rose again by his own power, and ascended into Heaven in the sight of a great multitude? How can it be then but it must be known *before the face of all people*, which was so manifest by Dreams, by Visions, by Oracles, by Power, by Authority, and every thing? For there was nothing which had not a tongue to speak for God. Every thing was prepared for him before he came to be revealed. He came not in the beginning, nor in the ending. He came not in the ending, that we which come after him might long for his second coming. He came not in the beginning, because that such a Prince as he should have many Banners and Triumphs before him. He came not in the beginning, because the eyes of faith should not be dazzled in him, and lest they which should live in the latter times should forget him and his coming, which was so long before; even as you forget that which I have said as soon as you are gone hence. He came not in the beginning, because if he had come before man had sinned, man would have acknowledged no need of a Physician: but he came when man had sinned, and had felt the smart of sin. For when they were cast out of Paradise, they ran unto *Christ*, as the *Israelites* did to the Serpent. He came not in the beginning, but in the perfect age of the world, to shew that he brought with him perfection, perfect joy, perfect peace, perfect wisedome, perfect righteousnesse, perfect justice, perfect truth: signifying thereby, that notwithstanding he came in the perfect age thereof, yet he found all things unperfect. The *Jews* thought that he should come like some great Prince, with pomp and glory; which was a carnal conceit, and herein they were marvellously deceived: his Father was but a poor Carpenter, and his Mother but a simple woman, and he a silly Babe wrapt in clouts. Then ought not we to reverence our Lord, and to praise his Name, for that he became so humble for us most vile wretches, that are worthy of nothing? Yet we see how cruelly they dealt with this Blessed one, which came to save them. Ignorance sate in the chair, Deceit gave the sentence, and Cruelty executed him with the most painfull and shamefull death of the Crosse. O that your eyes do not dazzle, and your ears tingle, and your hearts marvell, at this dealing of yours to our loving Saviour, which came to save them that would, and specially in that now you see that he abased himself for our sakes, even to the uttermost! O wonderfull thing to think of! If you would mark, I would make you in love with him before I have done with you. I say unto all those that come hither to be edified, take your fill of pleasure, enter into Paradise, lift up your eyes, stretch forth your hands, and eat your fill of the Tree of life, and the Lord will go home with you: embrace him, and kisse him, entertain him well, and he will dwell with you for ever. But you that come hither for fashion sake, either to see or to be seen, to find fault with somewhat, or to make an hypocriticall shew of godlinesse, where there is none, I tell you, that comfort shall shake hands with you at the door: mark it, and you shall see my words are true. Shew me what is it that is better then salvation. I would have none of you to be damned, if I might prevent it; not so much as a piece of you to be given unto Satan: therefore I would I knew that stone that would kill *Goliah*, for I would strike it with my might into his temples. If you will you may be saved, and the Lord will one day put those words into my mouth

that will touch your hearts. Therefore now arise, kiss and embrace the sweet Babe *Jesus*, and then afterward frame your selves to obey him; for then the Lord will knock at your hearts, and, if you will let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world; to shew, that if it will not learn now, it will never learn to come unto God by re-
Psal. 2. 12. pentance and amendment, that they may learn to kisse the Son, lest he be angry, and so they perish in his wrath, like *Sodome*. He came in the middle age of the world, to shew that he was indifferent for the world,
Acts 10. 34, 35. to give light and life unto all that return unto him. For *God respecteth no persons: but every man, of what Nation* or Countrey *soever* he be, *that feareth God and worketh righteousnesse, is accepted of him*, and he will fulfill their joys through *Christ*: yet not when we will, but according to his own good pleasure, and when he thinketh good. Therefore stay,
1 *King.* 17. *Elias*, anon the Ravens will bring thee meat, and thou shalt have e-
Exod. 14. 13. nough. Anon *Moses* will deliver *Israel*. So salvation is already prepared of God, and hath been long since, with fulnesse of knowledge and all excellent gifts; and he will give them to us when he seeth good. But we are like whining children, that will not stay untill their milk be cold, but would have it though they be scalded with it: so we would have the knowledge of God and liberty before we know how to use it; we would know the high mysteries and deep counsels of God before we know our selves; we would have the liberty of the Gospel, when we know no way how to use it but in security. But the Lord will wisely give unto us as it were our bellies full, when he seeth it good, and when he seeth us ready for it, who knoweth our hearts better then we our selves.

A light to be revealed to the Gentiles, and the glory of thy people Israel. You have heard *Simeon* shewing the cause why the Son was sent from the Father, why he became Man, which reigned before in Paradise. What moved God to leave his joy and his blisse, and suffer more then all the world could suffer together? A great cause it is that would make a King leave his Kingdome, and fall to beggery. A great and wonderfull cause it was that made *Jehovah* to come down from heaven, to suffer misery upon the earth. Two causes *Simeon* sheweth why this *Messias* came from heaven: the first, that he might enlighten the Gentiles, which sate in darknesse; and the second, that he might be the glory of *Israel*, which gloried in their sacrifices and in their ceremonies, and so had no glory before he came, but were like the Moon when the
Gen. 29. 31. Sun doth shine upon it, or like *Rachel*, which despised *Leah*, and became
Luke 15. 28. barren: and they despised the Gentiles light; like that son which was
Matt. 20. 11. angry because his lost brother came home again; or like those Labourers which checked the Lord of the Vineyard, because he gave unto the other Labourers as much as he gave unto them. But the Gentiles are like *Leah*, who

who being despised became fruitfull. *Simeon* did rejoyce in *Christ*, not *Gen.* 29. 31.
onely for that he was *the glory of Israel*, but also for that he was *the light of the Gentiles*. Shall the head be sorowfull because the hand is well? Nay, rather the hand should be glad because the head is well, and the head because the hand is well. The father should be glad because his son is stronger then himself; the mother should be glad because her daughter is wiser then her self; the brother should be glad because his brother is richer then himself; the mistresse should rejoyce because her maid is a better housewife then her self. But we envy our brethren and neighbours, because they are better then we, and because God hath blest them with temporal or spiritual things above us. If we see they have learning, then we envy them for their learning: if he have more gifts, we envy him for his gifts: if he have more knowledge, we envy him for his knowledge: if he have more zeal, we envy him for his zeal: if he have more riches, we envy him for his riches. And how can we rejoyce, when every bodie's good is our evil, and every bodie's joy is our sorrow? But fix your eyes upon *Christ* alone, and he will fulfill your joy, if you *look* not *back* to *Sodome*, like *Lot*'s wife. If you love joy *Gen.* 19. 26.
and gladnesse, *Christ* is joy and gladnesse: if you love comfort, why, *Christ* is the comfort of all that bear his Crosse: if you love life, *Christ* is eternal life: if you love peace, *Christ* is peace: if you love riches, *Christ* is full of heavenly riches, and full of liberality, to bestow them upon all such as love God. So *Christ* is all in all unto the godly, and they have more joy in *Christ* always, and in all things, then the richest and most glorious and sumptuous Prince in the world; then *Solomon* himself had in worldly riches, honours, pleasures, joy, ease, or felicity. For the wicked, which put their trust in riches, and make them gods of gold and money, of ease and pleasures, though they doe all that they can to fulfill their lusts, and take never so much pleasure, and be never so merry, yet they can have no true joy, nor peace of conscience; for all the peace, the mirth and sport they have is but deceit, all false and undurable, like the grass, green in the morning, and withered ere night. But when the Lord doth knock at their hearts, and strike them with a feeling of their horrible transgressions, as no doubt he will, then they are all in a maze, and they can have no joy, no peace, no rest: but they may say, In laughter my soul is sorrowfull, in ease my soul hath trouble, in mirth moan, in riches poverty, in glory shame, in life my soul is even dead, in plenty my soul wanteth all things wherein it should rejoyce; it is destitute of all comfort, and possessed with all slavish fears; like
Cain, who being Lord of all the earth, yet had no joy in it when God *Gen.* 4.
had once forsaken him. Likewise *Saul*, when God had forsaken him, 1 *Sam.* 28.
he had no joy of his Kingdome, nor of all his riches: and then who had more joy, *Saul* the King, or *David* the Subject? So then we see, that perfect joy can be had in nothing but in God and in *Jesus Christ*.

Where-

Wherefore, as by the Stream you may be led to the Fountain; even ſo let the joy and peace of this life ſerve to lead us to God, who is perfect joy and peace; and there let us reſt like the wiſe men, which were guided by the Star to come to the true Son of Grace, *Jeſus Chriſt*, when he was born. And if we reſt not in him when we have found him, there is no reſt for us; we ſhall be like the reſtleſſe Dove, which fluttered about, and found no reſt any way, till ſhe returned to the Ark. But we ſeem as though we ſought him and found him, when as we do but play the Hypocrites. *Solomon* ſaith, that the ways of the Whore are proſperity and welfare; for ſhe ever putteth on a Vizard, that ſhe might not be known to be ſo vile as ſhe is. Under the colour of goodneſſe evill is always lurking.

Therefore alſo is *Chriſt* called *the Light*, becauſe we ſhould leave our fooliſhneſs, ſeeing light is come; and that we ſhould forſake all our lights, which are but darkneſſe, and cleave unto his light, which is the true Light indeed.

A light to be revealed to the Gentiles, &c. He came to lighten the Gentiles, and they received him with thankfulneſſe, of whom there was no hope of goodneſſe left. Who would ſuppoſe that the barren Woman ſhould become fruitfull, or the prodigall Son return home again? It is like as if an Owl ſhould be converted to ſee light, or as if the ſtream would return into the fountain, or as if an old man ſhould become young again.

A light to be revealed to the Gentiles. To be revealed, not yet *revealed*. The *Jews* muſt firſt reject him, before the Gentiles receive him: and when the *Jews* did oppreſſe him, condemn him, and crucifie him, then were his arms ſpred unto the whole world. When the gueſts would not come, then he ſendeth into the high-ways, to compell others that would not come willingly unto it. Comfort is on foot, and that which will come ſhall come, &c. The Queen of *Saba* came from the uttermoſt part of the earth to hear *Solomon's* wiſedome; and the Wiſe men came from the Eaſt to ſee *Jeſus Chriſt*: but we may ſay, The Lord was here in the Temple, and I was in my Shop, ſelling and buying, lying, deceiving, and ſwearing. Well, when he comes back again, I will be better acquainted with him. And ſo we eſteem not of his preſence in any reverent ſort. The *Shunamite* ſaid, *Let us build a Chamber for the man of God*: then we ſhould build an houſe. *Zacchæus* climbed up into a tree to ſee our Saviour, and the Lord ſeeing his diligence called him, *Zacchæus, come down, for I will dine at thy houſe this day*: and that was a joyful day with *Zacchæus*, for then *ſalvation came into his houſe*, and upon all his family. He gave the Lord a feaſt, and the Lord made him a far better feaſt; a feaſt of peace, a feaſt of joy, a feaſt of heavenly things: and ſo for his zeal and endeavour to ſee *Chriſt* bodily, he ſhewed himſelf unto him ſpiritually, even to his heart's deſire.

Luke 14. 21, &c.

Matt. 12. 42.

2 *Kin.* 4. 10.

Luke 19.

To

To be revealed. Have an eye to the future tenſe: that which is not, ſhall be. As for example, *Solomon* was wiſe, but he is fooliſh: *Samſon* was ſtrong, but he is weak: *Judas* was a Preacher, but he is a Traitour: *Paul* was a Perſecuter, but he is a Preacher: *Peter* was a denier of *Chriſt*, but now he is a bold Profeſſour of *Chriſt*: *Moſes* was learned in the wiſedome of the *Egyptians*, but now he is learned in the wiſedome of God, by which the wiſedome of the *Egyptians* is made but meer fooliſhneſſe in the ſight of God. Others, as Heathen Philoſophers, *Plato*, *Ariſtotle*, *Cato*, *Crates*, and ſuch like, were counted very wiſe men in the ſight of the world; yea, they wrote ſo many Books full of wiſedome, and alſo adorned with notable ſentences and witty ſayings, that one would think all wiſedome were buried with them, ſo famous were they, and ſo full of earthly underſtanding, teaching manners, counſels, and policies. Yet, for my part, I have neither ſeen nor heard of any ſuch, being wiſe in worldly things, and without the wiſedome of God, but that they have committed ſome notorious fooliſhneſſe in the ſight of all men. Like *Achitophel*, of whom we reade, that he was ſo wiſe a Counſellour, that *his counſel was like as if one had aſked counſel at the Oracle of God*: and yet ſee the end of him, he hanged himſelf; and all for the want of the knowledge of God. It had been better therefore for him to have had more wiſedome, and leſs wit. *Crates*, *Ariſtotle*, *Plato*, and other of the wiſe Philoſophers, have either poiſoned, burned, or drowned themſelves. And ſo we ſee that the end of the worldly wiſedome is meer fooliſhneſſe, and the fooliſh have more peace then the wiſe: for their wiſedome without the fear of God doth them no more good then the Ark did to the *Philiſtines*, which did nothing but torment them, becauſe they knew not how to uſe it, and therefore unreverently abuſed it. For if your wiſedome conſiſt in eloquence of words, in profundity of wit, to gain craftily, and ſpend wizely, to invent Laws, to expound riddles, and interpret dreams, to tell fortunes, and propheſie of matters by learning; all your wiſedome is but vexation of the ſpirit: for all theſe, without the fear of God, doe us no more good then their wit did theſe Philoſophers, which notwithſtanding ſate in darkneſſe. And I am afraid, though *Chriſt* brought light unto the Gentiles, yet it may be ſaid that the Gentiles ſit in darkneſſe ſtill, ſaving a few *Levites* ſcattered upon the Mountains, for whoſe ſake *Sodome* is ſpared. And becauſe thoſe had not the knowledge of God, therefore they worſhipped *Mars* and *Cupid*, Sun and Moon, Beaſts and Serpents. So the *Philiſtines* worſhipped *Dagon*, the *Epheſians* worſhipped *Diana*, the *Aſſyrians Neſroch*, the *Iſraelites* worſhipped a Calf, *Ahaziah* worſhipped *Beelzebub*, the *Moabites* worſhipped *Chamos*, the *Samaritanes* did worſhip unto *Baal*: ſo the truth to ſuch ſeemeth falſhood, and errour ſeemeth truth. As for example, that the World ſhould be made of nothing, that the Word became fleſh, that

1 *Cor.* 1. 19, 20.

1 *Sam.* 5.

2 *Sam.* 16. 23.

2 *Sam.* 17. 23.

2 *Kin.* 17. 30.

Judg. 16. 23.

Acts 19. 27.

2 *Kin.* 19. 37.

Exod. 32.

2 *King.* 1. 2.

1 *Kin.* 11. 33.

1 *Kin.* 16. 32.

God and Man was joyned together in one person, that one man may be righteous in the righteousnesse of another, which is *Christ*, and that the dead shall rise again; these seemed foolishnesse unto the Gentiles, neither could they believe them. No more can some Gentiles amongst us at this day, which are but natural men; therefore they do not believe
Rom. 1. 22. them: for when *they professed themselves to be wise, they became fools*, saith the Holy Ghost. So then we see now what *Christ* hath done for us; he hath bound that Serpent which hath sown all the Tares, so that the Devil is fain, for want of better lodging, to enter into Swine.

Heretofore, where one followed God, a thousand followed *Baal*: but now Kings and Princes lift up their heads, desiring *Christ* to reign with them, and in them. Heretofore we made our selves like the wounded man, we were spoiled, we were stript naked, and we were bathed in our bloud, being full of wounds: but now *Christ* hath furnished us, he hath washed us, he hath cloathed us, and we are now become true *Israelites*; us, which were the vile and wild Olives, he hath grafted upon the true Olive, and planted us in a fruitfull soil. And what cause can we shew for this, but onely mercy? For heretofore we were called foolish; but the Lord hath made us wise, according to the wisedome of God, in these days by his Spirit: But if we deserve to be called the foolish Nation again, then we are most unhappy and most cursed. So now we have heard that the Lord doth reveal his counsel unto his Prophets, and how the glory of *Israel* is now revealed to be the light of the Gentiles. And you have the cause why: because the *Jews* rejected their own salvation. You have heard that the cause was onely his mercy and his love, because mercy cannot contain it self within *Jerusalem*.

A light to be revealed to the Gentiles, and the glory of thy people Israel. You have heard why *Christ* is called light, why he is called the light of the Gentiles, why the Lord did change a curse into a blessing, and why the Gentiles did change darknesse for light, and a thousand gods for one true God. Then the Gentiles received more grace then they desired: for the Lord came uncalled unto their houses, and made a feast unto them in their own houses. The light of the Gentiles is our light, your light and my light: *Christ* is our grace, your grace and my grace: and *Christ* is our salvation, your salvation and my salvation. He came unto the *Jews*, and for the *Jews*; and yet his coming unto the Gentiles was better then to the *Jews*. He came into the world when the world did abound in all wickednesse, and saved us when we most deserved wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring salvation, to redeem our lost souls, even (as it were) against our wills: so that now we would not be as we were for a thousand worlds.

The blindnes of the *Jews* was and is wonderfull, who heard of their rejection,

rejection, and of our conversion, and yet understood it not, neither sought to prevent God's wrath in rejecting of them. Therefore the Rock which should have saved them, shivered them in pieces. Wherein was shewed their wonderful blockishnesse, having it so often foretold by their Prophets, figured in their Law, shadowed in their Sacrifices, and read in their Churches from Sabbath to Sabbath. Every thing that cometh to pass in Churches, in Commonweals, in Cities, in Countries, in Kingdomes, and in Provinces, these are all foretold in the Scriptures; and yet none do understand it, saving a few chosen ones whom God loveth. For, the coming of Antichrist, the overthrow of Kingdomes, the darknesse of Popery, the light of the Gospel, the conversion of the Gentiles, and the rejecting of the *Jews*, all these are set down in the Scriptures; and yet we cannot understand it, though we hear it day by day, because we do not give our minds to understanding.

Such hearers shall stand in a maze before the righteous and terrible Throne of God. The dead shall rise, the trump shall blow, and all the world shall be in an uproar, and they shall stand quaking, when their hearing without profiting shall be laid to their charge; and they shall say, O, we have known no such thing. But surely if the *Jews* could come out of hell, they would admonish us to take better heed how to hear: For we hear as though we did not hear at all, our minds are otherwise occupied. Now when we see any thing come to passe as it is foretold in the Scripture, then we must say as *Christ* said, This prophecy is fulfilled: for all things that are written are come to *Scriptum est, & factum est*; that is, as sure as it is written, so surely doth it come to passe. It prophesieth nothing but that which truly is fulfilled in due time: and the more often it speaks of a thing, the more certain, the more excellent, and the more to be believed it is. Like a Jewel that is beset with pearl, so is our calling adorned with Scriptures: for so doth God tender our calling, which is often in his mouth, and we so often in his remembrance, that he speaketh of us in every Book throughout the whole Scriptures; like a kind Spouse, whose Love is in a strange Countrey, and he delighteth himself with thoughts and meditations of her. So he did long until the Gentiles were come to him again; like the prodigal *Luke* 15. child, whose Father did long till he had embraced him. When shall my prodigal son come home again, saith he? I will put my best garment on his back, and my gold Ring on his finger, and his fare shall be the daintiest morsel. And thus God longeth for our salvation, and he knocketh at our doors; Is Faith here? Is Love here? Is one called the Fear of God in this place?

And as love maketh lovers sometime to speak plainly and familiarly one to another, sometime by dark speeches and riddles, sometime by letters, sometime by dumb shews and signs, and sometime to hide them-

selves one from another: so our God speaketh sometime plainly to his Church, sometime darkly and mystically; sometime he turneth his face from his Church and dear Spouse, as though he would not speak unto her for love, as it appeareth in the book of the *Canticles*.

Of the casting off of the *Jews*, and calling in of the Gentiles, the first type or figure was *Cain* and *Abel*. *Cain* was the eldest son of *Adam*, and *Abel* the younger: yet God loved *Abel*, and accepted his sacrifice; but God rejected *Cain* for his wickedness, and he became a reprobate. Even so doth God, he rejected the *Jews*, which were the eldest son, the true Olive, and the natural seed, and God's dear children, if they had continued in obedience; and he taketh us, being but the younger son, the wild Olive, the seed of the wicked, and maketh us children by adoption unto him, onely of his mercy, without any other cause.

Gen. 4.

The second example was *Sem* and *Japhet*, both which were *Noah*'s sons. *Sem* was the second son, and *Japhet* the first, and of this *Japhet* came the Gentiles: of him said *Noah*, *God perswade Japhet, that he may dwell in the tents of Sem*; that is, that they may be united together, as we see it is come to passe. *Other sheep I have* (saith *Christ*) *which are not of this fold: them also will I bring, and they shall hear my voice, and there shall be one sheepfold, and one shepherd.*

Gen. 9.

Verse 27.

Joh. 10. 16.

The third type or figure was *Ismael* and *Isaac*, both the sons of *Abraham*. *Ismael* was the eldest, *Isaac* the younger: yet *Isaac* was chosen of God, and enjoyed the promise; and *Ismael*, his elder brother, a mocker of *Isaac*, was put away, the Lord was not with him.

Gen. 21.

The fourth type or figure was *Jacob* and *Esau*, both the sons of *Isaac*. *Esau* was the elder brother, and *Jacob* the younger: yet God loved *Jacob*, and hated *Esau*, because *Esau* contemned his birth-right, and sold it to *Jacob* for a messe of pottage; and therefore *Jacob* stole the blessing from him. So God blessed *Jacob*, but cursed *Esau*: whereby he shewed, that the Lord did for the contempt of the *Jews* take away their birth-right and their blessing, and hath given it unto us.

Gen. 25.

The fifth type or figure was *Leah* and *Rachel*, the two daughters of *Laban*. *Leah* was the elder, but blear or squint-eyed; *Rachel* the younger, beautiful and fair, v. 17. therefore *Rachel* was beloved of *Jacob*, and *Leah* despised, 18. yet *Leah* was first married, 23. and also made fruitfull, 31. but *Rachel* also was after married, 28. and more beloved, 30. and having envied her sister's fruitfulness, c. 30. 1. and repented, God remembred her, and made her fruitfull. So *Christ* first married the *Jews*, and made them glorious: but when they despised their glory, he married with the Gentiles, and they, envying their happiness, of barren in all goodness, became fruitfull in true holiness.

Gen. 29.

The sixth figure was *Manasses* and *Ephraim*, the two sons of *Joseph*. *Manasses* was the eldest, and *Ephraim* was the youngest. Both of them

Gen. 48.

them *Joseph* having brought to *Jacob* his Father, that he might blesse them, he took *Manasses*, and put him towards *Jacob*'s right hand, that he might blesse him first and more plentifully; and he took *Ephraim*, and put him towards *Jacob*'s left hand: but *Jacob* stretched out his right hand, and laid it upon *Ephraim*'s head, which was the younger, and his left hand upon *Manasses*, directing his hands so of purpose, for *Manasses* was the elder of them. Thus the Lord blessed us, when there was no hope left for us.

The seventh figure was *Rahab*, a Harlot in *Jericho*, who was a Gentile, yet her heart was touched so that she received and entertained the Spies that *Josuah* sent, and in time of danger hid them, that they should take no harm: signifying thereby, that the Gentiles should receive and embrace the *Israelites* and Messengers of the Gospell, and keep them as safely, and defend them as diligently, as *Rahab* did the Spies of *Israel*.

Josua 2.

The eighth figure was *Ruth* a *Moabite*. Of her *Christ Jesus* vouchsafed to come as concerning the flesh; to shew, that he came not onely of the *Jews*, and for the *Jews*, but also of and for the Gentiles, which were the lost sheep unhoped for, being strangers from the covenant.

Ruth 4.

The ninth figure was *Sampson*, who, being a *Jew*, would needs marry with a Gentile: signifying, that *Christ Jesus* would also marry with the Gentiles, as he did with the *Jews*.

Judg. 14.

The tenth figure was *Solomon*, who married *Pharaoh*'s daughter, which was an *Egyptian* and Gentile: signifying thereby, that *Christ* would take him a Spouse among the Gentiles to marry with himself, as *David* in the *Psalms* declareth.

1 King. 3.

Psal. 45.

The eleventh figure was *Naaman* the *Syrian*, whose leprosie is turned upon *Gehezi*, the leprosie of an Heathen and ignorant man turned upon an *Israelite* and one that had the knowledge of God, being the servant of a Prophet: signifying, that our leprosie of sin and ignorance should be turned from us upon the *Jews*, who had the knowledge of the Law of God, but esteemed it not, but were unthankful for it. Many like examples there are in the New Testament. For like as the Cherubins, though severed in sunder, yet looked one towards another, and both upon the Mercy-seat: so the Old Testament and the New look one towards another, and yet point at one and the same thing.

2 King. 5.

The first type or figure in the New Testament was the Wise men, which were the First-fruits of the Gentiles, and came from the East, being guided by a Star: signifying, that by the guiding of the Word and Spirit of God, the Gentiles should come from all the places of the world to embrace *Christ Jesus* with joy.

Matt. 2.

The second type or figure was *Christ* his going into *Egypt*; signifying thereby, that he should go from the *Jews* to the Gentiles, because the *Jews* refused him through unbelief, abundance of

Matt. 2.

wickednesse, and want of reformation. So we see that nothing can drive away *Christ* but sin.

Matt. 21.12. The third type was *Christ's* whipping the *Jews* out of the Temple; shewing thereby, that the *Jews* should be whipped or cast out of the spiritual Temple, and the Gentiles should occupy it. This (beloved) belongeth unto us, to whom the Lord so wonderfully hath made his light to shine.

Matt. 21.33, &c. The fourth figure is the Parable of the Vineyard, that was taken from them that possessed it, and given to them that should bring forth the fruits thereof, and yield better increase unto the Lord of the Vineyard.

Matt. 21.28, &c. The fifth figure was the Parable of the two sons, that were bidden to go and work in their Father's Vineyard: of whom the first said, he would, and did not; the second said, he would not, and did repent, and went to labour in the Vineyard. The first signified the *Jews*, which made many vows, with such a shew of godlinesse which was but hypocrisie, whom the Lord rejected and cast off, and said, that the Publicans and Sinners should stand in judgement to condemn the greatest of them.

Matt. 22. 2, &c. The sixth figure was the Feast that the Lord made unto the disobedient Guests, whom the Lord invited to his banquet, which was onely ordained for them, and who promised to come unto it, and yet refused and would not come, but alledged slight excuses, taken from their love of earthly and transitory things above God: therefore the Lord sent into the high-wayes, to call and compel the Gentiles to come, which came, though some left their wedding-garments behind them.

Acts 10. The seventh type or figure was the Vision of *Peter* in *Joppa*, when he was on the top of the house, where he saw the vessel come down that had in it all manner of four-footed beasts of the earth, and wild beasts, and fowls of the air, and creeping things; where also the voice said unto him, *Arise, Peter, kill and eat:* wherein the Lord shewed unto him that he should count no man unclean, although the Gentiles then were counted unclean, as were the unclean beasts set down in the Law of God: therefore when *Peter* was sent to *Cornelius*'s house, he said, *Of a truth I perceive that God hath no respect of persons; But in every Nation he that feareth God, and worketh righteousnesse, is accepted of him.*

Verse 12.

Verse 34.

Luke 15. Many other examples there are of our calling; as the strayed Sheep, *Luke* 5. the lost Groat, the prodigal Son, and *Christ's* eating with Publicans and sinners; which when we reade, we should cast our figure, and say, Of whom is this spoken? of the Gentiles? then is it of me, for I am a Gentile. But am I converted? If I be not, then have I not fulfilled this prophecy. Therefore let us strive to doe well, and to mortifie and subdue sin which dwelleth in our mortal bodies; for none but the valiant can enter into the Kingdome of heaven.

Matt. 11.5. *Luke* 7. 22. Now all these prophecies are fulfilled, *the blind see, the lame go, the*

the dumb speak, the deaf hear, the maimed work, the dead are quickened, the lepers are cleansed, and the poor receive the Gospel. Therefore who will despair, and say, Light is not revealed unto me, when as he seeth it to be revealed unto whole Nations? And so solemn is our calling, as that in so many places of the Scripture it is foretold: whereby we see how dearly the Lord tendereth our salvation, like as a kind Spouse, which was longed for while she was in a strange Countrey; for *Christ* longed for the Gentiles, till they came home again unto him. Therefore let us now consider what he giveth us, namely, righteousnesse and salvation; first righteousnesse, then salvation; first repentance, and then forgivenesse of sins, the Son of the Gospel, lest we should see Heaven in Hell, and light in darknesse, and joy in anguishes. Let us not contemn our light, or grow careless of it: let us not build with one hand, and overthrow with the other by prophaneness; like those men which, while they surfeited at their gluttonous tables, called upon God for health. *Christ* is not received with the left hand. If the Father, offering a gift, do see the Son stretch forth his left hand, he will withdraw his gift from him. I say, let us not contemn our light, as the *Jews* contemned their glory.

For what is light to him that will shut his eyes against it? What is this light? It is such a glorious light, and such an excellent revelation, that great and mighty Kings have earnestly desired to see, and Princes have laid down their crowns to reveal it. Let us embrace this light, let us take and put on the wedding-garment, and go to the banquet unto which a thousand Messengers have invited us, and alledge no excuses: say not, *I have married a wife, I have bought Oxen, I go to see a Farm,* &c. *and therefore I cannot come,* neither will I come. Well, doe so, if &c. that ye will needs: but remember that thou wast invited, and therefore the blessing shall be given to another; and *Esau* shall weep for the blessing, but shall not have it.

Matt. 13. *Luke* 14. 18. *Heb.* 12. 17.

But give me a reason, I pray thee, why thou wilt be called the servant of God, which dost not serve him; or the child of God, which dost not love him; or the Disciple of *Christ*, which dost not learn of him: yet his rain falleth upon all, just and unjust, and he giveth thee all things for nothing. The Sun doth give his light for nothing, the dew doth give his moisture for nothing, the rivers do give their waters for nothing, and the Earth doth give her fruit for nothing.

What shall we doe then when the Sun shineth? We must not doe as we doe in the dark; for then men ought to betake them to their labour. Learn of the savage beasts, who as soon as the day springs betake them to their travell, and every bird welcometh it with many a sweet song. *Christ* is light, and this light is come; therefore he that seeth not now is blind. Are not they then blind which yet see not that Prayer for the dead is vain, needlesse, and bootlesse? But thick darkne-

Rom. 13. 12. *Eph.* 5. 8, 11.

sse.

neſſe needs a mighty light to chaſe it away. So that he which beginneth to root out ſome errour or ſuperſtition, at the firſt ſhall have much adoe; for cuſtome and natural corruption are the firſt cauſers of hereſie, and ſhall cry againſt him in the maintenance thereof; and withſtanders of Reformation ſhall ſay, *Great is Diana of Epheſus*: and ſo for a long time they ſeem to waſh the *Æthiopian*, or Blackmoor; the more they waſh him, the more they gall him, and yet he is an *Æthiopian* ſtill:
1 *Sam.* 5. but in the end the Ark ſtandeth, and *Dagon* falleth down, and truth triumpheth over falſhood, having got the victory, and light chaſeth away darkneſſe with the brightneſſe thereof. Why then doth this darkneſſe continue amongſt us ſtill? To him that asketh, What Scripture have you againſt it? it is ſufficient to anſwer, What Scripture have you for it? For if the word command it not, God rejecteth it, and will ſay, *Who hath required theſe things at your hands?* But what is this? *For every idle word* you *muſt give account*, as our Saviour *Jeſus Chriſt* ſaith, *Matt.* 12. 36. And *whatſoever is not of faith is ſin*, *Rom.* 14. 23. They ask, What, ſhall we not ſay, God be with them? Why ſhould you? Why? (ſay they) muſt we ſay nothing? What if thou do not? What ſayeſt thou when thou mentioneſt the death of thy firſt Fathers, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah*? Doſt thou leſſe love theſe, not praying for them, then thou doſt them for whom thou ſayeſt, God be with them, &c?

But thou haſt ſpeeches enough to uſe, if thou wilt needs ſay ſomewhat, and leave ſuch ſuperſtitious and offenſive ſentences. If he be a good man, thou mayeſt ſay, The Lord be thanked for his deliverance, and the like: but if he be not, then thou mayeſt ſay, God grant we may doe better then he hath done, and that by his fall we may learn to riſe from ſin, or ſome ſuch thing. Whatſoever he be, thou mayeſt ſay as *David* ſaid of his childe, giving a reaſon why he would not pray for
2 *Sam.* 12. 23 him any longer being dead, *Can I call him back again? I ſhall go to him, but he ſhall not return to me*: or any other words, ſo they be wiſe, and
Gen. 35. therefore not againſt the Word. What then is to be done? As *Jacob* ſaid to his wives and children, Give me your Idols, that I may bury them: ſo ſay I unto you, Give me your ſuperſtitions, that I may bury them, that they may remain with you or in you no longer, to the diſhonour of God, offending of your weak brethren, or to my griefe. For I am jealous over you: and becauſe you are mine, and I am yours, O that my voice were as the whirlwind, to beat down, root out, and blow away all your ſuperſtitions, that they may no longer reign amongſt you! Or rather, O that *Chriſt*, which is our light, were come into us all, and ſhined ſo bright, that we were aſhamed of all our darkneſſe! of all; not of mind onely, but of will alſo, and of works, that we no longer would walk in darkneſſe; for few have the will to walk according to the Word either in darkneſſe or light. We can ſee to ſin in the dark as well as in the light: and do rather, becauſe the light diſcovereth both the

the harlot and the thief; ſo they are afraid of the light. But aſſured be we, where light is not, *Chriſt* is not: for *Chriſt* is light. And let none *John* 1. 9. be afraid to ſeek this light, which is ſo good, ſo excellent, and ſo profitable for us: for it doth not onely deſcry it ſelf, but all other things round about it. Therefore if thou have this light, thy faith, thy fear, thy love will ſhew it ſelf, and good things cannot now hide themſelves; for he that is light doth delight to pleaſe God in the light. It is no marvel though a man ſtumble in the dark: but he which ſtumbleth in the light is not very ſtrong, becauſe he ſeeth his way before him. Once we ſtumbled at every ſtraw, when we walked in darkneſſe: for then wrath had a fall, pride had a fall, luſt had a fall, drunkenneſſe had a fall, penury had a fall, ignorance had a fall: or, if you will, pride roſe, and we fell; luſt roſe, and we fell, &c.

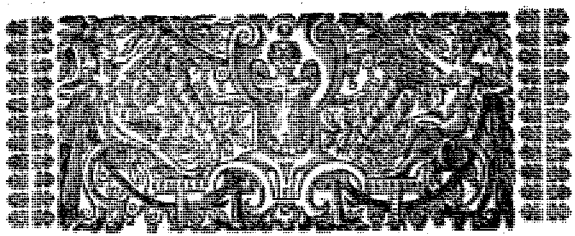
Were *Egypt* as light as *Goſhen*, we ſhould have Idolaters as joyfull as true worſhippers: but there is palpable darkneſſe, tedious, fearfull, and of long continuance, in *Egypt*, clear light onely in *Goſhen*; therefore fly *Egypt*. But if thou live in *Egypt*, that is, walk in darkneſſe, or commit wickedneſſe, though thou ſin in the dark, the light will bewray thee, and thy conſcience will accuſe thee and condemn thee for it. Therefore now give over darkneſſe, and arm thee with light; for our light ſhineth as the light: therefore now we ſhould be *Iſrael*, for *Iſrael* is revolted. But many Scrolls may be written of our ſins; and thus the Gentiles are as Gentiles ſtill. He that believeth not the word is an Infidel; he that believeth not God is an Atheiſt; he that worſhippeth any thing more then God is an Idolater: every man's conſcience ſhall condemn himſelf. Yet men will leave godlineſs for riches, but they will not leave riches for godlineſſe. What madneſſe? Yea, the *Jews* never ſerved God at any time with ſuch devotion as many do now their gold and their riches. O intolerable wickedneſſe! For many there are that could be content never to die, but to live here with their riches and pleaſure. And is not the godly more deſpighted for his godlineſſe, then the wicked for his wickedneſs? Are not the members of *Chriſt* more hated and worſe entertained by us, then the limms of Satan? So dearly every one loves ſin, and draws ſin upon ſin, till there be a Chain of many links, and monſters therein drawn moſt loathſome. And though we of our ſelves run ſwiftly to hell, yet the moſt drive us, to make us hie faſter: they come unto us and ſay, Your fathers loved us well, and ſaid unto us, If you will be fair, you ſhall be wiſe; if you will be drunk, you ſhall be rich, &c. Yea, every one pointeth and ſheweth us the way that leadeth to deſtruction: but how few are the number of them that do ſhew us the way of vertue and godlineſſe?

And thus we are even as forward as thoſe *Jews* that ſtrive who ſhall come into hell firſt. Who did ever thank God that he was not born an

hundred years agoe, when ignorance spred over all, and all *Egypt* was smitten with darkneſſe? or that the Lord hath not left him to himſelf to become an Atheiſt, or an Epicure, which lives without God in the world? We have all God's gifts offered us; but we have refuſed them. *Chriſt* brought light; but we had rather he had brought darkneſſe; for we loved darkneſs more then light. The Angels, the Heavens, the Word, the Spirit, are light; and we that ſee it are darkneſſe: for we cannot abide light, but are like an Owl that flieth out of a bare field from the light of the day; ſuch a death is day unto us. Faith is flown away, Truth is become a Pilgrime, and every ſtring is out of tune. He that ſhould weep and be ſorrowfull, laughs; and Truth is brought to the ground, yea, poor Truth is perſecuted to death: but ſinners are ſtubble, and their ſentence is, Burn them.

How fine would be the way of Vertue, if you would pare away the rubs that are in it; if you would take away all occaſions of ſin, and give it gall to eat; and when you have done ſo, ſet a crown of thorns upon the head thereof; and when you have thus crowned it, make it carry the croſs; and when it hath carried the croſs, condemn it; and when you have condemned it, put it to death; and when you have put it to death, bury it; and when you have buried it, roll a great ſtone upon the head of it, and ſet watchmen to keep it, even faſting and prayer, that it may never riſe again to reign any more? The which the Lord for his mercy ſake grant. *Amen.*

THE



THE CALLING OF JONAH.

Jonah 1. 1, 2.

The word of the Lord came to Jonah the ſon of Amittai, ſaying, Ariſe and go to Ninive, that great City, and cry againſt it, for their wickedneſſe is come up before me.

YOu have heard the ſweet Song of old Father *Simeon*, like the pleaſant Song of a ſweet Bird before her death, ſetting forth the joy of the righteous that embrace *Chriſt Jeſus*. Before *Chriſt Jeſus* vouchſafed to come to us, we would not come unto him, but in all our doings we wrought our condemnation, and through the innumerable heaps of our iniquities laboured to drive him without all hope of mercy from us. So we continued like flies, which

flutter about the candle, till they have conſumed themſelves. When we had done as much as in us lay to drive him away from us, then he ſaved us, and recompenſed good for evil unto us. So that if God had loved us no more then we loved our ſelves, we might have periſhed in our ſins, and our bloud ſhould have been upon our own heads. If *Chriſt* be the light of the Gentiles, let us embrace him, and every one walk as becometh the children of light. But many do ſhut their eyes againſt it, leſt they ſhould ſee: and not onely many ſmother their own light, but the Sun ſaith unto the Moon, Shine not; and the Moon ſaith unto the Stars, Be not bright: and many have ſmothered their light ſo long, that the damp hath put out the candle. And thus they labour to bring the darkneſſe of *Egypt* upon *Goſhen*; ſo that their eyes have forgotten to ſee: and ſo many go out of the way, becauſe they would not look upon the candle; and the Devil giveth to every one that which he wiſheth, ſo it may be for his hurt. But who can but pity, that with the ſame Manna which cometh from heaven, and feedeth many to life everlaſting, ſo many are poiſoned, and finde it is nothing but the ſavour of eternal death.

The *Jews* had no cauſe to envy our Light, for he gave them glory: he was poor, and yet he gave them riches: he was counted baſe, and yet he made them honourable: he was contemned, and yet he made them beloved. They were full of darkneſſe, and he brought them light; but they contemned his light, and ſo procured their own condemnation. And therefore now it is come to paſſe, that they are become vagabonds upon the earth, and moſt contemned of all other Nations, and in every people have a dwelling: ever ſince they propheſied evil unto themſelves, ſaying, *His bloud be upon us and our children*, goodneſſe hath put on the face of baſhfulneſſe amongſt them.

If thou embrace *Chriſt* as *Simeon* did, then *Chriſt* is thy glory: but if thy glory conſiſt in beauty, which fadeth, in gay cloathing, which weareth, in wealth, which waſteth, or in Gold, that ruſteth, then *Chriſt* is not thy glory.

We have gone long with an old man, and now we have loſt him; but we are loath to part with him, he is ſuch a good companion: nevertheleſſe we hope to finde him again in *Jonah*. We have gone but ſlowly with him, as with an old man that is not very ſwift of foot: but now we muſt run with *Jonah* as with a poaſt, leſt *Ninive* be deſtroyed.

The Prophecy of Jonah. I need not to ſhew the authority of Prophets: but concerning their ſorts and differences, there are three ſorts of Prophets. The firſt were ſuch as called upon the name of the Lord in prayer for the people, and received an anſwer from the Lord in the people's behalf; of which ſort was *Samuel*: and theſe were called
1 *Sam.* 9. 9. *Seers*. A ſecond ſort of Prophets were ſuch as God raiſed to expound the Law, and declare the will of God unto the people, when the Prieſt and

and ſuch as ſhould doe ſo were ſlack in their callings; of which ſort was *Eſay*, *Jeremie*, *Ezechiel*, *Daniel*, *Hoſea*, *Joel*, *Amos*, *Obadiah*, and the reſt of the holy Prophets. A third ſort were ſuch as have been ſince *Chriſt*, working ſuch like effects; of which ſort was the Prophet *Agabus*, of whom mention is made in *Acts* 11. 28.

Now in the ſecond ſort of theſe was *Jonah*, whom God ſent to declare his will to the people; unto whom alſo the Lord did reveal the Subverſions of Kingdoms, the Overthrow of Tribes, the Captivity of Nations, the Calamities that were to come unto the ſons of men for iniquity and rebellion againſt God.

As all wiſe men were not born at once, nor lived together: ſo theſe holy Prophets have not been at once, but were raiſed up by the Lord God, ſome here, ſome there, according to his pleaſure, and as he ſaw the people ſtand in need of them, by reaſon of the corruption of the times.

And furthermore, the Lord hath not at any time revealed unto one of theſe all things that might be revealed, but as much as was ſufficient for them, every one in their time and place. Neither hath any of them told as much of the will of God as might be declared, nor fully expounded his Laws; but the Patriarchs left ſome to the Prophets, and the Prophets left ſome to the Apoſtles: but they have left none for us, but they have all ſet open the whole will of God unto us; and every Prophet now bringeth onely gold, myrrh and frankincenſe, like the Wiſe men that came to ſee our Lord.

There are three things that moved me to take this ſtory in hand above all others. Firſt, becauſe you know the ſtory, and therefore can the better conceive of the matter, as I go forward with it. Secondly, becauſe it is brief, and doth contain a great deal in a little. Thirdly, becauſe it is moſt agreeable for the time and ſtate of this ſinfull age wherein we live, and therefore moſt convenient for us. It is manifeſt that *Jonah* lived in a very troubleſome time, namely, in the time of *Jeroboam* the ſon of *Joaſh* King of *Iſrael*, a wicked King, though not he that is called the *Jeroboam that made Iſrael to ſin*. For of this ſecond *Jeroboam*, in whoſe time he propheſied, it is written 2 *Kings* 14. 24. *He departed not from any of the ſins of Jeroboam that made Iſrael to ſin*: which commendeth the holineſſe of *Jonah*, in that he, in the midſt of their corruption where with all the people were overflown, was uncorrupted and unſpotted, and called to be a Prophet amongſt the people of God. For he had propheſied in *Iſrael* before he was ſent to *Ninive*, as the Word 2 *King.* 14. 25.
alſo doth argue. Which layeth open and magnifieth the great love of God, in that he ſent a Prophet to admoniſh this ungodly people, when as he ſhould have ſent a thunder-bolt to terrifie them, or rather utterly to deſtroy them: ſo that there mercy ſtept before judgement.

His name was *Jonah*, which ſignifieth a Dove; which admoniſheth

us, that as we labour to be as wise as Serpents, so we should also desire that we might be as simple as Doves. His Father's name was *Amittai*, which signifieth Truth. I would that Truth were every Preacher's Father.

There are two special things contained in this History. The first, the great mercy of God shewed unto three sorts of men; the *Ninivites*, *Jonah*, and the Mariners. In respect of the *Ninivites*, that he sent a Prophet to *Ninive*, a City of the Gentiles, which were strangers from the Covenant, from the promise, and *strangers from the Commonwealth of Israel*, and converted them by his preaching, and so spared them now.

In regard of *Jonah*, that being, for his disobedience in flying to *Tarshish* when he was sent to *Ninive*, thrown into the Sea, he prepared a great Whale to swallow him, and in his belly, even in the bottome of the Sea, where there was no hope of life for him, preserved him, and after three days delivered him thence safe; and then cast him not off, but continued him in his calling, and wrought powerfully by him, both in the ship, converting the idolatrous Mariners, and in *Ninive*, humbling the King and the whole City. And, lastly, when he had most unworthily doubly murmured and justified himself against God, he contented himself with a gentle and milde reproof of him.

In consideration of the Mariners, that having been Idolaters all their lives, and now in danger, giving the honour of God to their own fancies, God yet converteth them, so that they called upon him, and sacrificed and made vows unto the true God; and by his mighty power having the Wind and Seas calmed, were then and for ever saved.

The second thing is *Jonah*'s fall, and rising again. His fall, first sinning, both flying from God, and murmuring, and therein justifying of himself; secondly, sustaining his punishment, manifold and long fears, casting into the Sea, and continuing in the Whale's belly three days, and afterward his reproof and conviction. His rising, first, repenting in the ship, in the belly of the Whale, and being cast out of it: then also faithfully discharging his duty, crying against *Ninive* courageously.

We have seen *Jonah* afar off; if we would, we might see him nearer. *He that receives a Prophet in the name of a Prophet, shall receive a Prophet's reward.* Therefore let us prepare our ears to hear and receive the Word of God preached by the Ministers; and let us think that *Jonah* is come again to our houses to preach: and whether it be 40 days, or 40 weeks, or 40 years, they that live like *Sodome* shall be punished like *Sodome*. But as our Saviour saith to his disciples, *Pray that your flight be not in winter, nor on the Sabbath*: so say I unto you, Pray that the Lord's coming be not on the week-days, for if he come then, how shall he find you? Therefore I pray you learn at least now and give good ear, that you may hear sufficient for all the week.

Matt. 24.20.

The

The word of the Lord came to Jonah the son of Amittai, saying, Arise, and go to Ninive, &c.

Herein I observe, that *Jonah* went not before he was sent: for going to preach unto Gentiles, it was needfull that he should have a special Calling and Commission from the Lord himself: for it was unmeet to *cast the childrens bread unto the dogs*, unlesse he had a special commandment from God so to doe.

None ought to take upon them the function of preaching in the Church, unlesse they have their warrant or authority from God, as *Aaron* had: And although they have not their authority in that form and manner as *Jonah* had his, namely, as it were by word of mouth even from God himself, *Arise, and go to Ninive*: yet they must have their warrant from him, else their calling is unlawfull. Heb. 5. 4.

But now here is another authority crept into the Church, that makes so many Idols, which have eyes and see not, tongues and speak not, eats and hear not; and that is this, when one stalleth up another into *Moses*'s Chair, not having *Moses*'s Rod, nor *Moses*'s Spirit. But this Gall will not hold spurring. Farther I observe, that as the Word of the Lord came to *Jonah*, so the word of the Pope came to his Priests, Jesuites and Seminaries, but so and in such sort many times, that they are drawn to *Tyburn*, while Masses are said for them at *Rome*.

The word of the Lord came to Jonah, &c. That which came unto him was not always with him: but so it was, that when the Word of the Lord came unto any of the Prophets, then they were well furnished with ability to teach, to preach, to reprove, or to command, whomsoever the Lord would have so handled. As by example, *Nathan* the Prophet bid *David* the King that he should build a Temple, 2 *Sam.* 7. 3. and 1 *Chron.* 17. 2. And a little after he came and bid him that he should not build it. Where we see, that when he bid him build it, then the Spirit of the Lord came not unto him, to bid him so to doe. And therefore the Spirit of God came unto him the very same night, and bid him that he should go to *David*, and bid him that he should not build it. For this is evident, that as God himself is constant, so his Spirit and his Word are constant, and therefore never saith and unsaith one thing.

Again, the Prophet *Elisha* said, 2 *King.* 4. 27. that the *Shunamite's heart was grieved, but the Lord had hid it from him*, and had not as then declared the same unto him: which doth note unto us, that the same Word whereby the Lord hath and doth reveal marvellous things unto the Prophets was not now upon him, neither is always upon any Prophet; but according to the will of God it comes unto them, to reveal unto them what he would have them to doe, and when it pleaseth him.

Also *Daniel* said, that the Lord did *not reveal* the King's Dream unto him *for any wisedome that he had more then any living*, but onely for the King's sake, and for the poor people of God's sake. And so you must Dan. 2. 30.

think

think of us that are the Miniſters of the Goſpel, that the Lord doth not reveal his will unto us for any wiſedome or worthineſſe that is in us more then other men, but for your ſakes, and that we might reveal it to you. Therefore hear us even for this cauſe, becauſe the Lord hath revealed unto us theſe things for your ſakes and good.

From the Calling we come to the Charge.

Ariſe, and go to Ninive, that great, &c. God cometh and findeth us all aſleep, then he bids us ariſe: for they are not fit to convert others which are not yet converted themſelves; according to that ſaying of
Luke 22. 32. *Chriſt* to *Peter*, *When thou art converted, ſtrengthen thy brethren*, teaching them by your experience.

Now-adaies men take upon them to reprove others for committing ſuch things as themſelves have practiſed, and do practiſe without amendment, notwithſtanding their diligence in teaching others their duty: they can teach all the doctrine of *Chriſt* ſaving three ſyllables, that is, *Follow me*. Therefore theſe are like ſome Tailours, which are buſie in decking and trimming up others, but go both bare and beggarly themſelves. Yet they will not let us pluck out the beam that is in their eyes, untill we have plucked out the mote which is in our own eyes.

Go to Ninive. *Ninive* was the greateſt and ancienteſt City in the land of *Aſſyria*, and the name of it ſignified *Beautifull*; which name was rather given it, for the greatneſſe and beauty thereof, then the name of *Aſſur*, which was the builder and firſt founder thereof, as we reade
Gen. 10. 11. in the Book of *Geneſis*. It had a fair name, but foul deeds, like this City.

Go to Ninive, &c. God would not ſuffer any people to be untaught: therefore he hath written this name in great letters, eaſie to be read of
Pſal. 19. 1, 3, 4. all. *The heavens declare the glory of God, and the firmament ſheweth the works of his hands. They have no ſpeech nor language, without them is their voice heard. Their line is gone forth through all the earth, and their*
Rom. 1. 19, 20. *words into the ends of the world. In them is manifeſt* for all *what may be known of God.* For *his eternal power and Godhead are ſeen by the creation of the world.* But eſpecially he teacheth ſome by his Word alſo. Therefore he ſent unto the old world *Noah*, *Lot* to *Sodom*, *Moſes* to *Iſrael*, and
Acts 16. 6, 7. here *Jonah* to *Ninive*. But *when Paul* with *Silas* and *Timothy had gone throughout Phrygia and the region of Galatia, they were forbidden of the holy Ghoſt to preach the Word in Aſia. Then came they to Myſia, and ſought to go into Bithynia, but the Spirit ſuffered them not.*

Go to Ninive. The *Jews* would not hear the Word of God by *Jonah*, and therefore the Lord ſent him to *Ninive*. They that grieve the Spirit quench the Spirit. Then goes the Prophet from *Samaria* to *Ninive*. The Word was in *Samaria*, it went thence to *Ninive*. The Goſpel was
Revel 2. at *Epheſus*, it is come into *England*, it is gone out of the City: but it may
1 Cor. 10. 12. depart from *England* again. *If any think that he ſtandeth, let him take heed leſt he fall.*

But the Prophet goes from *Samaria* to *Ninive*. That was, firſt, to ſhake off the duſt of his feet, to witneſſe againſt them their obſtinacy and hardneſſe of heart: and ſecondly, to let them ſee that the wicked Gentiles were more righteous then they, in that they repented at the voice of one Prophet, yea, and that with one Sermon; whereas themſelves refuſed and reſiſted all the holy and worthy Prophets that God ſent unto them: and thirdly, it may be, to ſignifie, that the *Jews*, for their contempt and negligence, ſhould be rejected, and the Gentiles ſhould be received into the favour of God, that they might be an holy and ſanctified people unto the Lord in their trouble.

That great City. *Ninive* had fifteen hundred Towers in it, as ſome do write, and an hundred and twenty thouſand little children, (as it is Jonah 4. 11. noted in the end of this ſtory;) therefore it may well be called a great City: but the greater it was, the more ungodly it was. For as one man taketh ſickneſſe of another; ſo one man is infected by the wicked words and evil example of another, and ſo taught to ſin the more, till the meaſure of ſin be full.

And cry againſt it, &c. Firſt, God biddeth him, Ariſe, and ſhake off all impediments, and then go and call them to the battel: and now he bids him cry out againſt them, and ſo terrifie them. Every Prophet is a Crier, as appeareth where the Lord biddeth *Eſay* to *lift up his voice* Eſa. 58. 1. *like a Trumpet*. Every Prophet muſt both be plain and bold: and this many times maketh the poor ſervants of God to ſpeak their minds as plain and bold as if they ſate in judgement. *John* was *a voice*: a voice Luke 3. 4. would not ſerve, he was *the voice of a Crier*: and yet he could not *make all the crooked ſtraight, nor the rough plain.*

And becauſe all the Preachers of the Goſpel ſhould cry, that is, preach zealouſly, in the ſecond of the *Acts* it is written, the holy Ghoſt came down in fire and tongues. But this fire is quenched, and the tongues are tied up, ſo that they that ſhould cry are ſtark dumb. But though they cannot ſpeak, they can ſee if a great Benefice fall, though it be an hundred miles off: and *Pharaoh* had more care of his ſheep then we have of our ſouls.

If Preachers were not dumb, and their Hearers deaf, they needed not to cry one to another: but ſuch is the dumbneſs of Preachers, and the deafneſſe of all ſorts of hearers, that there is great flowneſſe of followers, ſo that there is but little good done, and but a few fruits gathered. 2. 5

If ye were not deaf, we need not to cry; but becauſe ye be dull of hearing, therefore we cry with mouth, with heart, with hand, with foot, and with all the powers of our bodies, unto you: and yet how little do you regard it? But are not ye commanded to hear, as well as we to cry? Yea, the Cock croweth when men are aſleep: yea, the Matt. 26. Cock croweth, and yet *Peter* ſtill denieth his Maſter.

Before you cry unto the Lord, hear what the Word crieth unto

you; and let not your works cry for vengeance while your tongues cry for mercy.

When men hear the Preacher speak against pride, hypocrisie, covetousnesse, or against any other sin, then they look one upon another, as though it belonged not unto them: but *who can say his heart is clean?*

And cry against it. Our sins buffet God on every side, as the *Jews* buffeted *Christ*, first on the right side, then on the left side, and never leave, till they have provoked him to cry against us. When God cries, then we should weep, considering wherefore he cries: for there is nothing that can provoke the Lord to cry but sin, and that he ever crieth against. Doe what you will, and say what you will, and the Lord will not be offended with you, unlesse you sin: but if you commit sin, he is just, and therefore will not leave, till he hath by crying slain either you, or sin that reigns in you. For as an angry man ever pursueth that which he hateth, untill he hath destroyed it: so the Lord crosseth and followeth us with his judgments, untill he hath slain that which most deadly he hateth, sin.

And cry against it, &c. Reproof is the necessariest office, yet it is least regarded, yea most abhorred. For now we think, if one reprove us, he hateth us. But the Lord saith, *Levit.* 19. *Thou shalt not hate thy brother in thy heart; thou shalt reprove him, and suffer him not to sin*: noting thereby, that if we flatter any in their sin, or see them sin, and not reprove them for it, it is a manifest sign that we doe it of hatred, how great love and good will soever we pretend toward them; seeing the matter tends to the hurt of their souls, and the offence of God. *Levit.* 19. 17.

Yea, if a Preacher reprove sin, he is thought to doe it of hatred, or of some particular grudge; and to be too busie, too bitter, too sharp, too rough: and therefore they say, he should preach God's love and mercy, for he is a Preacher of the Gospel; he tells us of, and threatens us with, the Law, and so throws us down too low, some to despair. As though we preached the Law onely or chiefly, and not the Gospel also continually to them that loath and strive against their sins, though they sin grievously. Others, as though they were galled, will say, Let him keep his Text; or they will say, He is beside his book: as though no text in Scripture reproved sin. And so of all doctrines the doctrine of reproof and reprehension of sin is most contemned, and least esteemed. But let a Preacher preach dark mysteries, or prophane speeches, or unprofitable fables, or frivolous questions, or curious inventions, or odd conceits, or brain-sick dreams, and any of these will be more welcome unto them then reprehension, which is most profitable and necessariest of all. *Balaam's* Asse never spake but once, and then he reproved. Then if *Balaam's* Asse reproved *Balaam*, how much more ought *Balaam* to reprove Asses, or such as will be no otherwise then beasts in their behaviour? *Num.* 22. 28.

viour? But perswade your selves, beloved, which is most true, though we speak as if we were angry with you, and threaten as if we would hurt you, and cry against you as if we hated you, yet we love you in the dearest bloud we have: and therefore, though with persecution we preach the Law, to lead you to the Gospel, we preach judgement, that you may find mercy, we preach hell, to bring you to heaven; whatsoever and howsoever we preach, we doe all to fill your hearts with joy in believing, and, having made you fruitful in all good works, present you without spot, nay, glorious also, as a Virgin most beautifull, to the Lord of all grace and glory, *Christ Jesus*.

Hitherto we have heard of *Jonah* called, and charged to cry: but what should he cry? Indeed it is not expressed in this place. But what then? Why then, the Papists may say, that he was charged to cry against them for neglecting their Traditions. Assuredly they may with as great truth, and as much probability, as they do gather out of divers places of the New Testament, that they ought to be observed. But *Jonah* hath not left it doubtfull what he was to cry: for in the third Chapter, vers. 2. the charge is repeated, and thus expressed; *Go, and proclaim against it the proclamation which I speak unto thee.* He was then to cry what God had commanded him. O that none would cry but what God hath commanded! *John* 16. 12. *John* 21. 25. *Act.* 1. 3. 1 *Tim.* 6. 20. 2 *Tim.* 3. 13. & 2. 2.

But what did God command him to cry? Even that which he afterward cried; *Yet fourty days, and Ninive shall be overturned.* Overturned? Yea, ancient *Ninive*, fair *Ninive*, proud *Ninive* must be destroyed. No man sits so high but destruction sits above him, and will fall on all that persist in their defection. Justice would have come against them before it cried against them; but God the most gracious would have them cried against, that they might cry out wo and alas for their sins, so preventing deserved and threatened vengeance: for they hearing the cry of God, cried out themselves, and that in great humbling to God; so God heard their cries, and took pity on them.

Isaiah was commanded to *cry*, and he *cried*, *All-flesh is grasse, yea, all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth, when the Spirit of Jehovah bloweth on it. Surely the people is grasse. John* was commanded in the spirit of *Eliah* to cry, and he cried, *Prepare the way of Jehovah, make even in the desart a path for our God.* And *Jonah* was commanded to cry, and he cried, *Yet fourty days, and Ninive shall be overthrown.* And all the Preachers of the Gospell are commanded to *cry*, and that *aloud, not to spare*, to *lift up their voices like a Trumpet, to shew God's people their defections, and the house of Jacob their sins.* And then also, if they thereby be truly humbled, to proclaim unto them, *their iniquity is pardoned, they have received at the hand of Jehovah double for all their sins. It is required of the disposers of God's secrets, that they be found faithfull.* And *Isa.* 40. 6, 7. *Matt.* 3. 3. *Jon.* 1. 2. & 3. 2. *Isai.* 58. 1. *Isai.* 40. 2. 1 *Cor.* 4. 1, 2.

woe be to them that love the pleasures of sin more then the glory of God.

For their wickednesse is come up before me. *For*, &c. We have heard the charge it self given: heavy news, that a most beautifull City, a most rich City, a most populous City, and a most aricient City, must be overturned, and that within fourty days. What is the cause? *Their wickednesse is come up before me.* As if he had said, *Ninive* hath followed her lusts, and forgotten the Law, to satisfie her desires; she hath notoriously despised her Sovereign, defied all well meaning, all good dealing; and this is known to the just Judge, and at his Bar she is arraigned, and her accusers stand crying at the bar of justice. Therefore she may no longer be forborn, execution of justice must needs be done. Let her therefore prepare for death: and that she may, *Cry against her, Yet fourty days, and Ninive shall be overturned: for their wickednesse is come up before me.*

When God sends cries unto a people, it is a most manifest sign that their wickednesse is come up before him, which doth cause him thus to exclaim, thus to cry out against them. And then if they will not repent, whilst God's cries continue crying amongst them, the Lord of hosts will rise up in arms against them.

Their wickednesse. Will you see the *Ninivites* in a scroll, that with all you, the daughters of *Ninive*, may see that wealth and wickednesse were got together, prosperity and security kissed each other? *Ninive* (saith *Nahum*) was like *a pool of waters*, most populous, and *full of all store*; which to increase, it was wholly full of lying, deceit and fraud, full of robbery, oppression and all violence, a bloudy City: whereby it increased in wealth, and flourished in honour and glory; and therefore, as *Zephanie* hath it, was a *rejoycing*, a rioting *city, safe securely*, and proudly contemned others, saying, *I am, and none is besides me.* Moreover it was *the Mistresse of witchcrafts*, a most idolatrous city: yea, *sold people through her whoredoms, and nations through her witchcrafts*, and made others idolatrous like her self, as 2 *King.* 16. 10.

Nah. 2. & 3.

Zeph. 2. 15.

Nah. 3. 4.

Their wickednesse is come up before me. Sin mounts up on high, like the Tempter, which led *Christ* unto the top of the pinnacle, to behold all the pleasures of the world at once: and then, because we have fallen down before the God of this world, and tempted the God of heaven, whether he be just or no, therefore wrath speaks out of the fire. Now thou hast taken thy pleasure, thou must also take thy punishment.

A most heavy and grievous thing it is, if you knew what you are doing here, and what your sins are doing at the bar of God's just judgment. For even now before you came hither you were serving the Devill in sin; but now it is too late to speak of it. And where are they now? Flesh and bloud could not stay them, nature could not stay them, pleasures could not stay them, riches could not stay them, nor they could not stay themselves, but they are ascended up before the face of the eternal God, to

to stand at his bar, and cry for vengeance to fall upon us, for committing such hainous sins against the majesty of God.

An arrow is swift, the Sun is swifter, but Sin is swiftest of all: for in a moment it is committed on earth, it comes before God in heaven, and is condemned to hell. For though *Nimrod* could not climbe to heaven, his sins flew up to heaven: and though we stay below, our sins ascend high, like the Tower of *Nimrod*; but they sling us down to confusion, and we become *Babel*. For when we sin, we are as the shell-fish, which the Eagle taketh, and flieth into the air with, and then letteth it fall upon the rocks, and so dasheth it in pieces, and then devours it. For the wrath of God taketh us up on high, and throweth us down low upon the rocks of shame, and contempt, and terrour of conscience: and so having crushed us, and bruised our very bones, consumes us with double death, the grave devouring us, hell swallowing us.

Is come before me. To them which ask how our sins ascend and flie up before God, I answer: God here speaks unto us after the manner of men, who cannot see a thing afore it be brought unto them, even where they are, and before them. So that hereby is signified, God had seen their wickednesse.

We fast as before him, we pray as before him, we give alms as before him, and we doe every good thing as before him; because we doe it freely, and as it were not caring who looks upon us. But we sin as behind him; because we hide and cloak our sins, and commit them in secret, loth that men should spy them: our conscience in such actions accusing us, and instantly telling us, we are about that which we cannot justifie. And we suppose that we sin behind him, because we sin here below; saying with our selves in the consideration of our blinded hearts, as *Eliphaz* accused *Job* to have said, *Is not God in the height of heaven? and see the highnesse of the starrs, how high are they?* Therefore *how should God know it? should he be able to see through the dark? The thick clouds are a covering to him, that he may not see, and he walketh up and down the round circle of the heavens.* But then chiefly we imagine that God beholds us not, when men cannot see us: as if God could not know when men cannot spy. But let us not deceive our selves, for *God seeth not as man seeth.* Man can see but onely outward things committed in action: but God seeth, and knoweth, and searcheth the secrets of the heart, yea the secretest thoughts and imaginations of it. Again, man can but see one thing at once; he cannot turn his right eye one way, and left eye another; he cannot see before him and behind him with one look: but God seeth all things at all times. Though we sin as closely as we can for fear of hatred, or shame of the world, or for any other respect; yet God saith, Your sin is come up before me. For though we cover it, and hide it, and colour it, yea and, as it were, bury it as much as lieth in us; yet

Job 22. 12, 13, 14.

all is open unto him: therefore he saith, Your sin is come up before me.

For when we speak evil, he is all Ears to hear us; and when we doe evil, he is all Eyes to behold it. Therefore, O foolish man, do not think that God seeth not that which man seeth not: for when he looks up, he sees all below also; and when he looks down, he sees all above also. If he should not, much wickednesse should lie in darknesse unregarded, and men should not be terrified from sin, but rather by the example of others allured to sin freely, secretly. For *Ananias* might have gained by his craft, if God had not seen his heart, which men saw not: but God saw his untruthfull and dissembling and corrupt heart; therefore he lost his goods, and his life too. *Acts* 5.

If God had not seen that which men see not, *Gehezi* might have gained a bribe for his labour, when he ran after *Naaman* the *Syrian*, and told him a lie for his profit. But God seeing his fetches, which men saw not, turned his bribe to a leprosie, and so made him a Lepes for his labour. A fearfull example for such as take bribes: yet many care not what bribes they take, so men see it not. 2 *Kin.* 5.

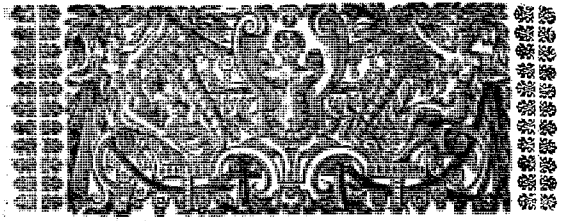
The man that said, Be merry, my soul, and take thy pleasure for many years, might have done it, had not God seen him. But he espied him falling to godlesse security, and threatened him that night to bereave him of his soul. Forget it not, ye that abound in wealth, whose cup runneth over. If God had not seen *Achan* take up the piece of gold, he had kept it to himself for his labour, and no man should have known where he had it. But God seeing it, (though closely done) rewarded him with shame in the sight of all *Israel*. O Lord, what is man that thou so watchest him? *Achan* would never have stolen, if he had known that God did see him: *Gehezi* durst never have taken a bribe, if he had thought that God beheld his doings. Wilt thou steal, the owner looking on thee? Wilt thou speak treason in the King's hearing? Neither should we lie, nor swear, nor steal, nor hurt, nor be prophane at any time, if we considered that the Lord seeth us, and remembred that he watcheth us. If we would doe this, sin might go a begging for want of service. Therefore if you would mark but this part of my Sermon, that God seeth all, you would refrain from those things secretly that are to the offence of God, which you for fear or shame will not doe before men: and you would say, even when your hand is at it, I will not doe it, because the Lord seeth me. But as when we sin, though in secret, he is all Eyes to see us; and when he sees it requisite to make some example, to teach all, that when man cannot nor will not discover us, he will shew that he saw us, then he is all Hand to punish and plague us, and in the end to root us out from all our pleasures: so when we repent, he is all Mercy and Love; and when we amend our lives, and leave all our wicked ways, to walk before him ever after in holinesse, then he is all Truth *Luke* 12. 19. *Joshua* 7.

Truth and Righteousnesse, to forgive us all our former wicked life, and to wash us from all our uncleanness. Now therefore repent thee of all the evill that thou hast done, lament truly, run and hie thee as fast as ever thou canst to the throne of grace; prove whether thy repentance will not as boldly stand before God, and as powerfully cry for pardon, as thy sins speedily came up before God, and vehemently cried for punishment. No doubt the Angel that cried, *Fallen is, fallen is Babylon the great, Revel.* 18. 2. though he *cried vehemently with a loud voice*, cried not so audibly as thou shalt hear the Spirit of Truth crying and assuring thee, Thy sins are forgiven thee, The God of glory loveth thee, Sin shall no longer reign in thee, No evill shall hurt thee, No good thing shall be wanting to thee, All things shall work together to the best for thee. Wilt thou any more? he shall ever dwell with thee, * *in whose presence is the fulnesse of joy, and at his right hand pleasures for evermore.* Repent therefore, but repent truly, loath all sin, grieve that thou hast committed any, fly every sin, yea, whatsoever occasions of it, and *all appearance of evil*: but *love the Truth* also, and *follow* all *Holinesse*, and, as much as in you is, have *peace with all men*; and the God of peace will increase your peace in *Christ Jesus*. *Rom.* 6. 14. *Psal.* 91. 10. & 34. 10. & 84. 11. *Rom.* 8. 28. **Psal.* 16. 11. 1 *Thes.* 5. 22. 2 *Thes.* 2. 10. *Heb.* 12. 14.

All which even this point that we speak of, *viz.* whatsoever we doe God seeth us, most sufficiently assureth us of. For this so often repeated speech, *Revel.* 2. 2, 9, 13, 19. and 3. 1, 8, 15. *I know thy works*, is spoken as to rouse the dead *Sardians*, 3. 1. and to heat the lukewarm *Laodiceans*, 3. 15. so to commend the faith, hope, love, patience, &c. of the other Churches, and so to establish and set them forward therein, knowing he is just, and *a liberal rewarder of them that seek him*, *Heb.* 11. 6.

Their wickednesse is come up before me. Sin once committed casts no doubts of coming presently before God: but the thoughts of the heart of the carnal man, thinking of the way to heaven, are the faint Spies that went to the land of *Canaan*, which say, that journey is farther then you are able to go all your life, the way is like a thicket, and the door like a needle's eye; therefore it is impossible for you to come thither. But when you send Faith, Hope and Love, (those messengers of Peace and Truth) they will bring you word, saying, Your Ruffs must be ruffled, and your Fardingales crusht, Pride must be put off and other sins; and none shall be kept out of Heaven, but such as love the World better then Heaven, or such as will take their sins with them: for they be unbeseeming the fashion of that Countrey. So that ere we come thither we must leave them, like the shadow when we go in at the door, and we must shake hands with them, and bid them farewell.

THE



THE REBELLION OF JONAH.

Jonah 1. 3.

But Jonah rose up to flie to Tarshish from the presence of the Lord, and went down to Japho, and found a ship going to Tarshish: so he paid the fare thereof, that he might go with them to Tarshish from the presence of the Lord.

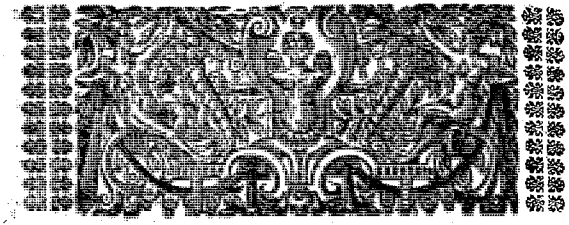
THe Charge given to *Jonah* hath hitherto been spoken of: now it followeth to be shewed how it was by *Jonah* discharged. First, *Jonah* rebelliously neglected it; then, being chastised, and so repenting, he faithfully discharged it. First therefore let us consider his Rebellion: afterward we shall see his Correction.

But Jonah rose up to fly to Tarshish from the presence of the Lord. We cannot stand to speak of *Tarshish*, nor what it is to flie from God, but this

this shall be our meditation; *Jonah* the Prophet was commanded to go to *Ninive*, and there to cry out against sin, to preach against pride and all kind of ungodlinesse, thereby to reclaim them, and stir them up, in laying open their sin, and the punishment that hanged over them, that they might speedily repent, and so turn away from them the wrath of God thereby deserved. How beautifull should have been the feet of him that should have brought so powerfull a message as should have wrought such an happy effect? How blessed should *Ninive* have been, when the Lord had vouchsafed them so great mercy? But still one Fly or other marrs the whole Box of ointment. As soon as he was commanded to go thither, Satan stood in the gap, and enticed him to go to *Tarshish*. For he thought that if he could lett *Jonah* from going to *Ninive*, then first of all he should put a singular Prophet out of God's favour, and bring upon him some judgement, not onely inward, as torment of Conscience, decay of Gifts, or the like, but visible also, whereby the people to whom he had preached might think he was some false prophet; as they are ever ready to condemn for hated of God whom they see grievously afflicted: and so, secondly, the people should be hardened in their sins, and obstinately condemn ever after him, his like, and their preaching too: and, thirdly, the goodliest, the most populous and the wealthiest City in *Assyria* should be destroyed, the good with the wicked, the young with the old, one with another, all should unrepentant die in their sins, and so the very Angels in Heaven should mourn. So that he thought he should by stopping *Jonah* every way gain well by his labour. *Eccles* 10. 1.

Therefore he comes to *Jonah*, he flatters him, he tempts him: thus he begins with him. It is good that men look before they leap; haste makes waste; words are not always to be taken as they properly signifie; one thing is often spoken, and another meant: but thinkest thou God meaneth thou shouldst go to *Ninive*? Why? doth he regard Idolaters, and his professed Enemies, so that, to have them admonished of their ruine, he will bring shame upon his own people? For the very going of a Prophet from *Israel* to preach to *Ninive* must needs proclaim, that there is more hope of most sinfull Gentiles then of naturall *Israelites*. And how couldst thou seem so to think of thine own Nation, thine own Brethren, thine own bloud, the chosen of God? Or if thou do, shalt thou not thereby procure their utter hatred for ever, and make them to detest both thy person and thy preaching, whatsoever thou hast heretofore, or hereafter shalt teach them?

What? for thy faithfull propheſying here among God's people, will God, thinkest thou, recompense thee, thee whom he hath made reverend, and to be honoured of Kings and Princes of *Israel*, recompense, I say, thee with shame and contempt among Heathens, yea, with a cruel death, or with a more miserable life? For what other successe may be



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Therefore he comes to *Jonah*, he flatters him, he tempts him: thus he begins with him. It is good that men look before they leap; haste makes waste; words are not always to be taken as they properly signifie; one thing is often spoken, and another meant: but thinkest thou God meaneth thou shouldst go to *Ninive*? Why? doth he regard Idolaters, and his professed Enemies, so that, to have them admonished of their ruine, he will bring shame upon his own people? For the very going of a Prophet from *Israel* to preach to *Ninive* must needs proclaim, that there is more hope of most sinfull Gentiles then of naturall *Israelites*. And how couldst thou seem so to think of thine own Nation, thine own Brethren, thine own bloud, the chosen of God? Or if thou do, shalt thou not thereby procure their utter hatred for ever, and make them to detest both thy person and thy preaching, whatsoever thou hast heretofore, or hereafter shalt teach them?

What? for thy faithfull propheſying here among God's people, will God, thinkest thou, recompense thee, thee whom he hath made reverend, and to be honoured of Kings and Princes of *Israel*, recompense, I say, thee with shame and contempt among Heathens, yea, with a cruel death, or with a more miserable life? For what other successe may be

hoped for at the *Ninivites* hands of ſuch a meſſage by thee? For thou knoweſt they have all *Jews* in contempt: therefore when thou ſhalt come among them, and tell them not theſe few words onely, and in this form which God hath ſpoken them in, (for if thou ſo doe, who will not count thee rather a mad-man, then God's Prophet?) but at large, that there is one All-ſeeing, moſt Juſt, Almighty and Ever-living God, and no moe; and ſo all their gods are no gods, but idols; and that they above all others have given his glory to ſtocks and ſtones, worſhipping them for gods, alluring and inforcing others likewiſe to diſhonour him; that they have abuſed his bleſſings moſt unthankfully, moſt ungodly, to all exceſſe, and are moſt proud contemners of their betters, and moſt notorious Drunkards, Gluttons, Fornicatours, Adulterers, Thieves, Oppreſſours, Witches, Murtherers, and the like; and therefore have ſo provoked him that is moſt mercifull and patient, that he will without all pity deſtroy man, woman, young and old, high and low, amongſt them, yea, their very City alſo, and all that is therein, whereby they have been ſo wicked, and that within fourty days: when, I ſay, thou, being a *Jew*, ſhalt tell them this, thus in deſpight revile, (for ſo they will take it) thus utterly condemn them and their gods, will not the beſt of them mock and deſpiſe thee? will not the reſt gnaſh their teeth at thee, be ready to tear thee in pieces, put thee to exquiſite torments, condemn thee to ſome horrible death, or continue thee in intolerable pains, in a moſt bitter life? No queſtion. Think not therefore that thy good God, thy moſt kind and tender Father, will recompenſe thy faithfulneſſe with ſending thee ſo far, to ſuſtain ſuch miſery: it were impiety to think he willed it; it is blaſphemy, terrible blaſphemy, to think he commands it. For it is to condemn him of unkindneſſe, for thou haſt ſhewed fervent love; of untruth, for he hath promiſed it ſhould go well with the juſt; of injuſtice, for godlineſſe ſhould have the reward due onely to wickedneſſe. Yea, he ſhould ſeem contrary to himſelf, to charge thee cruelly to murther thy ſelf, which hath commanded all to kill none, if he ſhould will thee to provoke that bloudy City ſo. But the very thing it ſelf alſo argueth, God meant nothing leſſe then to commit thee to ſuch danger, or that thou ſhouldſt doe to the proud *Ninivites* ſuch a meſſage. For to what end ſhouldſt thou ſo cry againſt that City? To make them fly, and ſo to free them from deſtruction? How ſhouldſt thou then not be found a falſe prophet, and God a Liar? What then? To bring to repentance, and then to ſpare them? How ſhould not God ſo again be found untrue, and thou his lying meſſenger? What then? To convert them, and ſo to deſtroy them? What juſtice were that? and how contrary to his promiſe to *Solomon*, 2 *Sam.* 7. 14, 15. Therefore it is manifeſt, God meant not thou ſhouldſt go and cry ſo againſt *Ninive*; but ſignified that thou wert as good, for any good may be done here, to exclaim ſo like a frantick man againſt *Ninive*, as to preach in *Samaria* any

any longer now. Men here are ſo hardned, that they contemn *all*: part are ſo cloyed, that they loath all: the beſt part little eſteem all that is preached: of none is the Word accounted precious, of none reverently heard. And therefore thou ſhouldſt for a time, to make the Word precious, and to ſharpen mens affections towards it, give over preaching here, and, where thou wilt, refreſh thy ſelf a while. Now here thou mayeſt not be idle: at *Tarſhiſh* thou mayeſt be quiet; thou mayeſt at *Tarſhiſh*, that famous City, among the ſtrangers of many Countries, hear many ſtrange things, much delight thee in the variety of their manners, in the abundance of all things with great pleaſure live. No time ſo fit as this to ſee the world. At *Japho* thou canſt not want ſhipping thither. Seem not to make ſmall account of this kindneſs of God, defraud not thy ſelf of the granted good.

Thus Satan is ever croſſing, tempting, inticing us, when we are or ſhould be addreſſing our ſelves to doe the will of our God. So was *Moſes*, *Jeremy*, *Ezechiel*, *Nehemiah*, *Chriſt* himſelf tempted, being about moſt notable works. What ſaid our Saviour to *Peter*? *Satan hath deſired to ſift and winnow you as wheat.* Who are theſe whoſe perill Satan ſo earneſtly deſireth? Even *Peters*, and *James's* and *Johns*. No marvel, for *Chriſt* himſelf, though acknowledged the Son of God, was moſt fiercely aſſaulted of the Tempter fourty days, and then indeed was left, but it was onely for a ſeaſon, *Luke* 4. 13. Therefore never dream of a truce with Satan, whoſoever thou be, whatſoever thou art about to doe. For the Enemy, the envious Foe, the Tempter, the falſe Accuſer, goeth about continually ſeeking whom he may devour. Now his manner of tempting is, firſt and moſt uſually with flattering, but yet very often with moſt terrible threatning. For whatſoever we doe or feel cometh from one of theſe three ſpirits, the ſpirit of Satan, the Spirit of God, or our ſpirit. Now our own ſpirit of it ſelf is always occupied about worldly things, ſeeking delights in pleaſures, not diſquiet by threats. The Spirit of God is gentle, loving, and meek, not forcing, not threatning. Therefore *Chriſt* ſaith, *If any will follow me, let him deny himſelf, and take up his croſſe daily*, &c. And mark his ſpirit. He ſaith not, You ſhall follow me, and, You ſhall deny your ſelves, and take up your croſſe; but, If any will follow me, let him deny himſelf, and take up his croſſe: *Let him.* The ſame is to be ſeen in the *Canticles*, where he ſaith, *Open unto me, my Siſter, my Love, my Dove, my undefiled; for my head is full of dew, and my locks with the drops of the night.* For when ſhe opened not unto him, making moſt unmeet excuſes, though he had moſt lovingly prayed and lively urged her to open, and ſhe moſt unkindly, moſt unworthily had denied; yet he went his way mildly, without any threats. But the ſpirit of Satan takes another courſe: For when by lying and deceit he cannot allure to ſin, he threatens moſt fearfully with grief, or leſſe of goods, ſolitarineſſe, and want of pleaſure;

Exod. 3. 11. & *chap.* 4. *Jer.* 1. 6. *Ezek.* 3. 14. *Neh.* 2. 19. & 4. 2, 8. *Luke* 22. 31. *Matt.* 4. 1. 1 *Pet.* 5. 8. *Luke* 9. 23. *Cantic.* 5. 2.

and sometime by his ministers, Imps of his own likeneſſe, he threatens death and deadly torments, whatſoever they may inflict upon any.

Chriſt ſaith, *If you will follow me*; If you will: but he ſaith, I will make you follow me, and doe as I bid you; elſe you ſhall have fire and fagot, ſcalding lead and burning pitch: if you will not follow me, you ſhall whether you will or no. We will make you doe as we command, ſaith his eldeſt ſon Antichriſt, uſurping authority over Nations, and inflicting torments on the Saints. His order of tempting is, firſt, to make us doubt of the Word of God; whether ſuch or ſuch doctrine be true, ſuch and ſuch an action be commanded, ſuch and ſuch a promiſe, ſuch and ſuch a threatning, be certain. Then, ſecondly, he falls to flat denying of it: This doctrine, theſe promiſes, theſe threatnings, are falſe; this thing is not commanded, this action is not commended. And then comes he in with his contradiction, contrarie aſſertions, and countermands. For there is no commandment of God, but the Devil commands the contrary, and he is ever gainſaying that which God ſaith.

Gen. 3. 3, 17. For our God ſaith unto *Adam*, If you eat of the forbidden fruit, you ſhall ſurely die: the Devill came, and he told them, firſt, *It is not certain you*

Gen. 3. 4, 5. *ſhall die*; then, You ſhall not die; then, thirdly, *You ſhall be as gods,*

1 *Pet.* 5. 5. *knowing good from evil.* God ſaith, *Submit your ſelves one to another* in brotherly love: the Devil ſaith, firſt, You need not to abaſe your ſelves ſo much; ſecondly, You ſhould not yield to others; then, thirdly, Ad-

Matt. 22. 39. vance your ſelves, and contemn others. God ſaith, *Love thy neighbour as thy ſelf*: the Devill ſaith, firſt, Love little and outwardly; then, Love none but thy ſelf; then, inwardly, hate thine enemies, envie thy betters,

John 6. 27. diſdain thine equals, deſpiſe thine inferiours. God ſaith, *Labour for that food that periſheth not*: the Devill ſaith, firſt, Care not much for it; then, ſecondly, Contemn it; then, thirdly, Stir not an inch for it. God

Rom. 12. 2. ſaith, Forſake the world: the Devill ſaith, firſt, Neglect not the world; then, Love the world; then, thirdly, Give over your ſelves unto the world; above all, Follow the world with all the luſts thereof.

Now the means whereby the Devill tempts are arguments fetcht, ſome from the wit and reaſon of man, or from the cuſtomes of the world; ſome from the holy Scriptures, either corrupted, or wrong applied; now in conſideration of the perſons, then in regard of the thing it ſelf, &c. In reſpect of the perſons to whom he ſhould preach, and himſelf, *Jonah* is here tempted, and ſo thus reaſoneth with himſelf: I have long preached unto the *Jews*, which are the choſen people of God; and ſeeing they will not hear me, it is in vain to preach unto theſe Gentiles, which never heard of God or godlineſſe, and therefore will eſteem my words the leſſe.

Thus *Jonah* is loth to loſe his labour, and puts in a doubt where he needs not, becauſe he conſidered not the great power of God in mens hearts. The *Ninivites* are Heathen people, and therefore (ſaith *Jonah*) why

why ſhould I venture my ſelf amongſt them? For ſeeing my own Country-men kick againſt my words, and cannot abide to hear the word which cometh from the Lord to reprove ſin; then how much more ſhall I be deſpiſed by theſe, and perſecuted to death? Thus fleſh and bloud ſtandeth ſtaggering when it ſhould doe any good, miſdoubting troubles, jealous of his own caſe: but when it goeth about to doe any miſchief, it never conſidereth the danger, it weigheth not the following woe. Yet doing good, it is uncertain whether all will not according to, or even above, our hope ſucceed; it is more likely we ſhould be kept ſafe: but doing evill, miſchief moſt certainly is procured; not danger onely, but loſſe of the beſt things commonly, peace of conſcience or ſpiritual graces, of ſome bleſſings alway; or at leaſt not receit of thoſe things which much would rejoyce us. For ſure this was afore temptation, to bid a man (being in reaſonable good eſtate touching his body and life) that he ſhould go and preach unto a ſavage Heathen people, that never heard of preaching, and that this doctrine, that there is but one onely true God, to them who will ſerve a thouſand, and *Deut.* 6. 4. cannot abide the contrary to be ſpoken.

If a Preacher were commanded to goe and preach at *Rome* gates againſt Antichriſt's juriſdiction, and the Idolatrie that is ſo inordinately uſed in that Synagogue of uncleanneſſe; ſeeing that is a matter for which they torment and kill all that preach it ſincerely, I fear it would hardly come to paſſe at all, that this Preacher would go from a reaſonable quiet eſtate touching his body, to venture his life among ſuch cruel Tyrants: I fear he would rather content himſelf with his preſent caſe, then commit himſelf to ſo likely miſery.

If I goe to preach unto theſe Infidels, ſaying, *Yet fourtie days, and Ninive ſhall be deſtroyed*, then (ſaith *Jonah*) it may be they will repent, and God will have mercy upon them; ſo I ſhall be counted a falſe prophet for my labour. And thus we regard our credit, more then the glory of God in the obedience of his will: and rather then we would receive any reproach by our doings (in the ſight of the world,) we rather chuſe to enter into no great action touching the glory of God, and the good of the Church.

In reſpect of the *Iſraelites* and himſelf he is thus tempted: If I leave mine own people, and preach unto the Gentiles, (ſaith *Jonah*) I ſhall bring ſhame upon *Iſrael* before all people; becauſe a Prophet is gone from them for their obſtinacy, chuſing rather to preach unto uncircumciſed Gentiles then unto them, as if there were more hope of the Gentiles then of them. So *Jonah* more feareth the Childrens diſgraces then the Father's diſhonour, and their deſpight then his diſpleaſure. Satan is too well acquainted with man's nature, and ſo more certainly knows then we wiſely conſider, that all *Adam*'s ſons are from labour eaſily brought to loyter; more willingly from fear and pain to ſecurity and

pleasure: therefore seldom or never doth he in tempting omit this inticement; It will be for thy ease, for thy delight, for thy security. Therefore he saith to *Jonah*, not onely, The way to *Ninive* is long and dangerous, thy person and message odious, therefore thy travell must needs be tedious, thy troubles grievous, &c. but also, Thy passage to *Tarshish* is easie, thy security there sure, thy pleasures many, thy delight great. Yea, with this he assaulted *Christ* himself, saying, when he had *shewed him all the Kingdoms of the world, and the glory of them, All these will I give thee*, &c. And doth he not so also evermore perswade us, This good, this gain, this glory, this pleasure, or this preferment shalt thou get, if thou thus and thus deal? If you will leave the society, the exercises, the profession, and the company of the children of God, and serve me, and worship me; preferring your covetousnesse, your pride, your lust, before the service of God; not being scrupulous to swear for your gain sometime, nor to lie for your pleasure, nor to couzen for riches: then you shall not onely be free from the reproaches wherewith Professours are overwhelmed, and the contempt wherein they are had, and the many heavy sighs that they are forced to fetch; but you shall also grow rich soon, and so be well thought of, and had in estimation, and by your wealth live in ease, with all pleasure, procuring every thing at your heart's desire.

Thus *Jonah*, which way soever he look, is tempted on every side: tempted to sin, but not constrained; urged, but not compelled: for the devil hath power to intice to sin mightily, but not to enforce violently. Loe then comforts against this Crosse. Our enemie's power is in our Father's hands: and our Saviour prayeth for us being most glo-
Luke 22. 32. rious in Heaven, as he on earth in humilitie *prayed for* his Apostles, *that* our *faith fail us not*. Behold then also incouragements to fight against his assaults: yet see a greater. God hath given us this priviledge, this promise have we, *Resist the Devill, and he shall flie from you, Jam.* 4. 7. God hath given no promise to the Devill, that if he perswade, he shall prevail; if he urge, we shall yield. What a shame is it to us that Satan is bolder in tempting, then we are in resisting? Is he not? O that we could truly say, We are as wise, as watchfull, as thoughtfull to withstand Satan's assaults, as he is wily, vigilant, and more then diligent, to assault!

But what doeth *Jonah*, thus as we have heard by Satan assaulted? Resists he as manfully as the Devill hath set on him cunningly? Alas! no; *Jonah* is no sooner disswaded to goe to *Ninive*, then he is perswaded it were great folly: he is as soon resolved, as he is inticed, to goe to
Gen. 1. *Tarshish*, thinking it a chief point of wisedome to seek his own ease, his own pleasure, his own sweet delight. Once it is said, *God spake, and it was done*. Surely the Devill also but speakes, and it is done; for he is such an Orator as no man can deny him. For who can gainsay him

him that counselleth as a special friend, yea, as a most holy Angel? For he would seem to be not onely carefull both to keep us from danger and the fear thereof, and to procure us all good, but also jealous of God's honour, fearfull lest men should despise the Word, and so their own salvation. Therefore he made not onely *Gehezi* to take a bribe, 2 *Kin.* 5. 22, *Demas* to imbrace the World, *Judas* to betray his Master, and *Cain* to 23.
kill his brother; but *Rebecca* also to perswade *Jacob*, and *Jacob* to be 2 *Tim.* 4. 10.
bold by lying to seek for the blessing; yea, the Father of the faithfull *Matt.* 26. 48,
to commit folly with *Hagar*; as here *Jonah* not to goe to *Ninive*, left, 49.
forsooth, God should not be true of his word: as if what to man seemeth *Gen.* 4. 8.
unlikely, that were with God impossible; and he could not be righteous, *Gen.* 27. 6, &c.
unlesse we shew our selves impious. *Gen.* 16.

We have seen some causes why Satan assaulting us, straight overcomes us: would any see more? We have been taught his power, ma-
lice, watchfulnesse, and wilinesse: we have most fit and sufficient ar- *Eph.* 6. 11,
mour ministred unto us; we have a promise that, resisting him, we &c.
shall make him fly from us. Therefore surely we forget our enemy, *James* 4. 7.
or neglect the promise, or *take* not *to* us *the whole armour of God*, specially we like not that armour-bearer Humility: *Submit your selves to God*, and then *resist the Devill*. But moreover, we to our own certain perill and pain (so corrupt are we) joyn with our Enemy, more ready to doe his will then God's word. Hereof, no doubt, foolish *Balaam* asked *Num.* 22.
again and again, till God seeing him bent contrary to that he had been commanded, left him unto himself: and so *Balaam* went on in sin so long, till the very Asse whereon he rode was constrained to reprove him. But would you, howsoever Satan tempts, not to be turned by him out of the right way; howsoever he fights, not to be foiled by him? would you have him soon to forsake you, speedily to fly from you? that is, would you resist him? for when we begin valiantly to fight, then forthwith he flies: Consider how shamefull a thing it is, being every way encouraged to fight, to shew our selves most dastardly cowards; how dishonourable to our Captain *Christ*, to yield the victory to his deadly enemy; how dangerous for our selves, knowing he is a most cruell Tyrant, and most inexorable, that most glorieth, and specially takes pleasure in, putting us to the most bitter pain that possibly he can, and therefore having overcome us, will for ever continue us in most intolerable torments. Yea, saist thou, these things considered would make us courageously to encounter with Satan, and so soon to conquer him: but he comes often as a friend, as an Angel of Light; how shall I then descry him, that I may defie him, and make him to fly?

How? here indeed is the hardnesse; for he is a notable Hypocrite, the father of hypocrisie: but thou must follow the counsell of *Christ*, *Rev.* 3. 18. Thou must *anoint thine eyes with the ey-salve, that thou mayest see*. Thou must be *fulfilled with the knowledge of God's will in all* *Col.* 1. 9.
wisedome

1 Per. 5. 8. *wisedome and spiritual understanding*, and moreover *watch and be sober*. And lastly, consider, first, how thy spirit is affected: for our own spirit, (by nature evermore hard) if it be moved by the Spirit of God, is sad, and soft, and slow; but if it be moved by the spirit of Satan, is proud, boisterous, and stout. Then, whether that which thou art indeed moved to be good or evill. If good, that is, agreeable to God's Word, then acknowledge it comes from God; for all good motions are the work of the Spirit of God, howsoever they seem to proceed of our selves. But if it be evill, that is, not agreeable with the Word of God, then it is alwaies either a lust of our corrupt nature, or a suggestion of Satan. Wherefore it is a sure way to say when we are tempted to evil, This motion is of the Devil, for even our corruption came of his suggestion. For the spirit of man is always tossed between these two contrary spirits, the Spirit of God procuring our salvation, and the spirit of Satan seeking our condemnation. So that if any will get the victory of Satan, he may not be without *the spiritual sword, which is the Word of God, Ephes.* 6. 17. Yea, he must have *the Word of God dwell in* him *plenteously*, Col. 3. 17. and cry still, *Open mine eyes*, O Lord, *Psal.* 119. 18. *Give me understanding*, 34. and, *Incline mine heart unto thy testimonies*, 36. and beware that he submit himself duly, and diligently watch.

Thus *Jonah* tempted hath consented to neglect his charge: and doth he forthwith repent? No, he prepares himself to his purposed journy. *But Jonah arose to fly unto Tarshish.* As *Jonah* was no sooner tempted to goe to *Tarshish* but he yielded; so, as soon as he had yielded, forthwith he to goe. So *Jonah* made himself a run-away, and shewed himself a disobedient servant to his God. And in the mean while *Ninive* set on the score, and had no hoe with them in working wickednesse; but still filling the cup of all abominations, ran down to hell with as much force and speed as they could. So *Ninive* is still *Ninive*, but *Jonah* is not like *Jonah*; for the Prophet is flying, and sin is crying, and so all falls to confusion.

But Jonah arose up to fly unto Tarshish, &c. *Jonah* flieth unto *Tarshish* before he would go to *Ninive*: and every one is like that son Gen. 25. 25, 26. which said he would not, before he went: and so sin is born first, as *Esau* was born before *Jacob*. Therefore if evil may compare with goodnesse in particular actions, Evil may say in all mankind corrupt, he is the ancienter. But as soon as thou perceivest any evil cogitation or motion in thy self, be thou wroth with it, nip it in the head, put it to death; and then the unclean spirit, that hath long been strong, and with delight dwelt in thee, will soon be weary of thy house, and say as the evil spirit Matt. 8. 31. said, Here is no dwelling for us, *let us goe into yonder herd of Swine*.

But Jonah arose up to fly unto Tarshish, &c. *Jonah* was sent to *Ninive*, but he went towards *Tarshish*. And so it is always with us, we are ever doing that we should not doe. For either we doe nothing, or that which

which we are not commanded, or else otherwise then we are commanded. Sometime most rebelliously we doe that which we know the Lord straightly forbiddeth; and as *Jonah* took *Tarshish* for *Ninive*, so we take the Devill for an Angel, Darknesse for Light, &c.

But Jonah rose up, &c. They that should preach at *Ninive* are flying to *Tarshish*; and though he be like a Droan, yet doth he, even the Non-residents, keep his Benefice fasting, feasting himself: but wilt thou keep it still? go and preach at *Ninive*, as ye have been doubly commanded, or for shame leave your priviledge and Benefice. But they stand staggering, ashamed to keep it, and loth to leave it. For the sweet morsels of *Baal*'s Priests are pleasant unto them, that they cannot finde in their hearts to leave them, as long as they are able to keep them. But no marvell that *Jonah* fled to *Tarshish*, when he should go to *Ninive*. For this is a stumbling vocation amongst men, yea, rejected by the children of this world, which alway kick against it: so that if you would ask for a painfull vocation, this is it; if for a thankless vocation, this is it; if for a contemptible vocation, this is it: for reproving, we are reproved; blessing, we are cursed; preaching peace, we make war; proclaiming liberty, we are imprisoned; doe what we can, we are persecuted: and for our work worthy of love, we receive of the most hatred; of few, yea very few, not any more then a cold affection. Hereof it hath come to passe, that *Moses* and *Jeremy*, being called, excused themselves; *Ezechiel*, having received his charge, *went in bitternesse* and indignation *of his spirit*, and seven days neglected his charge, as *Jonah* here doth his; *Moses*, *Eliah* and *Jeremy* at length complained. And (which to the best men is the greatest grief) it is as easie almost to wash a Blackmoor white, as to convert a sinner; because Satan is ever crossing men doing God's will, but specially hindering the course of right preaching. For the Lord was not so earnest to stop the way of *Balaam* left he should commit wickednesse, as the Devil is earnest to stop the way of every *Jonah* left he fulfill righteousnesse, that is, cry against *Ninive*, longing and duly, that is, wisely and earnestly, labouring to convert *Ninive*.

Exod. 3. 11. & 4. 10, 13. *Jer.* 1. 6. *Ezek.* 3. 14, 15. *Exod.* 5. 22. *Jer.* 20. 7. 1 *Kin.* 19. 10, 14.

But Jonah rose up to fly unto Tarshish from the presence of the Lord. The righteous fall, and now no lesse then a Prophet, yea, such a Prophet as was the figure of *Christ*. But who would have thought that such a Prophet should fly from the Lord, yea, and that when he should doe him most service; who counted that no wickednesse now, that he ever thought and taught was rebellion, while he was among the wicked? A fearfull example: therefore *let him that thinks he standeth take heed lest he fall*; for the way is slippery wherein we are to walk. When thou remembrest the fall of the Prophet, then, first, consider that thou art much weaker then a Prophet, and therefore the easier to be encountred and overthrown, and the likelier to have a most grievous fall, except the Lord do mightily uphold thee, seeing such a one cannot stand in

Iper. 5. 8. *wisedome and spiritual understanding*, and moreover *watch and be sober*. And lastly, consider, first, how thy spirit is affected: for our own spirit, (by nature evermore hard) if it be moved by the Spirit of God, is sad, and soft, and slow; but if it be moved by the spirit of Satan, is proud, boisterous, and stout. Then, whether that which thou art indeed moved to be good or evill. If good, that is, agreeable to God's Word, then acknowledge it comes from God; for all good motions are the work of the Spirit of God, howsoever they seem to proceed of our selves. But if it be evill, that is, not agreeable with the Word of God, then it is alwaies either a lust of our corrupt nature, or a suggestion of Satan. Wherefore it is a sure way to say when we are tempted to evil, This motion is of the Devil, for even our corruption came of his suggestion. For the spirit of man is always tossed between these two contrary spirits, the Spirit of God procuring our salvation, and the spirit of Satan seeking our condemnation. So that if any will get the victory of Satan, he may not be without *the spiritual sword, which is the Word of God, Ephes.* 6. 17. Yea, he must have *the Word of God dwell in* him *plentesusly, Col.* 3. 17. and cry still, *Open mine eyes*, O Lord, *Psal.* 119. 18. *Give me understanding*, 34. and, *incline mine heart unto thy testimonies*, 36. and beware that he submit himself duly, and diligently watch.

Thus *Jonah* tempted hath consented to neglect his charge: and doth he forthwith repent? No, he prepares himself to his purposed journy. *But Jonah arose to fly unto Tarshish.* As *Jonah* was no sooner tempted to goe to *Tarshish* but he yielded; so, as soon as he had yielded, forthwith he to goe. So *Jonah* made himself a run-away, and shewed himself a disobedient servant to his God. And in the mean while *Ninive* set on the score, and had no hoe with them in working wickednesse; but still filling the cup of all abominations, ran down to hell with as much force and speed as they could. So *Ninive* is still *Ninive*, but *Jonah* is not like *Jonah*; for the Prophet is flying, and sin is crying, and so all falls to confusion.

But Jonah arose up to fly unto Tarshish, &c. *Jonah* flieth unto *Tarshish* before he would go to *Ninive*: and every one is like that son
Gen. 25. 25, 26. which said he would not, before he went: and so sin is born first, as *Esau* was born before *Jacob*. Therefore if evil may compare with goodnesse in particular actions, Evil may say in all mankind corrupt, he is the ancienter. But as soon as thou perceivest any evil cogitation or motion in thy self, be thou wroth with it, nip it in the head, put it to death; and then the unclean spirit, that hath long been strong, and with delight dwelt in thee, will soon be weary of thy house, and say as the evil spirit
Matt. 8. 31. said, Here is no dwelling for us, *let us goe into yonder herd of Swine*.

But Jonah arose up to fly unto Tarshish, &c. *Jonah* was sent to *Ninive*, but he went towards *Tarshish*. And so it is always with us, we are ever doing that we should not doe. For either we doe nothing, or that which

which we are not commanded, or else otherwise then we are commanded. Sometime most rebelliously we doe that which we know the Lord streightly forbiddeth; and as *Jonah* took *Tarshish* for *Ninive*, so we take the Devill for an Angel, Darknesse for Light, &c.

But Jonah rose up, &c. They that should preach at *Ninive* are flying to *Tarshish*; and though he be like a Droan, yet doth he, even the Non-resident, keep his Benefice fasting, feasting himself: but wilt thou keep it still? go and preach at *Ninive*, as ye have been doubly commanded, or for shame leave your priviledge and Benefice. But they stand staggering, ashamed to keep it, and loth to leave it. For the sweet morsels of *Baal*'s Priests are pleasant unto them, that they cannot finde in their hearts to leave them, as long as they are able to keep them. But no marvell that *Jonah* fled to *Tarshish*, when he should go to *Ninive*. For this is a stumbling vocation amongst men, yea, rejected by the children of this world, which alway kick against it: so that if you would ask for a painfull vocation, this is it; if for a thanklesse vocation, this is it; if for a contemptible vocation, this is it: for reproving, we are reproved; blessing, we are cursed; preaching peace, we make war; proclaiming liberty, we are imprisoned; doe what we can, we are persecuted: and for our work worthy of love, we receive of the most hatred; of few, yea very few, not any more then a cold affection. Hereof it hath come to passe, that *Moses* and *Jeremy*, being called, excused themselves; *Exechieth* having received his charge, *went in bitternesse* and indignation *of his spirit*, and seven days neglected his charge, as *Jonah* here doth his; *Moses*, *Eliah* and *Jeremy* at length complained. And (which to the best men is the greatest grief) it is as easie almost to wash a Blackmoor white, as to convert a sinner; because Satan is ever crossing men doing God's will, but specially hindering the course of right preaching. For the Lord was not so earnest to stop the way of *Balaam* left he should commit wickednesse, as the Devil is earnest to stop the way of every *Jonah* left he fulfill righteousnesse, that is, cry against *Ninive*, longing and duly, that is, wisely and earnestly, labouring to convert *Ninive*.

Exod. 3. 11. & 4. 10, 13. *Jer.* 1. 6. *Ezek.* 3. 14, 15. *Exod.* 5. 22. *Jer.* 20. 7. 1 *Kin.* 19. 10, 14.

But Jonah rose up to fly unto Tarshish from the presence of the Lord. The righteous fall, and now no lesse then a Prophet, yea, such a Prophet as was the figure of *Christ*. But who would have thought that such a Prophet should fly from the Lord, yea, and that when he should doe him most service; who counted that no wickednesse now, that he ever thought and taught was rebellion, while he was among the wicked? A fearfull example: therefore *let him that thinks he standeth take heed lest he fall*; for the way is slippery wherein we are to walk. When thou remembrest the fall of the Prophet, then, first, consider that thou art much weaker then a Prophet, and therefore the easier to be encountred and overthrown, and the likelier to have a most grievous fall, except the Lord do mightily uphold thee, seeing such a one cannot stand in

the sight of his so mortal enemy, but by him receiveth so grievous a fall. Secondly, if thou see *Jonah* fly, *Moses* murmure, *David* fall to adultery, *Solomon* to idolatry, and *Peter* to forswear his Master, then mayest thou learn not to trust to thy own strength, for it is weakness, nor to thine own wisedom, for it is sinfull: but seek help and crave strength at the hand of Almighty God, who *giveth to every one that asketh indifferently, and hitteth no man in the teeth*; which *doth not bruise the broken reed, nor quench the smoaking flax*; but doth rather increase our zeal then diminish it. Thirdly, judge wisely of the fall of *Jonah*, not rashly condemning him for his fault: for although *David* joyned murther with adultery, yet he repented, and is the dear child of God.

Jam. 1. 5. *Matt.* 12. 20.

And he found a ship going to Tarshish. *Jonah* was no sooner come to *Japho*, but he goes to the haven, or meets with Mariners, and presently understands of a ship, not going to *Nineve*, but to *Tarshish*. As soon as he set forward to fly from God, Satan straightways prepared a ship: so that temptation and occasion of sin do always goe together. Shall *Judas* lack money, or *Jonah* stay for a ship? No: Satan saith by the mouth of his Ministers, Here, *Judas*, take the mony, and betray thy Master; and, *Jonah*, here is a ship for thee, go, haste thee away, and fly from the presence of the Lord. For the Devil is always a very serviceable and pleasant Devil to such as fly from God; he can find occasion at all times, and means and instruments fit for that purpose. If thou wilt fly from God, the Devil will lend thee both spurs and a horse, yea a poast-horse, that will carry you swiftly and lustily away unto all vanity and ungodly lusts. Therefore if any will ask what the Devil's occupation is; it is, to tempt, to intice by all means, to provoke to sin; and then to provide us of the means to practise our purpose, to commit and (as *James* speaketh) to bring forth sin.

And he paid the fare thereof. This money was cast into the sea, it did him as little good as if he had utterly lost it: it had been good for him if he had lost it, for it did him much harm. There are many that will spend and waste they care not how much upon Cards and Dice, and unlawfull Games: this money also is cast into the Sea, for it doeth them much more harm then they know of, it doeth them no good; it were good for them they had not a peny to lose. And so men care not what they pay for vanities and braveries, the most part of which is unprofitable, and rather hurtfull then necessary for them, but onely for the vain use of the present time, and for some vain respect: this also is cast into the Sea, and better should they be if they had it not to lavish, and to their own and many others hurt so to garnish themselves. Men care not what they pay for their vanitie, so it doth please their minde for the present, without consideration of the end and use thereof: but they will give little or nothing to doe good withall; so that *Lazarus* can get nothing, and *David* can get no meat. *Shall I take my Bread and my Wine, and the flesh which I have provided for my Shearers, and give them unto one whom*

Luke 16. 21. 1 *Sam.* 25. 11.

I know

I know not? saith churlish *Nabal*. We can be content to give any thing, or doe any thing, to win the world: but we will give nothing, nor doe nothing, thereby to win the Kingdom of God.

We have heard *Jonah* confessing that he received a charge to goe to *Ninive*, but he arose and fled toward *Tarshish*, and went down to *Japho*, and found a Ship going to *Tarshish*, and paid the fare thereof, and went down into it: hereafter we shall hear, that being entred the Ship, he went to sleep, and slept soundly, and being wakened, he confessed not his sin, but suffered the mariners to devise, to find out for whose cause they were so troubled, and at length also the lots to be cast; never confessing it, untill he was enforced to it. What needed he to rehearse all this? had it not been enough to have said, that he left his businesse undone, he was a Sinner? No: for God would have men to know the stubbornesse and disobedience of *Jonah*, in that this thing was not done upon the sudden, but upon deliberation, and in no short time, but in some continuance, while he went from *Samaria* to *Japho*, and thence was departed, and had some while sailed: in which space he had leisure enough to have repented, but did not. *Jonah* confessed his sin, that he should not once have listned to Satan's assaults, or reasons of the flesh; and when he had listened, he should not have liked them; and when he had liked them, he should not have consented to obey them; and when he had consented, he should not have put them in practice, he should not have fled toward *Japho*; and when he was come to *Japho*, he should not have gone to the Haven; and when he came to the Haven, he should not have paid the fare; and when he had paid the fare, he should not have entred the ship; and when he was entred the ship, he should not have hoised up the sails, and sailed, and gone to sleep. But this he did, teaching that sin runs on wheels, as it were, down a hill in all poast-haste, and never stays till it arrive even in Hell. For *Jonah* thought, because he came safe to *Japho*, therefore he might goe to the Haven; and because he came well to the Haven, therefore he might pay the fare; and because he paid the fare in peace, therefore he might take shipping; and because he entred the Ship in safety, therefore he might hoise up the sails to goe; and because he hoised up the sails without danger, therefore he might goe securely to sleep, and safely sail to *Tarshish*.

So sins follow one another like links of a Chain, till the tempest of destruction break it in sunder. So saith the forlorn Sinner, I have sworn, and God did not punish me, therefore I will steal: I have stoln, and God did not punish me, therefore I will kill: I have killed, and God did not punish me, then why may I not doe what I list? I may doe this as well as I have done other things heretofore. But if *Jonah* had considered with himself that God is the Lord, who is All-seeing and Almighty, from whom nothing can be concealed, he would never have taken his

journey to *Japho*; or when he came to *Japho*, he would not have paid the fare; or when he had paid the fare, he would not have entred the Ship; or when he was gone into the Ship, he would not have hoist the sails, but rather would have leapt out from that Ship that would carry him from his God, carry him from his duty: for he forgets himself, thinking the creatures can hide him from the Creatour: which is an absurd thing to think, seeing nothing can be hid from him. Neither would any, I say, adde drunkennesse to thirst, or heap sin upon sin, or suffer any evil thought to take place in him, if they considered that the just *Jehovah* beheld them in all their very thoughts. All those that pity *Jonah*, let them pity themselves: for if we consider our own estate, we have as many and as foul sins in us as there were in *Jonah*, yea in *Ninive*. *Jonah* confessed his sin, that we might confesse. He confessed it freely, he confessed it fully, that he knew his Master's will, but not onely did it not, but also took another course quite contrary to that which he commanded: and that not in purpose onely, but in deed also; not for an hour, but a long time; not in struggling with his weaknesse, but in a profound ungodly carelesnesse, or in striving to over-master his conscience accusing him for his wickednesse. And wherefore hath he written it, but to admonish us narrowly to look to our selves, and manfully to fight, that we may stand where he fell; and when we have fallen, as freely and fully to confesse it to God always, and to man also when wisedom commands?

Heb. 4. 13.

THE



THE PUNISHMENT OF JONAH.

The First Sermon.

Jonah 1.4,5,6.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the Mariners were afraid, and cried every man unto his god, and cast the wares that were in the ship into the sea, to lighten it of them: but Jonah was gone down into the sides of the ship, and laid down, and was asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, and call upon thy God, if so be that God will think upon us, that we perish not.

THe Sin is past, but the Punishment is to come: for after disobedience followeth wrath, the heavy companion of wickednesse. For although she love not sin, yet she will be always where wickednesse is: yea, also full of strength, like a lion which will not be tamed.

He that made the winds commands them, and they obey his voice:

the winds and the waters obey him, but man will not obey him. He saith not that a wind arose, but saith, *The Lord sent a great wind.* Therefore we see the cause of this tempest, and so of *Jonah*'s punishment. The just Judge of the whole world may not suffer sin unpunished, therefore he says, *The Lord sent out a mighty wind.* Then it was not by chance, nor yet by witchcraft: for the Mariners (notwithstanding they were Infidels) were not so grosse as to ascribe it to any such cause; but rather thought it to be sent from some revenging power, being provoked to indignation by some particular person among them, that committed some hainous fact: else why did they cast Lots to know him, and find him out that had sinned, and whose sins did procure this tempest to be sent. Though this wind had almost drowned *Jonah*, yet he said, *The Lord sent it:* so the Lord sendeth wind to bring ships to land in safety, and the same Lord sendeth wind to drown and break and sink other ships. Therefore *Job* said, when he was bereft of all his substance at once, and left as poor as might be, that *the Lord had taken* them from him, who had first *given* all to him; adding also thanksgiving, even for the persecuting hand of God which did so molest him. If some had so much losse by tempest as *Job*, and such dangers as *Jonah*, they would surely say with *Job*, *Blessed be the name of the Lord* for it: but moe (it is to be feared) would say with *Job*'s wife, *Curse God, and die.*

Psal. 107. 25. to 31.

Job 1. 22.

Job 2. 9.

And there was a tempest in the sea. First God spake gently to him, *Arise, Jonah, goe to Ninive*; then he would not goe: but seeing words would not serve, the Lord would take another way, and try whether that could make him obedient to his voice. So the Lord caused a mighty tempest to arise in the Sea, like the messengers that were sent to compell folks to come to the banquet, that seeing the commandment could not, the tempest might bear rule. For unlesse it be an imperious crosse, we will not yield; so head-strong is sin.

Therefore it is said that as God sent out a great winde, so that there was a mighty tempest; that sin might have the foil, and God the victory.

He that sails to *Tarshish*, or whither he is forbidden to goe, would have as good a wind as he that sails to *Ninive*, or whither he is commanded to goe. But he that doeth one thing for another shall receive one thing for another: as *Achab* did, who hoped, according to the saying of four hundred false prophets, to go up and prosper; but he went up and perished. As surely as *Jonah* thought to arrive at *Tarshish*, so surely the *Spaniards* thought to arrive in *England*: but as *Jonah*'s company wondered at this tempest, so at these *Spaniards* destruction their fellows at home wondered, yea were astonied, how their invincible power could be destroyed. But God is strong enough for them that kick against him, and disdaineth to be crossed of dust and ashes.

And there was a great tempest in the sea. The ship went on roundly for

for a time, the Prophet sleeping, the Mariners sporting, their sails flaunting, the waters calming, the winds guiding: so merrily sin goes on before the tempest comes. The wind blows not yet; therefore goe on yet a little, and yet a little more: but suddenly the tempest rushes upon them before they are aware of it, and tumbles them up and down, and suddenly all is like to be undone. He came to the haven, and paid the fare, and entred the ship, and hoist up sails, and went on forward; and all to fly from God: but now it appears he fled not from him, but to him. Therefore *David* saith, *If I take the morning wings and fly aloft, lo, thou art there. If I goe into the neathermost-depth, thy hand will finde me out:* therefore *whither shall I flie from thee?* So that when we think that we fly from God, in running out of one place into another, we do but run from one hand to the other; for there is no place where God's hand is not: and whithersoever a rebellious sinner doth run, the hand of God will meet with him to crosse him, and hinder his hoped-for good successe, although he securely propheseth never so much good unto himself in his journey. What? had he offended the winds or the waters, that they bare him such enmity? The winds and the waters and all God's creatures are to take God's part against *Jonah*, or any rebellious sinner. For though God in the beginning gave power to man over all his creatures to rule them; yet when man sins, God giveth power and strength to his creatures to rule and bridle man. Therefore he that even now was Lord over the waters, now the waters are Lord over him.

Psal. 139. 9, 10.

But if *Jonah* had thought that God would have thus brought things to passe, he durst not have been so bold in this enterprise. Therefore we may see that sin hath no eyes while it is doing. Tush, (saith the fool) it is fair weather yet, while he goeth to the stocks.

Prov. 7. 22.

So that the ship was like to be broken. We have heard of the cause and greatnesse of this tempest, the effects follow, whereby the greatnesse of it is the better expressed; first in the Ship, then in the Mariners.

The Ship was like to be broken. The Ship was fair and goodly, so strong that it might have encountred with instruments of war, and so sure made that it might have endured great tempest, and made many voiages. Yet now with one tempest, and at one voiage, it was so deformed, so weakned, in such a taking, that it was like to be shivered in pieces: and all because *Jonah* was in it. Such strife is always betwixt God's wrath and man's disobedience. When God's word will not turn us, God's winds and other instruments of his wrath must threaten to overturn us.

Then the mariners were afraid, and cried every man to his god, and cast the wares out that were in the ship, to lighten it thereof. The effects of this tempest in the Mariners were two: first, they were afraid; then used means to appease the tempest, and save themselves.

Then the mariners were afraid. Mariners living in the Sea almost as

as fishes, having the waters as their necessariest element, are commonly men void of fear, venturous, and contemners of danger. Yet now seeing the tempest so vehement on a sudden, that their goodly and tall ship was tossed almost to a cock-boat, and crackt so that it was like to be torn all to pieces, and thereby were fully perswaded it was no common nor ordinary storm, but a revenging tempest, for some extraordinary cause sent out upon them by some great power provoked; now they are afraid, they tremble for fear, (like women that shrink at every stir in the Wherry, and like little children when they are frighted,) lest their Ship break or leak, and so sink, and they lose their goods, their ship, their lives and all.

Now these nought-fearing fellows, these high-stomacked men, which desire danger, are brought down by danger, fear and quake like a young souldier, which starteth at the sound of a gun.

And cried every man unto his god, and cast forth their wares into the sea, &c. The means which the Mariners use to save themselves are divers. First, they cry to their gods; then, when that appeased not the tempest, they cast out their wares.

They prayed. This is then a manifest sign that the Heathen acknowledged there is a Divine power seeing and governing the whole world: for they would not have prayed at all, but that they were convinced there was a God who beheld the affairs of men, and could in extremest danger deliver whom he would. Nature convinced them, the works of God made them to acknowledge it. For in man, though the Lamps be wasted since *Adam* consulted with the Devil to be a God, yet there is some little light left, which dwelleth in darkness, like a spark hid in the ashes, whereby the stately and most glorious frame of the world, with all the wonderfull variety of the singular effects of all the excellent creatures therein, considered, man cannot but acknowledge there is a God. Yea, his mighty power the blinded Gentiles saw so expressly in all the creatures, that they imagined it to be impossible for one God to work them all: therefore they thought that there were divers gods, as there were divers seasons, divers nations, divers trades, divers languages, divers and sundry kinds of all things: and so divers nations worshipped divers gods. When the wicked see that all their inventions will not bring their enterprise to passe according to their mind, but they are in extremity, and like to be cast away for want of succour, then they fly unto God, being driven by compulsion, as a Bear unto a stake; and they couch and kneel, and make great shews outwardly of humiliation and piety, all in hope of help from God, and as it were thinking to deceive him by their hypocrisie.

Every one unto his god. This sheweth that they were of divers nations; for among the Gentiles every nation had a severall god to worship. *Chamos* was the god of the *Moabites*, *Belzebub* the god of the *Ekronites*, *Dagon* the god of the *Philistines*, and the *Ephesians* worshipped *Diana*. In our necessity we flie every one unto his god; that is, in the time of necessity every one doth flie for help and ease unto that which most feedeth his own humour, or best pleaseth him, that wherein he reposeth most confidence, perswading themselves of sufficient relief from that: some run to their coffers, thinking that there it is that is able to procure ease from any troubles; other some turn to their delights and wanton sports, supposing that there is no trouble so great but they will cause them to forget it; some to their glorious attires and costly jewels, imagining they will now as well rejoyce their hearts, remedying their grief, as at other times they have delighted others eyes, pleasing their sight; some to their dainty meats, and some to their soft beds, and easie standing, hoping by those to feel relief. In Sickness we cry, Come, Physick, help me: in Heaviness we call, Come, Musick, chear me: in War we sound, Come, Souldiers, succour me: in Quarrels we say, Come, Law, defend me: evermore leaving the Creatour, which is all goodness and powerfull in himself, running to the creatures, which have no goodness nor power save that they receive of him; neither by their goodness can they doe us good, but by his blessings.

1 *King.* 11. 7, 33. 2 *King.* 1. 2.

And cried every man unto his god. They did well in that they prayed, but they prayed not well; for they prayed every man unto his god: that is, unto feigned gods, gods in name, but not in nature; and gods they were that could not help so much as themselves.

Every man unto his god. Every of these Mariners did now in their extremity call upon his god, every one upon that god which he thought most highly of, and whom he had in his prosperity reposed most confidence in. Now while none could help but one, they cried to many; and by this means, while they sought to lay the tempest, they stirred it more: for their prayers being idolatrous, were so wicked, that the Lord had utterly destroyed them, if *his mercy* had not been wonderful *over all his works*. They prayed much like the Papists, which in extremity cry out, some to one Saint, some to another, some to Saints of this place, others to Saints of that place, thinking, as these Mariners did, if one will not help, another will.

Psal. 145. 9.

They cried, &c. They prayed, and their prayers did beat the skie, though they could not lay the tempest. They were not, as many of us be when we pray unto God, without a sense of their danger, or without great desire to obtain their requests. What an hypocrisie is this that is common among us, to have vehement speeches, and loud cries, and long prayers, without lively affection within?

They cried. Here is a distinction of crying to be observed. The righteous cry, and as well when they are in prosperity as when they be in calamity, though many nothing so fervently: but the ungodly then

onely when the hand of God is upon them, and then alſo like beare without their prey, always much doubting, ſometimes deſpairing of help, although they cry for it. And therefore bleſſed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they do but cry in vain. *Let not the wavering-minded man think to receive any good of the Lord.*

Jam. 1. 6, 7.

And caſt the wares that were in the ſhip into the ſea. Here is the ſecond means which they uſed to help themſelves. Now the Mariners are content to caſt their wares into the Sea, in hope of ſome furtherance to ſave their lives thereby: for though many will venture their lives for riches, yet they rather part with all their riches then with their lives. But they caſt them out to appeaſe the tempeſt, or lighten their ſhip: but it was ſin that procured danger, and being caſt away would have ſaved all, which being retained, the tempeſt abating not, the Ship is not the ſafer, though it be the lighter. *If I regard wickedneſſe in my heart,* ſaith *David, the Lord will not hear me.* And *Paul* ſaith, *Though I caſt my life into the fire, if I have no charity,* if I retain malice in my heart, *it profiteth me nothing.* If I caſt not away ſin, I caſt away all. Some will give to the poor, and yet uſe extortion and uſury to get mony by: but God ſaith to ſuch, that if they regard wickedneſſe in their hearts, it profiteth nothing; though they part with all that they have, and beſtow it upon never ſo good actions, they doe but as the Mariners did, caſt all away, their deſire nothing ſatisfied. For though they think themſelves beneficiall to the poor thereby, and hope for reward therefore; yet God will accept of them but as hypocrites: he will none of their oblations, he abhorreth their very prayers, *Prov.* 15. 8. untill they have humbled themſelves, and reformed their own hearts before him from ſuch uncleanneſſe.

Pſal. 66. 18.
1 Cor. 13. 3.
Caſt away ſin, or thou caſteſt away all.

They caſt out the wares into the ſea. They would fain have laid the tempeſt, that thus readily loſe their wares, and caſt out their very tackling into the ſea: but the ſea will not be ſatisfied; the waters muſt waſh the ſinner, or there is no ſafety: nay, the danger is greater, the ſea continually more and more troubleſome, vexing them. But *Jonah* was no ſooner caſt into the ſea, but all was quiet, the winds are calm, and *the ſea ceaſeth from her raging.* O that juſtice were executed, and he that troubleth the Ship were in the Sea! he that troubleth, not he that againſt all reaſon is thought to trouble: then ſhould all be ſafe, yea peradventure *Jonah* too.

Jonah 1. 13, 15.

And they caſt the wares that were in the ſhip into the ſea. Obſerve here, that oftentimes many are puniſhed for one man's ſin; as all the hoſt of *Iſrael* were puniſhed for the ſin of *Achan*, and here all the Mariners and Owners of ſhip or wares for *Jonah*'s ſin, &c. to the end that men may learn thereby to admoniſh one another, when they ſee they doe amiſſe, with love, and not to ſay, with *Cain, Am I the keeper of my*

Joſ. 7. 5, 12.
Many puniſhed for one's ſin, therefore ſuffer ſin in none.

my brother? For he that is not carefull to keep his brother from ſin, is not carefull to keep himſelf either from ſin or from ſorrow. Therefore let us take heed that a wicked one be not found amongſt us unadmoniſhed. I would there were not many worſe then *Jonah* among us. Will you know what I think of you? I think you are worſe then Infidels, Turks or Pagans, that in this wonderfull year of wonderfull mercies are not thankful, believe not in God, truſt not in him, glorifie not his name; but like *Pharaoh*'s Sorcerers, who, ſeeing the great works of God which *Moſes* wrought paſſing their skill, confeſſed, ſaying, *Surely this is the finger of God:* for you confeſſe, it is the great work of God, (as you muſt needs) but where are the fruits it hath brought forth in you? The Captain ſaith, I have done nothing; the Souldier ſaith, I ſtirred not; but the Lord ſent out a mighty tempeſt upon them, and after that they eſcaped our hands, the Lord ſtretched out his mighty arm againſt them, and *Pharaoh* is drowned in the ſea; ſo that he never attained the land of Promiſe which he gaped for, and made full account to poſſeſſe. Further, herein we may note that extremity is God's opportunity: for when the wind had almoſt overturned all, and the waters had almoſt drowned all, and deſtruction had almoſt devoured all, then, and not afore, was God's opportunity to ſet forth his glory.

Exod. 8. 19.
Man's extremity God's opportunity.

Firſt, they uſed prayer unto the Divine powers for aſſiſtence; then they uſed ſuch ordinary means as they knew beſt in ſuch a time, by caſting out their wares, to lighten the ſhip of them. Which order is neceſſary to be uſed of all Chriſtians in their neceſſity: firſt, to ſeek for aid and aſſiſtence at the hands of God; and then to uſe all ſuch good means to help themſelves as God ſhall inable them to, truſting that of his goodneſſe he will bleſſe their endeavours; or elſe may they goe over all the earth to ſeek help, and have none; for there is no other way. God indeed is the laſt refuge, but he is alſo the firſt refuge which is to be ſought unto: for he will have us to acknowledge that *man liveth not by bread onely,* and, *A horſe is but a vain thing to ſave a man,* and, *Except the Lord keep the City, the watchman waketh but in vain*; no means can help without his bleſſing. But then he will not have us careleſſe and negligent to uſe lawfull means: for he never or very ſeldome worketh without means, when the means may be uſed by us. Danger then we have ſeen made them to fear; but fear aſtoniſhed them not, but gathered their wits together: for they uſed means with wiſedome to ſave themſelves. But when the Lord ſendeth calamity upon many of the ungodly, they have ſo guilty a conſcience, that whilſt they feel the great hand of God, they are even diſtraught of their wits, and made as it were ſenſeleſſe, that they know not what they doe: yea, when troubles come, it makes them like a headleſſe Bee, which buzzeth about ſhe knows not whither; or like the Swallow, which, by compulſion of the wind, flieth backward and forward till it fall into the Sea; or like *Cain*, whoſe head

In neceſſity firſt pray, then uſe lawfull means.

Gen. 4. 14.

was fraught with fears, so that he knew not whither to go, doubting to be slain of every one whom he saw. But whatsoever befalleth the child of God, he hath ever matter of consolation, and some moderation of mind to bear it withall, expecting a joyfull issue of all. Therefore blessed is he that hath the Lord for his God.

But Jonah was gone down into the sides of the ship, and laid down, and was fast asleep. They prayed unto their gods, and their gods were now deaf, while they were thus tossed; and *Jonah* is gone to sleep, when he should have been better occupied. We come hither to hear the Word, and here we fall asleep; but it were far better we were away: for we sleep when we should hear, and so sleeping sin, and sleep in sin. Therefore let them now give ear that are asleep, for we are come to *Jonah*'s sleeping, not that we should sleep with him, but by his sleeping to be warned of our security; and we shall see him waked, that we may learn to wake with him. *Jonah*'s fast sleeping is noted, to declare the occasion of the Shipmaster's speech to *Jonah*: but chiefly to note the dead security of *Jonah* in his sin: forasmuch as though the Mariners cried for fear, and cast out their goods, nay, the very senseless ship seemed to feel the anger of God, and to cry to *Jonah* by rowling and cracking; yet *Jonah* was not once moved thereat, but lay still fast asleep. So by *Jonah* his sleeping we see the nature of all the sons of *Adam*; when they listen to the Serpent, they are like changelings, they are cast into a dead sleep: for when they forget God and his word, and bid conscience adieu, they sleep in sin, and that to death, like one sick of the Lethargy.

Jonah signifieth *a Dove*: *Jonah* therefore was now indeed *Jonah*; I mean, like the Dove which *Noah* sent forth of the Ark. For as the Dove, being gone out of the Ark, could find no rest for the sole of her foot, till she returned into the Ark again: so when *Jonah* arose up from the presence of the Lord, he could find no rest for his minde, neither by Sea nor land, until he returned again unto the Lord. For the cause of *Jonah*'s going down to sleep was, it seemeth, to ease his minde; for it was disquieted, he felt it grievously troubled, the conscience of his sin tormented it. Therefore now, O that *Jonah* could sleep till the tempest were past! But it will not be, for the tempest is sent purposely to wake him.

Jonah sleeps while all else stir.

And he was fast asleep. See how little *Jonah* is ashamed of his sin: all the world smarted for it, and yet he sleeps. As if he should say, Neither the winds blowing, nor the waters roaring, nor the ship reeling, nor the wares casting, nor the Mariners crying, withall the stir could move him, waken him from his sleep, or raise him from his sin. Now *Jonah* might say, I was asleep, and all might have perished for me, if one God had not helped more then all the rest: for *Jonah* slept, but God waked, and called to the winds and the waters, saying, Tosse him

him, but you shall not drown him; fear him, but you shall not *kill* him; whip him, and when you have whipt him, send him to me, that I may send him to *Ninive*. *Jonah* was fast asleep, when the winds over him were blowing, the waters under him tossing, the ship about him reeling, the Mariners by him crying, the wares over-board casting: in all the stir *Jonah* felt nothing, but slept, as if there were no stirring. Yet we go far beyond *Jonah* in security. For the Lord causeth the tempest to blow down houses beside us, the heavens to thunder over us, the earth to quake under us, the water to overflow the land about us, the fire to consume all that we have before us, the aire with cold ready to kill us, and all things in an uproar round about against us, thereby always crossing us one way or another; and all to put us in minde of our duty, the neglect whereof is the cause of all these troubles which the Lord doth send us: but we sleep more deadly then *Jonah* in our negligence, void of feeling, because we consider not what we have done, we look not back on our sin; yet every crosse should cause us to examine our selves throughly, and leave no sin unviewed, that we might lively feel our wickednesse, and so daily repent it, and soon find release of our miseries. Therefore if we sleep still, and will not be wakened, God will deal more roughly with us then he did with *Jonah*: for the Lord caused a whale to swallow him, and afterward to cast him up again; but we shall be swallowed of that serpent which never restoreth again.

He should have been their teacher, if he had not been asleep: he should have taught them to pray aright, if he had had any good feeling in him. But all this while we reade not that *Jonah* once condemned his thoughts, nor so much as once said to himself, *Jonah*, take heed what thou doest, thou knowest how God may handle thee upon the waters: though thou fly, he can overtake thee; though thou hide thy self, he will finde thee out; though thou give thy self to sleep, he shall give thee no rest, and awake thee to thy greater woe. How should we be strong, if a Prophet, and such a Prophet as was the figure of *Christ*, could not withstand this one temptation, but suffer himself to be led away so far, that when he should run, he lay still, and when he should cry, he held his peace, and when he should zealously bestir himself, he is fast asleep?

In *Jonah*'s sleep two things. 1. Most secure in greatest dangers. *Act.* 12. 21, 22, 23. *Dan.* 4. 29, &c. *Dan.* 5. 4, 5. *Luke* 12. 19, 20. *Judg.* 16. 25, 30. Sinners suddenly destroyed.

In *Jonah* his sleeping we observe two things. The first is, that when we think our selves most at rest, then we are in greatest danger. When shipwreck is most likely, then *Jonah* is asleep: when *Herod* is vanting, then he is stricken: when *Nebuchadnezzar* is in his greatest pride, then he is turned out: when *Balthazar* is banqueting, the hand writ his condemnation: when the rich man saith unto his soul, *Thou hast enough*, then his soul is taken from him: when the *Philistines* are sporting, then the roof is falling. So destruction overtaketh sinners when they least think of it; like a Leopard which is taken while he sleepeth, or a Bird when she singeth: therefore suspect thy pleasure like a bait.

2. Sin pleasant whiles it is in doing. *Gen.* 3. 2 *Kings* 5. *Gen.* 9. 21. 2 *Sam.* 11. 4. *Prov.* 24. 33, 34.

The second note is the nature of sin, which is here expressed (while it is a-doing) to be not bitter, but sweet; not painfull, but pleasant; like a harlot which sheweth nothing but her bravery and beauty. *Adam* swallowed the forbidden fruit with pleasure; *Gehezi* lied for gold with gladnesse; *Noah* drank his wine with mirth; *David* committed whoredome with delight: so sinners go on merrily, till wrath overtakes them at unawares; like the fool, I will *sleep a little longer*, and *fold my hands together a little*, yet a little and a little longer, till *poverty comes as an armed man*, and God's just judgement as the whirlwind, suddenly and unresistably. Then though thou hast gotten gold with *Gehezi*, or honours with *Haman*, or *Naboth*'s vineyard with *Ahab*, or all the delights of the world; if thou have not an assurance of thine own salvation, if sin be still pleasant, if it be not bitter in thy belly, though it be sweet in thy mouth, deceive not thy self, believe God, thy hope is but doubting, thy strongest confidence but a vain trust.

A Prophet awakened by a Pagan.

Then the ship-master came unto him, and said, What meanest thou, O sleeper? arise, and call upon thy God. Here *Jonah* is taken napping: sin hath brought him asleep, and now the Ship-master wakens him. The Mariners may doe him more good then the tempest. Whom sin should waken, perill cannot waken: the winds are not loud enough, nor the waters rough enough, therefore the Ship-master must waken him; else all shall be indangered. If the winds will not waken him, let the waves waken him: if the waves will not waken him, let the Mariners waken him: if he will not be wakened, let him perish in his sleep, and die in his sin.

So God often shames his servants. *Gen.* 20. 9. *Num.* 22. 28.

Now mark who is asleep, and who wakens him. *Jonah* is asleep, and the Mariners waken him; an *Israelite*, an Infidell. What a thing is this, that he which is the son of *Abraham*, who is wiser then a thousand Mariners, is now wakened and told his duty by a Mariner? This is a shame for *Jonah*, that he which had taught Princes, should now be told his duty by Mariners. He that long had and should still wake others, needs oftentimes to be wakened by others: and he that should reprove sinners, is often reproved of sinners. And thus the Lord sometimes shameth his servants, and doth vex them with a foolish nation; as he reproved *Abraham* by *Abimelech*, and *Balaam* by an Asse.

Now we might ask *Jonah*, saying, Why didst thou write that thou fledst from God, or that when thou hadst most need to pray thou didst sleep? If thou hadst not thus laid open thine own shame, thou mightest have been reputed as one of the best Prophets: therefore why didst thou so? *Jonah* did it to this end, that in him we may see the reward of disobedience: for, as *Paul* saith, *whatsoever is written, is written for our instruction*; and *Jonah* would never have written it, had it not been for our sakes. If he have done thus much for us, which way shall we requite him? That which he would have us to doe for him is this, to be warned by him to suppresse all evill motions, not suffering them to take effect, as he did.

What meanest thou, O sleeper? arise. As if they should say, O retchlesse, altogether careless, quite senseless, man! art thou dead, that thou wakest not; or benummed, that thou feelest not; or deaf, that thou hearest nothing? or carest thou not whether thou live or die? Have not the winds nor waters raging, nor our loud cries so long thundering, wakened thee? Canst thou sleep in all this stir? Do not our troubles, nor labours, nor losses, nor the common danger, move thee? What meanest thou? Why dost thou not come and labour with us in this dangerous time? Is this a time to sleep in, when we are all in peril of our lives? Shall we cry, and thou hold thy peace? shall we labour, and thou rest? shall we cast away all our goods, and thou lie sleeping, caring for nothing? This is no time to sleep; it is a time to pray unto thy God for his assistence, and to use the means that may save our lives: up, arise, help what thou canst. *Jonah* hearing this, did not snap like some currish Dogs, and bite him that wakened him; neither did he (as in publick danger most are wont) sit still, devising with himself to shift for himself, neglecting others: but he ariseth, he thanked him that waked him.

Against sleepers.

Many of you come to hear the Word, and here you fall asleep when you have most need to be waking: but I am glad I have now gotten a Text to waken you, for now I cannot reade my Text but I must say, *What meanest thou, O sleeper? arise.* But I pray you, have I not wakened you, and yet you sleep again? If you mark not what is said unto you, you are asleep, though your eyes be open. But if you were as wise as *Jonah*, you would not sleep here in the sight of all the people, but would rather get you to sleep in some corner: for *Jonah* went under the hatches to sleep, and would not sleep in the sight of the Mariners. If you were as wise as *Jonah*, you would thank him that wakened you, as no doubt *Jonah* did. *Solomon* saith, that *he which reproveth, shall have more favour of a wise man then he which flattereth.* The Lord *Jesus* saith, Wo be unto that servant, that when his Master cometh he shall find sleeping. *Canst thou not watch one hour*, saith he to *Peter*? Can you not wake while I speak to you? You would all be found in the Church when the Lord cometh, but you would not be found sleeping in the Church. You are watched, (though I see you not below;) and none of you can steal a nap, and not be espied; but when your eyes be most shut, and see least, then most eyes be upon you: and I can as well stand in the pulpit unseen, as you can sit and sleep there and not be espied. I marvell how you can sleep having so many eyes looking on you, so many clamours in your ears, and God himself speaking unto you. Shall I continue jogging till you be wakened? How long shall I preach afore I can convert the Usurer, the Extortioner, the Drunkard, or the Blasphemer, seeing I speak thus long, and cannot convert you from your sleeping?

Prov. 28. 23. *Luke* 12. 45, 46. *Mark* 14. 37.

sleeping? What would you doe if I read some Homilies unto you: whereas you cannot wake while I preach unto you, and speak against you? If you should see a traitour sleep on the hurdle, or if you should see men sleep with meat in their mouths, would you not marvel? Yet even so doe you: while I denounce the great judgements of God against you, and while I am feeding some of you, you fall asleep, and so I preach in vain. There is a Countrey whereof it is said, that it is night with them when it is day with us. I think that Countrey be here: for how many are here which have lost their eyes and their ears since they came hither? If all of you were as many of you be, (I mean, asleep,) the strangers which came hither to hear would think that you were all dead, and that I preached your funerall Sermon: therefore for shame leave your sleeping. What meanest thou, O sleeper? arise, sleep no more, and I will waken you no more.

Arise, and call upon thy God, if so be he will think upon us, &c. This is another means which they use, *Jonah* being wakened, to appease the tempest; now that they see they cannot themselves allay the winds, nor asswage the waters, they desire, they exhort *Jonah* to try what he can doe by calling upon his God. *Arise, call upon thy God, &c.*

After that the Ship-master had wakened *Jonah*, he bids him call upon his God; as if he had said, Watch and pray. He speaks like a Saint, yet he is an Infidel: he said not, Call upon Gods; but, Call upon thy God. The Ship-master would not call upon his God: but, saith he, Call upon thy God, and it may be he will help us. If he had said, Call upon our God, when he said, Call upon thy God, and if he had said, He will help us, when he said, If so he will help us; then he had shewed some spark of faith. Because he wanted help and comfort, he bids him arise; and because he was fearfull, he bids him pray. It may be (saith he) he will think upon us, that we perish not. As if he had said, *Jonah*, we know that thou hast a God as well as we, and therefore we say, Call upon thy God, for now every God is to be tried; therefore if ever thou didst pray in thy life, fall to it now. Thus Satan leads men a blind way with zeal, in hope of some relief, being in trouble. They called upon them for help which were neither willing to assist them, nor able to hear them: and when they perceived by wofull experience that there was no kind of succour to be had that way, they fly to God; and then Satan laboureth to undermine the confidence and expectation of help, and to place in stead thereof doubtfulnesse and infidelity. Thus Satan will be sure to lose nothing by this bargain any way. *Jonah*, (say they) call upon thy God; for if he cannot help us, we are all undone and lost: for we have called upon our gods, we have laboured hard to amend our state, we have cast away our goods to lighten the ship, but all in vain, for we are no whit the better; like the woman which had spent all her substance about Physick, yet all could not help her till *Christ* came. So the

Luke 8. 43.

the Papists, while they are well, they pray unto every Saint and Angell for succour against the troublesome times; but in extremity, or at the point of death, none of them can help, so that then they are fain to fly unto God, or be destitute; as like Idolaters as one Fly is like another. They are like the Heathen, which worship *Juno*, *Venus*, *Neptune*, *Pallas*, *Jupiter*, and the rest: some hold on the one, and some on the other. Some say, if *Jupiter* be with me, I care not for all the petty gods, because I hold him chief: so another saith, If Saint *Gabriel* be with me, I care not for the rest. And some raise great disputations whether this Saint or that Saint, this Angell or that Angell, be better; whether our Lady of *Bullen* or our Lady of *Rome* be surest; whether S. *James* of *Callis* or S. *James* of *Compostella* be strongest: and so, like beggars which run from door to door, they run from one Saint to another. If one god will not help, another will, think these: as though the gods were contrary one to another, and where the one bids, the other forbids. So some thought that *Venus* was a friend to the *Trojans*, and *Pallas* was not their friend: as fools think of Witches, one strikes, another heals.

Call upon thy God. They bid him call upon his God, before they knew him: but the faithfull will not worship a false god, though they may be helped by him. By the example of these Mariners, if they thought that their god was the true God, (and why else did they worship him?) we may learn the substance of every temptation that doth undermine us, namely, that it will bid us doe this evill, that good may come of it: mark, whensoever thou art motioned to evill, if it do not promise thee some goodnesse to come of it. But the servants of God ought not to doe that which is evill, though they were sure to gain all things that can be wished by so doing; for they have learned their lesson, and how to answer Satan at such times, Why temptest thou me, Satan? for it is written, Thou must not *doe evill that good may come of it*. And this is the armour called *Scriptum est*, wherewith the Lord overcame the Devill in the wildernesse.

Infidels desire the faithfull to pray for them.

Sin always promiseth good.

Rom. 3. 8.

Here also we may see the difference between the faithfull and infidels: for, *Call upon thy God*, saith the Ship-master and the rest. The Mariners bid *Jonah* pray unto his God in their behalf: but *Jonah* saith not to the Mariners, Pray to your gods in my behalf. And this is also manifest, that a Papist will say unto a Protestant, and one that lives well, Pray for me: but a Protestant, if he be any thing zealous, will not say unto a Papist, Pray thou for me; knowing that when a Papist doth pray, he doth it to Idols, Saints, or Angels, or at least without faith, and therefore their prayers are abominable in the sight of God; and therefore they will not bid them doe it, because they will not doe evill to the intent that good may come of it. Whereby it is manifest that our religion is the true religion, our adversaries themselves being judges. And so *Pharaoh* said to *Moses*, Pray for me: but *Moses* said not to *Pharaoh*,

The truly faithfull desire not infidels to pray for them.

Exod. 8. 8, &c.

Pharaoh desireth Moses, not Moses Pharaoh.

1 Sam. 15. 25.

raoh, Pray for me. *Saul* said to *Samuel*, Pray thou for me, but *Samuel* said not to *Saul*, Pray thou for me. Therefore the Mariners had need of *Jonah* to pray for them; but *Jonah* had no need of ignorant Idolaters to pray for him. And why should not all pray to *Jonah*'s God, and *Pharaoh* pray to *Moses*'s God, seeing God hath said, *Call upon me in trouble, and I will hear thee? Call upon thy God*, (say they) when they cried and saw no help; they distrusted their gods, they thought they would not help: indeed they could not: therefore they ran to another whom they knew not, hoping to be helped by him; because they thought some God there was that could doe it. So the Papists run from one god to another, from S. *Dominick* to S. *Francis*; and why should they run from S. *Dominick* to S. *Francis*, but that they mistrusted *Dominick*? they think he will not hear them, and so they go forward. But in the end the unknown God is thought to be the best. Yet the Lord taught not *Peter* one Prayer, and *John* another, but taught them all one Prayer unto one onely God, and to wait still upon him, praying still, with assurance that he will be a help in due time.

If peradventure he will think upon us, that we perish not. This *if*, *perhaps*, and *peradventure*, cost *Adam* Paradise. God said to *Adam*, *If thou dost eat of this tree, thou shalt surely die.* Then *Eve* reported these words thus, *lest peradventure we die.* The Serpent seeing her in such a minde, so careless or forgetfull of the Commandment, he came and quite changed the matter, and said, *You shall not die.* Thus sin creeps upon us, while doubtfulnesse remaineth in us. So God saith, You shall be saved: the trembling flesh saith, Peradventure I shall, &c. then cometh Satan, and he saith, Thou shalt die. So that if you will ask what is the faith of sinners, or if you would have it defined; it is this, Peradventure yea, peradventure no. If you will ask me whereupon this faith is grounded; it is upon *ifs* and *ands*: this is the faith of the ungodly, to say, If so be God will help us; for they cannot assure themselves of any help. But we may not doubt of our God, and say, It may be, or, If peradventure: for we may freely pray to our God with confidence; and may say, Our God, and the God of *Jonah*, will surely help us, and hath helped us. But yet let us know that we have sinned like Infidels, and do deserve to be punished like the *Egyptians*.

The sinners faith.

If so be he will, &c. Thus it cometh in like a little leaven, which soureth the whole lump of dough; and like the moth, which eateth the whole wedding-garment: and this same little thief hath stolen away all the Papists faith. Therefore with them wickednesse lieth sick in bed, and calleth to every one that cometh by, Call upon God, and pray for me, if so be he will look upon me and help me: and so their hope, when the tempest cometh, is either an easelesse horrour, or a comfortlesse doubting.

If so be he will think upon us. Our God thought upon us in the time of trouble: he thought upon us, and laid the tempest, when our enemies called

called upon their gods, Saints and Angels. But what do we mean, beloved, when mercy is come, to send for judgement? For though we be saved with *Israel*, we deserve to be plagued with *Pharaoh*, because we are not thankfull for this, namely, that the Lord hath thought upon us in our distresse: for he travelleth with mercy, and laboureth till he be delivered, he goeth laded like a Bee, but wants a Hive. There are two hands, a hand to give, and a hand to receive; God's hand to give, and man's hand to receive. The hand of God is a bountifull and a mercifull hand, a hand loaden with liberality, full of gracious gifts: therefore let us stretch forth the good hand to receive it, thankfully to embrace it, chearfully to entertain it, and carefully to keep it; let us receive it by the hand of Faith, the hand of Love, and the hand of Prayer: for whoso cometh with this hand shall be filled, and whoso cometh without it shall go empty away, because they have despised the ways of God: for when I instructed them they would not hear, and what I taught them they would not learn, saith the Lord. *Jonah* wakened thus, and thus exhorted to call upon his God, soon no doubt perceived his danger, and partly with the horrour of his sin, partly for fear of the deserved, and thus threatned, drowning and other punishments, without question was grievously vexed. For he could not but see that the very dumb creatures were bent against him for his disobedience: the wind blows, as though it would overturn all; the waters roar, as though they would drown all; the ship tumbles, as though she were weary of all; and albeit the Mariners had cried, and cast out the wares, as though they would lose all, yet the tempest rageth still, their danger is greater then ever.

Pro. 1. 24, 25.

Wherefore now one might have said to Satan, Satan, thou perswadedst him to flie from his defence for his safety, and madest him believe that he should come safe to *Tarshish*, and there live at liberty and ease, enjoying all temporall benefits at his pleasure: but now thou hast brought him into the prison of the ship, and it is tost thus by this tempest likely to destroy him, thou leavest him in the greatest danger, and rejoycest that *Jonah* quaketh at the tempest, and hath his heart aking for fear of the danger thus threatned due to rebellion, yea, seekest also to drown him, and that also in hell, howsoever thou pretendest a desire to preserve him from troubles, and procure him many pleasures, with much security. O most wretched and deceitfull liar! he that trusteth his enemy, and he that believeth thee, shall ever be deceived. And now might *Jonah* say, Beware by me, for thus hath the Tempter deceived me: he hath allured me with flattering fantasies, and perswaded me that it was but an easie thing to flie from the presence of the Lord, that seeth always all things, and from whom no man, no nor secret lurking in any man's heart, can be hid, but all are always in his presence. He made me believe that light could be brought out of darknesse, that good may come of evill: for he

he assured me, that if I would set forth towards *Tarshish*, I should not onely shun the presence of the Lord, but should live at ease like one unknown, both for my vocation, and also for my behaviour in the execution thereof; and so I might creep into a familiarity with these people, and enjoy the benefit of their society. Otherwise, if I went to *Nineve*, as the Lord commanded, they would hate and persecute me, yea, and so I should end my life in misery: both because they being Gentiles, and I a *Jew*, they cannot abide me, for the one holdeth the other in contempt; and also because of my message, namely, a Prophecy of destruction, grounded upon a reproof of their vile and sinfull pleasures. Which message Satan perswaded me would be so hainously taken, that no death nor torment that they could devise for me would be thought sufficient, and so I should be sure never to escape their hands alive, if I went: as though the eternall and most glorious God, which sent me thither, were not able to defend me from all evill when I came thither, as well as he did *Daniel* in the Den of Lions, and *Christ* in the wilderneſſe among the savage beasts. And when Satan had thus perswaded me, I believed him, and so took my journey to flie from the presence of the Lord, if I could have performed my intention. But the Lord hath beheld the stubbornesse and disobedience of my heart, and therefore followeth me with great displeasure: he hath sent out this tempest upon the sea, whereby we are like to be overwhelmed; and so near as we are to the water, so near we are to death by all likelihood.

THE



THE PUNISHMENT OF JONAH.

The Second Sermon.

Jonah 1. 7.

Afterwards they said every one to his fellow, Come and let us cast lots, that we may know for whose cause this evill is come upon us. So they cast lots, and the lot fell upon Jonah.

NOw followeth another mean which the Mariners use to appease the Tempest. *They cast lots.* But first they consult and consent to cast lots. The tempest was so strong, that they concluded with themselves it was the revenging power of some angry God, for the sin of some notorious wretch that was among them.

Seeing therefore neither they nor *Jonah* praying had appeased the tempest, but it was rather increased, and no man confessed he was the

sinner; they take counsell, and agree to finde him out by lots. Wherein let us observe, first, never a one of them is of *David*'s spirit, who, when he saw the people plagued, said, Lord, it is I. Every man excuseth himself: for every man would extenuate his own sin and diminish it, and every one thinketh his sin salved when he hath excused himself. Let *Adam* be his own judge, and he will say, The woman tempted him to sin: and let the woman be her own judge, and she will say, yonder Serpent perswaded her to it. Let every one be his own judge, and there will be such posting off of Sin, that never a one will be found guilty. There is none that will be so impudent as to say he hath no sin at all; yet few that will freely confesse they have grievously sinned. Therefore these here say, every man within himself, though he be a sinner, yet he is no great sinner. None are accounted sinners, unlesse they be openly detected of some notable and hainous crime. If they be Dicers, swearers, drunkards, brawlers, pickers, flatterers, prophaners of the Sabbath, sleepers at Church, and such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, unlesse they be thieves, traitours, open and grosse Idolaters, and taken with such like capital crimes; ne nor these neither, were it not for fear of the law: as none among the *Jews* but the Publicans were counted sinners; all the rest were good fellows, and just men.

The Papists say, some thoughts, affections, words and outward actions not agreeing with the Law of God, are easily washt away with a little holy-water, &c. They are not deadly, they deserve not the wrath of God, they are but veniall. Did you ever reade of these veniall sinners in the Scripture? But think you they have nothing but Scripture? Yes, they have Decrees, they have Decretals, the Ceremonies whereof observed, these veniall sins are soon pardoned; and they have a Pope that can forgive any sins. Thus they lessen sins, thus they abate the price of sins, and they can buy out sins with money, or redeem them with Masses, and by a little short penance purchase a large and long Pardon.

And as the Mariners every man thought he was no great sinner; so *Jonah* thought with himself, Though I be a great sinner, yet am I not so grievous a sinner as these idolatrous heathens. Or if he throughly condemned himself, yet, unwilling to be known such a rebel, he thought, it may be, and it is most likely, They are many, I but one, peradventure therefore the lot will not fall upon me. Like a thief, which, notwithstanding in his own heart he acknowledge himself guilty of that wherewithall he is charged, yet will not confesse, untill the matter be throughly sifted, and clearly proved to his own face, in such sort that he cannot for shame (though with shame he confesse) deny it. Therefore if God had not sifted out this sinner the better, *Jonah* would not have been known

known the man, and the Mariners would still have contended who was the lesser sinner; therefore they consult to cast lots.

Let us cast lots. They did not use to cast lots, this was no custom among the Mariners: but the tempest was so wonderfull, that it made them seriously to think of God, and willing to use the means prescribed by God for the ending of doubtfull matters, acknowledging that he ordereth all, and the lot is the sentence of God; by the falling of the lot he revealeth the truth. *Prov.* 18.18. *Prov.* 16.33.

These, like worldlings, never confesse God but when he cometh in a tempest; they will not see his mercy, untill his justice appear; they will not acknowledge God's government, before he bring on them some judgement: like *Pharaoh*'s Sorcerers, who confessed not God's Majesty while they lived at ease; but when the Lord plagued them, they cried out, *This is the finger of God.* *Exod.* 8. 19.

Let us cast lots, that we may know for whose cause this evill is come upon us. Why? what are they the better when they know him? what would they doe with him on whom the lot should fall? Surely they supposing, or rather clearly seeing, this tempest to be sent from some wrathfull power, and that for some one man's sin among them, they determined, having found him, to sacrifice him unto the God that was so offended by him. God turneth evill into good, but the Devill turneth good into evill. The Gentiles had a custome in the time of the common plague, to sacrifice one for the rest. This custome they took by imitation of the *Jews* in offering Beasts, and of *Abraham* in offering his son; the Devill, that Father of lies and Schoolmaster of all mischief, teaching them. So the Devill took advantage to doe evill by the service of God, in moving the Gentiles to work abomination by offering men, imitating the *Jews* commanded sacrifices. But if they had rightly known the true God, they would have taken their sins by the throat, and have sacrificed them.

Come, let us cast lots. The Mariners were not so wise to prevent the tempest before it came, as they are diligent to allay the tempest when it may not be laid. We, once overtaken with God's just judgements, are very carefull always to use all means to be rid of them. But who keepeth a watch of his own ways, and diligently laboureth to keep himself free from that which necessarily draweth on it self God's judgement? who purgeth himself of his sins, lest he be sick? who letteth or fetcheth out his corrupt bloud of pride, lust, covetousnesse, lest he be sore? who keepeth a good diet, and maketh his choice of holy exercises, godly companions, religious conferences, &c? But know we, he is not safe that is found, neither he sound that is intemperate.

So they cast lots. Whether it be lawfull to cast lots, it is not evident by this example, because they were Gentiles, and therefore no precedent for us: but so far may we use them as the Word doth lead us, and no farther.

There

Levit. 16. 8, &c. There are two Goats brought to *Aaron*, that he might cast lots to see which Goat should be killed, and which should not. These Goats signifie *Christ*: for as he died, he lived again; and as he was buried, *Jesus* 14. 2. he rose again. Again, the land of *Canaan* is parted by lots, to see what *Josua* 7. part each Tribe should inhabit. Again, that thief *Achan* is found out by lots, first by his Tribe, then by his Family, and, lastly, by his 1 *Sam.* 10. 17, &c. particular person. Again, it is said that *Saul* was chosen King by lots: and lest any should have said, that it was his good luck, his good lot or chance, to be King; therefore the Lord appointed that he should *Verse* 2. be anointed before he was chosen by lots. Again, *Matthias* is chosen *Acts* 1. 26. by lots to the Apostleship in stead of *Judas*. So that it is lawfull in some cases to cast lots, so that they do attribute nothing unto them, and acknowledge that *Prov.* 16. 33. *the lot is cast into the lap, but the disposition thereof is from the Lord*: for they must not say that it is their chance, fortune, or good luck; for so they make an Idoll of it, and rob God of the honour due unto him. For it was not *Saul*'s fortune to be King, but God's mercy: it was not *Achan*'s chance to be caught, but God's judgement. Lots may be used to prevent strife, when all other means have been used; and sometimes before all other means, when in wisedome it is thought the best means. Brethren often and godly men at first divided their inheritance by lots; as the Children of *Israel* divided the land of *Canaan*. Therefore in the Church of *Geneva* there is an order, that in the time of plague there should be an house set apart for the sick to lodge in; and lest they should be uncomforted, they chuse out a Minister by lots to doe it.

So they cast lots. Now we are come to put up our selves to the Court of Lawyers, to see if they will doe any thing for God, for conscience, or for love; *viz.* that they would end mens suits quickly, and let the poor Clients have equitie. Some say that Lawyers be good untill they be Counsellours; like Lions, which will be gentle untill their talons grow. Be not offended, but amend, for malice speaks not.

I am perswaded that if the lots were cast to see who troubles the ship, it would fall upon the Lawyers. Be not offended, but amend, for malice speaks not. A poor Client cometh forth accusing one, and going home accuseth a hundred: for so few seek to further him, and so many seek to hinder him, that all his gain is but labour and losse.

For a small matter many will come to Law, to strive for that which with reason might easily be attained without such contention; and others seek to enrich themselves with contending for a small matter with their neighbours, yet in the end lose that they sought, and that they had beside: and so they contend and strive about a thing commonly, till the Lawyer hath gained more by them then the thing which is in controversie is worth. These are like the Mouse and the Frog, which strove so long about Marsh-ground, that at length the Kite came and took them both from it. Others will come up to Law about a small matter, and therein so intangle

intangle themselves, that they cannot rid their hands of it untill it have almost undone them; like a silly sheep that is hunting a flie, which runneth from bush to bush, and every bush catcheth a lock of him, so that the poor sheep is thread-bare ere he hath done, and hath not a fleece left him to cover himself withall. So he runs from Court to Court, to sue, to complain, to plead, till he have spent his cloak and his coat: were it not better to have cast lots for the coat at first? For the Law is like a Butler's box; play still on, till all come to the Candlestick. Therefore it is lawfull, to end any controversie in a hard matter, to use this means.

Now whether it be lawfull to cast dice: If lots may not be used (as *Solomon*'s words, *Prov.* 18. 18. *The lot causeth contention to cease*, compared with *Hebr.* 6. 16. prove) but in hard matters and weighty causes, when the thing is doubtfull, and all good means are tried before to avoid strife; that question is decided which none but voluptuous men make question of, namely, whether Dice-play be a meet exercise for a Christian soul. *Solomon* saith, *The lot causeth contention to cease*; therefore lots are to end strife: but these lots make strife: for before thou takest the Dice, thou knowest thine own, and no man striveth to take it from thee; but when thou castest the Dice, thou dost (as it were) ask whether thine own be thine own, and makest a strife of no strife. Art thou not worthy to lose the gifts of God, which venturest to lose them when thou needest not? Dost thou not deserve to forgoe thine own, which art so greedy of anothers, that thou wouldst have his living for nothing but for turning of a Die? *Esau* did not sell his birth-right so lightly, but he had somewhat for it which refreshed his hunger: but God hath given thee a living, and thou spendest it for nothing. The Mariners did cast lots to find out the sinner; they did not cast Dice to see who should win, as Dicers doe: for to whom the lot falls, he taketh all, which deserves to lose all as well as the other, and hath no right unto it by any law. For God hath not allowed one man to take another's goods for the tripping of a Die: but either they must be merited, or they must be given, or they must be bought; or else it is unlawfull, ungodly, unconscionable, to take them. Besides the brawls, the couzenages, the oaths annexed to this game, which would not agree with it, unlesse it had been a meet companion for them. Thou takest another man's goods for nothing, whereas God hath appointed thee to get thy living with the sweat of thy brows; for thou takest away that which others sweat for: and whereas thou shouldst live by working, thou seekest to live by playing, like as the Ape, which lives by toying. Doth any Dicer think he doeth well? Tell me, what thinkest thou? for every sinner doth condemn in his prayer to God that which he excuseth before men. If they which are Gamesters repent it, how can they which are Gamesters defend it? Thou shouldst doe nothing but that thou wouldst have God finde thee doing, if he should come to judgement. Wouldst thou have him take

Arguments against Dicing. *Prov.* 18. 18.

thee at Dice? I am sure thou wouldst not have God see thee so vainly occupied. Neither canst thou think that *Christ*, or his Prophets, or Apostles, or Evangelists, were Dicers; for no such lots are named in the Holy Scripture: and yet the Lord's day is most prophaned with this exercise, Cards and Dice, as though they kept all their vanities to celebrate holy-days. What hast thou to alledge for Dice, now evidence is given up against them? Hast thou any patron to speak for them, but thy vain pleasure and filthy covetousnesse, which are condemned already, and therefore have no voice by Law? Take away these, and take away Dice. The Patron condemns the Clients, when one vice condemns another. If the exercise were lawfull, such Patrons as pleasure and covetousnesse would not speak for it. Take thy pleasure therefore in that which is good, and the Angels will rejoyce with thee. If this were good, God would prosper them better that use it: but neither winners nor losers are gainers. I know not how, but there is not so much wone as lost, as though the Devill did part stakes with them, and draw away with a black hand when no man seeth; for the winner saith, he hath not wone half so much as the loser hath lost. One would think that one of them should flow, when so many ebbe: there is never an ebbe without a flowing, never one loseth but another winneth, but at Dice. What a cursed thing is this, that turns no man to good, which robs others, and beggars themselves? The School of deceit, the Shop of oaths, and the field of vanities. Thou dost not onely hazzard thy money in this game, but ventures thy salvation, and castest Dice with the Devill who shall have thy Soul. For every thing that cometh well to man, he giveth thanks; but for that which cometh by Dice, he is ashamed to give thanks: which sheweth, that in conscience that gain is evill gotten, and that he sought it without God. Can this be good, when worst men use it most? If it were good, the evill would like worse of it then the good: but the more a man savoureth of any goodnesse, the more he begins to abhor it, and his Conscience doth accuse him for it, as for sin. They which doubt whether God doth allow it, need but look how he doth prosper them that use it: but they trust not in God, (the terms of their occupation descrie,) for they call all their casts Chances, as though they relied not upon God, but upon chance. Therefore if Dice make strife without cause; if they take away others good for nothing; if we may not live by playing, but by labour; if they which have been Dicers repent it among their sins; if the Holy men never used this recreation, but the worst most delight in it; if thou wouldst not have God see thee when thou play'st at Dice, nor take thee at it when he comes to Judgement; if nothing but pleasure and covetousnesse speak for them; if they do not prosper which take pleasure in it; if they trust not upon God, but rely upon chance; if thou dost not onely venture thy money, but hazzard

hazzard thy Soul; then the best cast at Dice is, to cast them quite away.

And the lot fell upon Jonah. The lot fell upon *Jonah*, not because he was the greatest sinner of them all, (for so is the opinion of the common people, to censure them worst whom they see most afflicted. If any one be seen to bear his cross, then many will say, This is a wicked man; and so think well of themselves, supposing that God is not bent against them to punish them as well.) but because *Jonah* should feel the hand of the Lord both punishing and preserving him, and be reformed. For God correcteth all as he did his *Son, to learn* them *obedience*. But *if judgement begin with the house of God, what shall become of the ungodly?* *And the lot fell upon Jonah.* Now when the sinner that troubled the ship is taken, *Jonah* can hide himself no longer. Now he might also fear to be sacrificed by the Mariners presently. For the Mariners, partly for the pain they had endured, partly for the loss they had sustained, partly for the danger wherein they remained, were no doubt as the She-wolves robbed of their Whelps, out of measure furious, and fully bent to sacrifice him on whom the lot fell, to appease the wrathfull God. But God stayed and restrained the rage of the Mariners, and made them afterward willingly to abide the tempest a while, and put themselves to more pain to save him, endeavouring by rowing to recover land. For having heard of the true God, and, though they lost their goods, having found who is all good, Shall we (say they) destroy him that hath saved us? Shall we give him up to death unnecessarily, that hath brought us to life, and assured us to reign with God in all glory everlasting? Surely the thankfulle are graceless: especially they that love not, and shew not forth the labour of love for, their gracious guide to God. But therefore we may see that *the hearts* of men *are in the hands of God, and he turneth them which way he list*; *he fashioneth their hearts* every one; yea even *Kings* hearts *as rivers of water doth he turn*, to water and make fruitfull his vine, to pity and to persecute, to honour and to shame, to love and hate his people, to deliver their power to the beast, *Revel.* 17. 13. and again to eat the Whore's flesh, and to burn her with fire, *Revel.* 17. 16. Therefore let us never fear to perform our duties whatsoever, to whomsoever: for he formeth the hearts of all, who hath promised to *honour them that honour him, but to make them contemptible that do despise him.* Neither let us *put confidence in man, nor in Princes*; for their hearts are rivers of waters of themselves, fleeting easily, as they be led following. But especially let us not forget chiefly to make prayers, supplications, intercessions, and to give thanks, for all those on the godlinesse or prophanenesse of whose hearts the flourishing or defacing of the Gospel of *Christ Jesus* and the chosen of God doth most depend.

Luke 13. 2, &c. Heb. 5. 8. 1 Pet. 4. 17, 18. Prov. 20. 1. Psal. 33. 15. Psal. 106. 41, &c. Isay 5. 2, &c. Ezra 1. 4. Isay 3. 24. Neh. 2. 1 Sam. 2. 30. Psal. 146. 3. 1 Tim. 2. 1.

And the lot fell upon Jonah. Now *Jonah* could not deny he was that sinner, unlesse he would accuse God of unrighteous judgement: for

the lot is cast into the lap, but the whole disposition thereof is of the Lord. Now therefore he must needs confesse it. The winds thundering, the waves tumbling, the ship cracking, the Mariners quaking, upon their gods crying, their wares forth casting, *Jonah*'s prayers requesting, to cast lots consulting, *Jonah* kept himself close; he would not be thought that sinner. The wind said, I will overturn thee: the water said, I will drown thee: the ship said, I cannot hold thee: the Mariners said, We cannot help thee: his prayers said, We cannot profit thee: his conscience within bleeding, and God at the door of his heart knocking, and the lots now ready for casting, said threatningly, For thee the tempest is come, thou fugitive, and we will discover thee.

Yet *Jonah* conceals his sin; so much did he abhor the shame of men, of strange men, a few men, frail men, or the fear of the fury of the flesh. Therefore after the winds had roared, the waves raged, the ship reeled, the Mariners cried, and the lot, his conscience, and God himself threatned him; the lot also condemned him, and the fear of being sacrificed by sinners to Satan terrified him, so that he forthwith repented throughly, he declared it openly, and confessed his sin freely. Such a stir hath God before he can come by his own: he must crosse us, set himself and all his creatures against us, strain our bodies, or leave our souls, and constrain us to it, before we will return from our wicked ways, and throughly humble our selves to yield him due obedience. O the goodnesse of the great God! O long-sufferance and bountifulnesse unspeakable, which not onely leadeth, but also in the chains of love draweth, us to true repentance!

It was God's great goodnesse to *Jonah*, that the Mariners sacrificed him not: greater, that he truly repented; that God continued him in his calling, (whose flying from God deserved flying to Satan) and blessed his, not so much solemn Preaching, as sudden confession, and short denunciation of vengeance; yea, made it so powerfull, that it converted idolatrous Heathens, most hardned Idolaters; first Mariners, then *Ninivites*.

For what a blessing felt *Jonah*, God vouchsafing him of this honour, to offer them a lively, holy and acceptable sacrifice to God, by whom he presently before greatly feared to have been offered a dead, unholy, and so a delightfull, sacrifice to Satan? This fear banished, and that joy possessing him, what a mercy of the Almighty did *Jonah* think it? But before he converted the *Ninivites*, he was more to be humbled, fuller to be strengthned, better every way to be prepared. Therefore God would have the sea to wash him, the Whale to fast him, and yet miraculously safe to preserve him, that, being purified, he might pray fervently; and being delivered, finde power, comfort, and courage abundantly. Therefore when by lot being taken, and by his own confession found the man that procured the tempest, the Mariners, in love and compassion of him, had assayed by rowing to get to land, but could not, the Sea raging more and more, and *Jonah* himself professed he knew the

the tempest was sent for his cause, and would be laid he being cast into the Sea; *Jonah* at length was cast out of the ship into the swelling surge of the tempestuous Sea. What hope of life then left? is there any? To swallow up all, soon after he is swallowed whole of a Whale. Here let us mark, that after the tempest had terrified *Jonah*, the Mariners reproved him; when they had reproved him, his conscience pricked him; when his conscience had pricked him, the consulting to cast lots grieved him; after grief for consulting, their concluding to cast lots vexed him; vexed at the conclusion, the lot condemns him: the lot having condemned him, in what an agonie think we was *Jonah*; partly, that he should be held that notorious wretch that had brought this woe; partly, lest they in their raging grief, for their great trouble of body, loss of goods, and danger of life, should forthwith kill him for a sacrifice, to appease the unknown angry God? But after this agony the terrour of drowning followed, and after that the horrour of that huge fish; first, lest it tear him in pieces; then, lest it melt him; afterward, lest it poison him: lastly, three days and three nights the comfortlesse horrour of darknesse and noisome stink in the fishe's belly tormented him.

First then see, the winds could not further him, the waters could not bear him, the ship could not hold him, the Mariners could not help him: and, being cast out, lest all for him be cast away, the Whale would not spare him, the stench would ill feed him, the darknesse would lesse glad him, and light might not visit him. Now see then what *Jonah* got by his journey: notwithstanding all the promises of which Satan assured him, and all the furtherances which the Serpent procured him, he lost his labour, lost his money, lost his joy, lost his credit, lost his quiet, and saw no hope but to lose his life too, finding plentifully and bitterly feeling dreadfull fears. He trusted to the winds, the winds could not save him: he trusted to the ship, the ship could not keep him: he trusted to the Mariners, the Mariners could not help him: he trusted to the lot, the lot would not spare him: he trusted to the waters, the waters could not bear him: neither would the Whale forbear him; neither did any thing make shew of likelihood to save him. Therefore we may see in *Jonah*, what it profiteth a man to fly from God, forsaking his calling, and so practising the evill motions of Satan instead of the known will of God. Assuredly, if we follow his flatteries, as *Jonah* did, we shall have as he had, accusing consciences, fearfull hearts, and the wrath of God upon our heads. For he hath nothing to give us, although he promise and make us believe he hath Kingdoms. Yet indeed, he hath horrour of minde for all that obey him, and hell for the reward of his, which will make all their hearts ake which receive it.

See, secondly, in this punishment of *Jonah* the justice of God. The Bee, when she hath once stung, doth lose her sting, so that she can sting no more: so doth not God's justice punishing sin; for it retaineth

power, it hath ſtore of ſtings to vex ſtill. When one judgement is executed, he ever hath others enough ready, either of the ſame kinde in another degree more ſharp, or of another ſort. For all the creatures with their ſeverall powers, are God's darts to ſtrike us when he commands. Therefore if we be ſick, ſickneſſe is not dead with us: if we be poor, poverty endeth not: if we be in danger, danger is not therefore put down for ever after: and if we be vexed, vexation hath not therefore loſt his ſting. His dart, his weapons alſo are as ſharp now as they were at the firſt; and ſharper too, becauſe we are ſinfuller. For according to the ſickneſſe is the medicine; and wounds more dangerous require more dolorous plaiſters.

Lev. 26. 16, &c. And if thou be diſobedient, then he will lead thee through them all, untill he hath humbled thee, and made thee to glorifie him with obedience, or utterly deſtroyed thee.

Thirdly, let us not forget neither lightly think of this, that God knoweth how to puniſh for ſin, yea, moſt ſeverely to correct his children, though repenting. If our Prophet *Jonah* here may not keep thee ſome good while in a due meditation of it, let that man after God's own heart, the ſweet Prophet of *Iſrael*, come to thy mind, and in him ſee whether God cockereth his intireſt friends, or doth not ſomething ſharply, if not bitterly, handle them, if they ſettle themſelves in their dregs, or ſecurely ſerve the Lord.

2 Sam. 18. *2 Sam.* 12. and many other places.

Laſtly, yet conſider God is rich in mercy, and full of compaſſion; loth to puniſh, unleſſe too far provoked; content to ſhake his rod over us, to make us fear onely, and keep us free from feeling his ſtroaks, if that may have his due work in us, that is, recall, reform, and confirm us. For as the winds could not overthrow *Jonah*, nor the waters drown him; ſo neither could the Whale conſume, poiſon, or annoy him, or ought but fear him, though it had ſwallowed him: for *Jonah* remembring God, God ſhewed he forgot not *Jonah*. Therefore when and where *Jonah* thought verily and ſpeedily to have periſhed, then and there God cauſed him to be three days and as many nights moſt ſafely preſerved. O power omnipotent! O goodneſſe all-ſufficient, in all things, at all times! God then as well knoweth to deliver his out of all diſtreſſe in due time, as to reſerve the wicked to the day of judgement to be puniſhed. And in what danger ſhall we deſpair? in what extremities ought not we to hope in our moſt mighty Saviour, remembring *Jonah* in the Whale's belly, *Jeremy* in the mire of the deep dungeon, *Daniel* among the fierce Lions, his three companions in the hot burning Furnace, nay, 600000 men of war, and three times as many moe, men and women, young and old, in the Wilderneſſe, lacking now drink, then meat; and all theſe delivered out of all danger, theſe laſt miraculouſly ſatisfied with drink out of the rock, and with meat abundantly from heaven?

Jon. 2. 10. *Jer.* 38. 13. *Dan.* 6. 23. & 3. 26. *Exod.* 17. 6. *Exod.* 16. 13.

Secondly,

Secondly, though *Jonah* be caſt into the troublous Sea, and ſwallowed of a huge Whale, yet he muſt preach at *Ninive*: though *Moſes* fly out of *Egypt*, yet he muſt be the leader of God's people thence: *Joſeph* is in priſon, but he muſt be the Lord of *Egypt*, and preſerve the Church alive. Who would have thought that *Saul* ſhould become *Paul*, or forſwearing *Peter* a faithfull Preacher? Suſpend then thy judgement, and wonder at God's works, whether of mercy or juſtice: and think not the worſe of a man, though he were caſt out of the Sea, as *Jonah*; or baſely brought up, as *Amos*: for the deliverer of *Iſrael* was brought out of the Flags; and the converter of *Ninive* out of a Whale; and the Salvation of the whole World out of a Stall.

Exod. 2. 15. & 3. 10. *Gen.* 39. 20. & 41. 40. & 45. 11. *Act.* 9. 1 *Cor.* 15. 10. *Mar.* 14. 71. *Acts* 4. *Jonah* 2. 10. *Amos* 1. 1. *Exod.* 2. 3.

And the lot fell upon Jonah. The lot fell upon *Jonah*, that he might be caſt out of the ſhip: that as the ſhip was almoſt broken, but not altogether; ſo *Jonah* might be almoſt drowned, but not altogether; almoſt conſumed, almoſt poiſoned in the belly of the Whale, but not altogether: that being in the double deep duely humbled, and as gold in a Furnace fined and fitted for God's works, he might thence in a miraculous manner come forth, like *Lazarus* in his winding-ſheet, that he might glorifie God once again, and courageouſly cry againſt *Ninive*.

Jonah 2. 10. *Luk.* 2. 16.

And the lot fell upon Jonah. The lot fallen upon *Jonah*, the Juſtice of God (both manifeſting the truth incorruptly, and chaſtiſing his diſobedient ſervant ſeverely,) did appear, but with all ſingular mercy ſhined; and the Mariners minds were mollified, in that they ſacrificed him not to Satan: but much more was God's mercy, that he by that means truly repented. Inſomuch that the old idolatrous Mariners preſently by him were converted; and he, caſt into the Sea, was not drowned, ſwallowed of the Whale, and three days continuing therein periſhed not, but miraculouſly was preſerved, and moſt graciouſly caſt on land ſafe; and, laſtly, crying againſt *Ninive*, that ſinfull City, had his Preaching ſo mightily prevailing, that he wonderfully humbled them all. This mercy was marvellous, this goodneſſe of God to *Jonah* moſt glorious: For the *Ninivites* hearing, *Yet fourty days, and Ninive ſhall be overthrown*, firſt, as the mariners had before done, believed the word of God, though they never heard it before. If we heard the word of God preached, as the Mariners and *Ninivites* did, with trembling hearts in the ſenſe of God's Majeſty, it would not be but we ſhould feel the power of it lively, and filled with all joy in believing ſpeedily: but uneffectuall and fruitleſſe is preaching, becauſe there is nothing almoſt but unreverent and ſenſeleſſe hearing. And why ſhould God teach the heedleſſe to learn? why ſhould he give pearls to dunghill Cocks, nay, to very Swine? But they believed the word as ſoon as they heard it, though they never heard it before. What doth that argue? Surely it ſheweth, that the fooliſh and ſimple are more diligent and ready, both to hear and receive the word of God, then thoſe that are wiſe in their own conceit, or alſo in the view

of

Matt. 11. 5. 1 *Cor.* 1. 26. *Matt.* 23. 13, &c. *Luke* 12. 47, 48. *Acts* 8. 20.

of the world. What saith *Christ? The poor receive the Gospel.* What saith *Paul? Not many rich, not many wise.* For though we have knowledge, if our knowledge be like the *Pharisees*, that is, in shew of sincerity onely, in counterfeit holiness, and hollow-hearted friendship through hypocrisie, it had been better for us that we had been ignorant, for it will but leave us the more inexcusable; it will be found insufficient to save us, but sufficient the more fearfully to condemn us, because we *know our Master's will, and doe it not.* Therefore as *Peter* said to *Simon Magus*, *Thy money perish with thee*: So will the Lord say unto such, Thy knowledge perish with thee, seeing it is fruitlesse.

Jonah 3. 4.

But when *Ninive* had believed God, what did they secondly? They speedily, they notably repented; they proclaimed a fast, they put on sack-cloath, they humbled themselves before the Lord, they earnestly besought him to turn away his wrath from this wofull City. *Jonah* preached at *Ninive*, crying against it; it seemeth to have humbled them, and that without a miracle, (without which scant any doctrine is of credit among the Gentiles:) for not onely within fourty, but within four days, much within fourty days, he converted *Ninive*, ruffling *Ninive*, old and Idolatrous *Ninive*; long before fourty days be ended, the seed is sown, grown, increased mightily, and full ripe, in a soil in reason most barren. Sow therefore, ye seedsmen, where ye are set. If ye sow chearfully, ye shall reap plenteously in due time: faint not. Say not, I have a stony, or a starved, or a thorny ground: *Ninive* repents in sackcloth.

Jonah 3. 5, 6.

In which willing submission of theirs, and speedy lively repentance at the words of the Prophet, (after he had been three days and three nights in the Whale's belly) the calling of the Gentiles by *Christ* (after he had been three days and three nights in the bowels of the Earth) might well be signified: for they no lesse willingly then the *Ninivites* submitted themselves to the Gospell preached; no lesse speedily, and peradventure more truly, repented. For though they now thus wonderfully humbled themselves, not the fearfull multitude onely, but the richest and greatest, the Nobles and King also, and so all escaped now: yet soon after they returned to their vomit, and never ceased to add sin to sin, till they were by open wars miserably weakned, and at length, fulfilling the Prophecy of *Nahum*, utterly consumed. Therefore, first, for the comfort of the godly, since *Ahab* humbled himself before the Lord; *Ahab*, I say, that had done exceeding abominably in following Idols, and sold himself to work wickednesse in the sight of the Lord, submitted himself under the hand of God, fasting in sackcloth, though he did all in hypocrisie, and had not the evill threatned brought upon him in his days: seeing *Roboboam* and the Princes of *Israel*, who had *forsaken the Lord*, and the whole Tribe of *Judah*, which *wrought wickednesse in the sight of the Lord, and provoked him more with their sins then all that their fathers had done, humbling themselves* before the Lord, and confessing him just,

Nah. 3.

1 *King.* 21. 25, 26, 27, 29.

2 *Chron.* 12. 1.

1 *King.* 14. 22.

2 *Chron.* 12. 6, 7, 12.

just, had not the wrath of the Lord poured on them by *Shishak* King of *Egypt*, were not destroyed, but shortly delivered, yea also *things prospered in Judah*, though the Lord had threatned to *leave them in the hands of Shishak*, albeit they truly repented not: lastly, forasmuch as *Ninive*, that *bloody city, full of lies and robbery, the beautifull harlot, with multitude of fornications, that Mistresse of Witchcrafts, which sold the people through her whoredomes, and the nations through her witchcraft*, humbling themselves with *fasting*, and *putting on of sackcloath, the Lord repented of the evill he had threatned them, and did it not*: how assured may we be, that whatsoever judgement the Lord threatneth us, and howsoever he threatenit, it shall not light on us, when we unfeignedly humble our selves in true fasting, turning from our evill ways, and from the heart-yowing to serve God in all holinesse? For this is the clear promise of the faithfull God: *If I shut the heaven, that there be no rain; or if I command the grashopper to devour the land; or if I send pestilence among my people: if my people, among whom my Name is called upon, do humble themselves, and pray, and seek my presence, and turn from their wicked ways; then will I hear in heaven, and be mercifull to their sins, and heal their land.* Again, as generally most plainly saith just *Jehovah*, *I will speak suddenly against a nation, or against a kingdome, saying, I will pluck it up, and root it out, and destroy it: But if this nation against which I have pronounced this turn from their wickednesse, I will repent of the plague that I thought to bring upon them.* Let us then, O beloved of the Lord, whosoever love the Lord *Jesus*, be carefull to fulfill the condition; and then be confident, not doubting of the performance of the promise, by so much the more, by how much the fewer we be, and by how much the longer and clearer the Lord hath threatned most terrible judgements.

Jonah 3. 5, 6, 7, 8, 10.

2 *Chro.* 7. 13, 14.

Jer. 18. 7, 8.

Now for the terrour of the ungodly, as many of them as repent onely when God's hand is upon them, and then humble themselves outwardly onely, and that but onely when the fiercenesse of his wrath appeareth, or else after they have escaped the feared judgement fall to their wonted wickednesse again; let them be sure, the strong and just God, that consumed *Ninive* slidden back, will overtake them also in wrath, and for ever turn them over to ceaselesse woe. For the greatnesse, the beauty, the strength and riches of *Ninive* could not withstand the hand of God, or keep it from destruction, but rather furthered and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grievous in his sight was the abuse of them. Therefore the hugeneſſe or the strength of this or any other City cannot save it from the judgement of God, being sinfull in his sight.

Great *Sodome* is destroyed, great *Jericho* is destroyed, great *Ninive* is destroyed, great *Jerusalem* is destroyed; and great *Rome*, the room of all unclean spirits, stayeth for her destruction, like a whore that stayeth for her punishment till she be delivered:

and these were and shall be punished for unthankfulnesse and contempt of the word of God. Yet *Ninive*, *Jericho*, *Sodome*, nor *Rome*, have had half the preaching that we have had; yet we are unthankfull too: then what have we to look for? But when *Sodome* was burned, *Zoar* stood safe: when *Jerusalem* was destroyed, *Bethlehem* stood still. So the Lord doth always provide for his people, though he make never so great a slaughter and destruction among his enemies. For the Lord, because of his covenant, doth always provide for his chosen, although they be but a remnant, like the gleaning after harvest, or like a cluster of Grapes on the top of the Vine after the vintage, and though there be never so great calamity or trouble: as we see in the Book of *Genesis*, when there was a great time of dearth and scarcity to come upon the land where *Jacob* was, the Lord had sent *Joseph* to provide for his father *Jacob*, lest he should want bread, he or any of his sons and folks, and so ordered the matter that *Joseph* was treasurer over all the Corn in *Egypt*. And so among the *Turks* and *Spaniards* and Infidels, the Lord will finde means to doe them good which unfeignedly love him; and in the dungeon in prison, and in bonds, yea and in death, the godly shall find God.

GODLY

GODLY PRAYERS FOR The MORNING and EVENING.

Morning Prayer.

O *Eternall God and mercifull Father, which art the Light that no man can attain unto, and by thy marvellous lightnesse driveſt away the darkneſſe of the night and ſhadow of death, and by thy grace enlighteneſt all thoſe that being in darkneſſe come unto thee; I thy unworthy ſervant do bleſſe and praiſe thy moſt holy Name for all the mercies and gracious benefits that from time to time I have received from thee, and moſt humbly thank thee that thou haſt vouchſafed me this favour, to paſſe this night in ſo quiet and comfortable reſt, and haſt brought me again to ſee and enjoy the light of the Morning. And now I beſeech thee, O Lord, of thine infinite goodneſſe and mercy, by the merits of my Bleſſed Saviour, that*

thy mercifull compassion may this day be extended to me, that being inlightned with thy grace, I may not be carried away by the power of darkneſſe, to ſpend this day after the luſts and pleaſures of my own corrupt mind; but that I may, with all care and conſcience, follow thy fatherly will, which thou haſt revealed unto me in thy holy Word. Increaſe in me (O Lord) all ſpirituall gifts and graces, and beat down in me all carnall and corrupt affections. Enable me by thy bleſſed Spirit, in ſome meaſure, both to withſtand that which is evill, and to perform what is good and pleaſing unto thee: and that neither by my own negligence, nor the power of any temptation which either the World, the Fleſh, or the Devill ſhall preſent unto me, I be driven away from a true faith; but may lay hold of thoſe gracious promiſes that thou haſt made unto me in Jeſus Chriſt *my Saviour. Diſpell (O Lord) the thick miſt and clouds of my ſins, which corrupt my ſoul, and darken my underſtanding, and waſh them away (I moſt humbly beſeech thee) in the precious bloud of thy Son's Paſſion; that ſo I may be acknowledged for one of thine Elect, when I ſhall appear before thy Judgement-ſeat. Give me a will carefully to follow my vocation, and let thy bleſſing be upon me in the ſame. Bleſſe me in my body, in my ſoul, and in whatſoever belongs unto me: lighten my mind, and inflame my heart with a love of thoſe things that are good. And as my body (by thy power) is riſen from ſleep, ſo let my ſoul daily be raiſed from the ſlumber of ſin*

ſin and the darkneſſe of this world; that ſo both together may enjoy that everlaſting light which thou haſt provided for thy Saints and purchaſed with the bloud of thy dear Son our Saviour Jeſus Chriſt; *to whom with thee, O Father, and the bleſſed Spirit, be all honour and glory for evermore.* Amen.

O Lord, prepare our hearts to Prayer.

O Lord God our heavenly Father, we thy poor and wretched creatures give thee moſt humble and hearty thanks for our quiet and ſafe ſleep, and for raiſing us up from the ſame. We beſeech thee, for Jeſus Chriſt's *ſake, to proſper us this day in our labour and travell, that it may be to the diſcharging of our duty in our vocations, principally to thy glory; next, to the profit of this Church and Commonweal; and, laſt of all, to the benefit and content of our Maſters. Grant, dear Father, that we may chearfully and conſcionably doe our buſineſſe and labours, not as men-pleaſers, but as ſerving thee our God, knowing thee to be the chief Maſter of us, and that thou ſeeſt and beholdeſt us with thy fatherly eyes, who haſt promiſed reward to them that faithfully and truly walk in their vocation, and threatned everlaſting death and damnation to them that deceitfully and wickedly doe their works and labours. We beſeech thee, O heavenly Father, to give us the ſtrength of thy Spirit, that godly and gladly we may overcome our labours, and that the te-*

diouſneſſe of that irkſome labour which thou for our ſins haſt poured upon all mankind may ſeem to us more delectable and ſweet. Fulfill now, O Lord, theſe our requeſts, for thy Son our Saviour's ſake, in whoſe Name we pray, as he himſelf hath taught us,

Our Father, which art in Heaven, *&c.*

Evening Prayer.

O *Almighty and everlaſting God, the Father of mercy and God of all conſolation, that by thy mercifull Providence defendeſt all thoſe that walk before thee and put their truſt in thee; I, poor and miſerable ſinner, (unworthy of the leaſt of thy favours,) do yet preſume (in the name and mediation of* Jeſus Chriſt) *to preſent my ſelf before thee, and to offer up this poor ſacrifice of praiſe and thanksgiving unto thee, that thou haſt nouriſhed and preſerved me by thy power, and haſt guided and governed me by thy Word and Spirit: and, as for all other thy bleſſings, ſo for that mercy that hath this day accompanied me, whereby I have both been preſerved from many ſins that the wickedneſſe of my nature was inclined unto, and alſo delivered from many puniſhments that the ſins that I have committed have deſerved. I moſt humbly beſeech thee, in the merits of* Chriſt Jeſus, *to pardon and forgive me all my ſins, which either in thought,*

thought, word or deed, I have this day, or any time heretofore, committed againſt thee; whether they be the ſins of my youth or of my age, ſins of omiſſion or commiſſion, whether wittingly or ignorantly committed: good Lord, pardon them unto me, and let them not cauſe thee this night (as juſtly thou maiſt do) to take vengeance of me; but be mercifull unto me, O Lord, in forgiving the evill I have committed, in ſupplying the good that I have omitted, in reſtoring me to that which I have loſt, in healing my ſoars, in lightning my blindneſſe, in cleanſing my filthineſſe, and in altering the whole courſe of my corrupt minde, that I may be diverted from that which is evil, and enabled to perform that which is agreeable to thy bleſſed Will and Word. And, Lord, as thou haſt this day preſerved and kept me in ſafety; ſo I moſt humbly beſeech thee to protect me this night from all danger, both bodily and ghoſtly, and to give me ſuch quiet and comfortable reſt, as may enable me to walk on in that vocation wherein thou haſt placed me, and that I may both be delivered from the darkneſſe of this preſent night, and may alſo eſcape that everlaſting darkneſſe which thou haſt provided for thoſe that without Repentance continue in their ſins: from which, good Lord, deliver me, and all thoſe that belong unto thee; and that for the merits of the death and paſſion of my Bleſſed Saviour Jeſus Chriſt, *in whoſe Name I continue my prayers for my ſelf and thy whole Church, ſaying, as he hath taught us,* Our Father, *&c.*

THREE SERMONS

MADE BY

Mr. *HENRY SMITH.*

I. *The Benefit of Contentation.*
II. *The Affinity of the Faithful.*
III. *The Lost Sheep is found.*



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THE BENEFIT OF CONTENTATION.

1 Timoth. 6. 6.

Godlineſs is great gain, if a man be content with that he hath.

BEcauſe when we preach, we know not whether we ſhall preach again; my care is, to chooſe fit and proper Texts, to ſpeak that which I would ſpeak, and that which is neceſſary for you to hear. Therefore, thinking with my ſelf what Doctrine were fitteſt for you, I ſought for a Text which ſpeaks againſt Covetouſneſs, which I may call the *Londoners* ſin. Although God hath given you more than others, which ſhould turn Covetouſneſs into Thankfulneſs. Yet as the Ivy groweth with the Oak, ſo Covetouſneſs hath grown with Riches; every man wiſheth the Philoſophers-ſtone; and who is within theſe Walls that thinks he hath enough, though there be ſo many that have too much? As the *Iſraelites* murmured as much when they had *Manna*, as when they were without it; ſo they which have riches covet as much as they which are without them; that conferring your minds and your wealth together, I may truly ſay, this City is rich, if it were not covetous. This is the Devil which bewitcheth you, to think that you have not enough, when you have more than you need. If you cannot chooſe but covet riches, I will ſhew you riches which you may covet, *Godlineſs is great riches.* In which words as *Jacob* craved of his Wives and his Servants to give him their Idols, that he might bury them. So *Paul* craveth your Covetouſneſs, that he might bury it; and that ye might be no loſers, he offereth you

Exod. 16. 2. Numb. 11. 4.

Gen. 35. 4.

the vantage, instead of gain he proposeth great gain. *Godliness is great gain*; as if he should say, will you covet little gain before great? you have found little joy in money, you shall find great joy in the Holy Ghost; you have found little peace in the world, you shall find great peace in conscience. Thus seeing the world strive for the world, like Beggars thrusting at a dole, Lawyer against Lawyer, Brother against Brother, Neighbour against Neighbour, for the golden Apple, that poor *Naboth* cannot hold his own, because so many *Ahabs* are sick for his Vineyard; when he had found the disease, like a skilful Physician, he goeth about to pick out the greedy worm which maketh men so hungry, and setteth such a glass before them that will make a Shilling seem as great as a Pound, a cottage seem as fair as a Palace, and a Plow seem as goodly as a Diadem; that he which hath but twenty pounds, shall be as merry as he which hath an hundred; and he which hath an hundred, shall be as jocund as he which hath a thousand; and he which hath a thousand shall be as well contented as he which hath a million; even as *Daniel* did thrive with water and pulse, as well as the rest did with their wine and junkets. This is the vertue and operation of these words; if you hear them with the same spirit that *Paul* wrote them, they will so work upon your hearts, that you shall go away every man contented with that which he hath, like *Zacheus*, which before he had seen Christ, knew nothing but to scrape, but as soon as he had heard Christ, all his mind was set upon giving; this was not the first day that *Zacheus* seemed rich to others, but this was the first day that *Zacheus* seemed rich unto himself, when riches seemed dung, and godliness seemed riches. Christ doth not will others to give all their goods away to the poor, as he bad the young man, to see what he would do; but he which forbad him to keep his riches, forbiddeth us to love riches, and makes our riches seem poverty. When ye contemn riches, ye shall seem rich, because no man hath enough, but he which is contented; but if ye covet, and groan, and thirst, as *Jacob* gave *Reuben* a blessing, but said, *thou shalt not be excellent*; so God may give you riches, but he saith, *you shall not be satisfied*. For ye will be covetous until ye be religious. He that will have Contentation, must leave his Covetousness in pawn for it. This is the spirit which we should cast out; if we will leave but this one sin behind, you shall depart out of this Church like *Naaman* out of *Jordan*, as if you had been washed, and all your sins swept away, like the skales from *Pauls* eyes. For what hath brought Usury, and Simony, and Bribery, and cruelty, and subtilty, and envy, and strife, and deceit unto this City, and made every house an Inn, and every Shop a Market of Oaths, and lies, and fraud, but the superfluous love of money? Name Covetousness, and thou hast named the mother of all

1 Reg. 21. 4.

Dan. 1. 12.

Luk. 19. 8.

Mat. 19 21.

Gen. 49. 4.

2 King. 5 14. Act. 9. 18.

all these mischiefs, other sins are but hirelings unto this sin, usury, and bribery, and simony, and extortion, and deceit, and lies, and oathes, are factors to Covetousness, and serve for Porters to fetch and bring her living in. As the Receiver makes a thief, so Covetousness makes an usurer, and extortioner, and deceiver, because she receiveth the booty which they steal. Even as *Rachel* cried to her Husband, *Give me children or else I die*, so Covetousness crieth unto usury, and bribery, and simony, and cruelty, and deceit, and lies, *Give me riches or else I die*. How they may save a little, and how they may get much, and how they may prolong life, is every mans dream from Sun to Sun, so long as they have a knee to bow unto *Baal*; so many vices bud out of this one, that it is called, *The root of all evil*, as if we would say, the spawn of all sin. Take away Covetousness, and he will sell his Wares as cheap as he; he will bring up his Children as vertuously as he; he will refuse bribes as earnestly as he; he will succour the poor as heartily as he; he will come to the Church as lightly as he. If ye could feel the pulse of every heart, what makes *Gehazi* take the bribe which *Elisha* refused, what makes *Demetrius* to speak for Images, which *Paul* condemned, what makes *Nabal* deny *David* that which *Abigail* gave him? What makes *Judas* grudg the oyl which *Mary* tendred? Nothing but Covetousness. When thou shouldest give, she saith it is too much; when thou shouldest receive, she saith it is too little: when thou shouldest remit, she saith, it is too great; when thou shouldest repent, she saith it is too soon; when thou shouldest hear, she saith it is too far: like *Pharaoh*, which found one business or other to occupy the *Jews*, when they should serve God.

Gen. 30. 1.

Rom. 11.

1 Tim. 6. 10.

2 King. 5. 22. Act. 19 24. 1 Sam. 25.

Exod. 5. 6.

Thus every labour hath an end, but Covetousness hath none; like a suiter in Law, which thinks to have an end this Term, and that Term, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his adversary hath to his land; so he which is set on coveting, doth drink brine which makes him thirst more, and sees no haven till he arrive at death; when he hath lyed, he is ready to lie again; when he hath sworn, he is ready to swear again; when he hath deceived, he is ready to deceive again; when the day is past, he would it were to begin again; when the Term is ended, he wisheth it were to come again; and though his house be full, and his shop full, and his coffers full, and his purse full; yet his heart is not full, but lank and empty, like the disease which we call the Wolf, that is always eating, and yet keeps the body lean. The Ant doth eat the food which she findeth. The Lion doth refresh himself with the prey that he taketh, but the covetous man lieth by his money, as a sick man sits by his meat, and hath no power to taste it, but to look upon it; like the Prince to whom *Elisha* said, *That he should see the corn with his eyes, but none should*

2 Reg. 7. 2.

come.

come within his mouth. Thus the covetous man makes a fool of himself. He coveteth to covet; he gathereth to gather; he laboureth to labour; he careth to care; as though his office were, to fill a coffer full of Angels, and then to die like an Ass, which carrieth treasure on his back all day, and at night they are taken from him which did him no good but load him. How happy were some, if they knew not Gold from Lead? *If thou be wise* (saith *Solomon*) *thou* Prov. 9. 12. *shalt be wise for thy self.* But he which is covetous, is covetous against himself. For what a plague is this (unless one would kill himself) for a man to spend all his life in carking, and pining, and scraping (as though he should do nothing but gather in this world, to spend in the next) unless he be sure that he should come again when he is dead, to eat those scraps which he hath gotten with all his sin? Therefore Covetousness may well be called Misery, and the covetous Miserable, for they are miserable indeed.

Of them which seem to be wise, there be no such fools in the world, as they which love money better than themselves; but this is the judgment of God, that they which deceive others deceive themGen. 4. 14. selves, and live like *Cain*, which was a Vagabond upon his own land, so they are beggars in the midst of their wealth; for though they have understanding to know riches, and a mind to seek them, and wit to find them, and policy to keep them, and life to possess them, yet they have such a false sight and blear eye, that when their riches lie before them they have poverty, and he which hath not half so much, seems richer than they: Will you know how this comes to pass? To shew that the covetous men belong to hell, they are all like hell while they live. Hell is never filled, and they are never Prov. 30. 15. satisfied, but as the Horse-leach crieth, give, give. so their hearts cry, bring, bring; and though the tempter should say to him, as he Mat. 4. 9. Luk. 4. 6. said to Christ, *All these will I give thee*, yet all will not content Luk. 16. 24. them, no more than Heaven contented him. But as the Glutton in Hell desired a drop of water, and yet a river would not satisfie him; for if a drop had been granted him, he would have desired a drop more, and a drop to that; so they will lie, and swear, and deceive for a drop of riches. The Devil needs not offer them all, as he did to Christ, for they will serve him for less, but if he could give them all, all would not content them, more than the world contented *Alexander*. For it is against the name and nature of Covetousness to be content, as it is against the name and nature of Contentation to be covetous. Therefore one saith, That no mans Heart is like the covetous mans Heart, for his Heart is without a bottom.

A Prentice is bound but for nine years, and then he is free, but if Gen. 5. 15. the covetous man might live longer than *Methuselah*, yet they would never be Free-men, but Prentices to the world, while they have a foot out of the grave.

It

It is a wonder to see; as the Devil compasseth about, seeking whom 1 Pet. 5. 8. he may devour, so men compass about, seeking what they may devour; such love is between men and money, that they which pro- Prov 1. 13. fess good will unto it with their hearts, will not take so much pains for their life, as they take for gain. Therefore no marvel, if they have no leisure to sanctifie themselves, which have no leisure to refresh themselves. Christ knew what he spake, when he said, *No man can serve two Masters*, (meaning God, and the world) be- Mat. 6. 24. cause each would have all. As the Angel and the Devil strove for the body of *Moses*, not who should have a part, but who should Jude 7. have the whole; so they strive still for our souls, who shall have all. Therefore the Apostle saith, *The love of this world is enmity to God.* 1 Joh. 2. 15. Signifying such emulation between these two, that God cannot abide the world should have a part, and the world cannot abide that God should have a part. Therefore the love of the world must needs be enmity to God, and therefore the lovers of the world must needs be enemies to God; and so no covetous man is Gods servant, but Gods enemy. For this cause Covetousness is called Idolatry, which Ephes. 5. 5. is the most contrary sin to God, because as Treason sets up another King in the King's place, so Idolatry sets up another God in God's place.

This word doth signifie, that the covetous make so much of money, that they even worship it in their hearts, and would do as much for it as the Idolaters do for their Idols. *Paul* seeing such sins committed, and such pains taken for gain; thought with himself, if they could be perswaded, that *Godliness is gain*, it is like that they would take as much pains for godliness as they did take for gain. Therefore he taketh upon him to prove this strange Paradox, That godliness is gain, against all them in the verse before, which hold, that gain is godliness. These two opinions are very contrary, and here are many against one. A man would think that *Paul* should be very eloquent and sharp witted; and that he had need to use some Logick, for he hath chosen a hard Text, What, *Paul*, will you prove that *Godliness is gain?* You shall have more opponents against you than *Michajah* had when he forbad *Ahab* to 1 Reg. 27. 7. fight. If you had taken the former verse, which saith that *Gain is godliness*, then you should have had matter and examples enough, the Merchant, and Mercer, and Lawyer, and Landlord, and Patron, and all would come in and speak for gain, as the *Ephesians* cried for *Diana*: But if you will be cross to all, and preach, *Godliness is gain*, Act. 19. 28. to them which cannot gain godliness, men will think of you as *Festus* Act. 26. 24. did, that you speak you know not what. These lessons are for *Paul* Mat. 19. 11. himself. As Christ saith, *All do not receive this word*; so all do not count Luk. 12. 18. this gain, but loss; we count him rich that hath his Barns full like the Luk. 16. 14. churle

Dan. 5. 1. churle, his Coffers full like the Glutton, his Table full like *Belshazzar*,
1 Reg. 4. 26. his Stable full like *Solomon*, his Grounds full like *Job*, his Purse full
Joh. 1. 3. like *Crœsus*. You speak against you Master, for Christ sent word un-
Luk. 7. 22. to *John*, that the poor receive the Gospel, as though the godly were
Psal. 73. 3, 12. of the poorer sort; and *David* calleth the wicked rich, *they prosper and flourish*, saith he, their seed blasteth not, their Cow casteth not; as if
Luk. 16. 19, 20. he should say, It is not as you take it, *Paul*, that godliness doth make men rich: For this I have observed in my time, that the wicked
Ioh. 7. 48. be the wealthiests; and good *Lazarus* is the poor man, and wicked *Dives* is the rich man. Again, we read that the Officers were asked, Which of the Pharisees, or of the Rulers did follow Christ, yet these were counted rich men, though they had no godliness; and if you
1 Thes. 2. 9. should examine your self, it seems you were no rich man for all your godliness, when you did work with your hands for your living; therefore if godliness be such gain, how happeneth it that your share is
Joh. 3. 4. no better? So they which are like *Nicodemus* (when Christ saith that they must be born again) think that they can have no other meaning, but that they must return into their mothers womb; and when he calls himself bread, that he must needs mean such bread as they dine with.
John 6. As the *Jews*, hearing the Prophets speak so often of Christs King-
Mat. 20. 20. dom, and call him a King, looked for a Temporal King, that should bring them peace, and joy, and glory, and make them like Kings themselves; so the carnal ears, when they hear of a Kingdom, and treasures, and riches, straight their minds run upon earthly, and worldly, and transitory things, such as they love, to whom *Paul* answereth, as
Joh. 4. 3. Christ answered his Disciples, *I have another meat which you know not of*; so *there are other riches which you know not of*; I said not, that godliness is earthly, or worldly, or transitory gain, but *great gain*.

He will not only prove godliness to be *gain*, but *great gain*; as if he should say, more gainful than your wares, and rents, and fines, and interests, as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, and all the men
Abac. 1. 5. of riches believe, that godliness will make them rich sooner than Co-
Psal. 14. 2. & 53. 2. vetousness. I fear this saying may be renewed, *If a man tell you, ye will not believe, &c.* As the Lord looked down upon the earth, to see if any did regard him, and said, *There is not one*; So this sentence may go from Court to City, from City to Country, and say, there is scarce
Psal. 4. 6. one in a Town that will subscribe unto it. *Many* (said *David*) *ask who will shew us any good?* meaning, riches, and honour, and pleasure, which are not good. But when he came to godliness it self, he leaves out *Many*, and prayeth in his own person, *Lord lift thou up the light*
Mat. 11. 19. *of thy countenance upon us*; as if none would joyn with him. *Yet wisdom is justified by her own children*, and the godly count *godliness gain*; to make us love godliness, he calleth it by the name of that we love most,

most, that is, *gain*. As the Father calleth his Son which he would
Luke 1. 51. love more than the rest, by his own name, to put him in mind of such a love as he beareth to himself. Here we may see that God doth not command men to be godly, only because it makes for his glory, but because godliness is profitable to us. For godliness is not called *gain*, in respect of God, but in respect of us: it is gain to
Prov. 3. 8. us, but it is duty to him. So it is called a health in respect of us, because it is the health of our souls; so it is not called a *King-*
Mat. 6. 33. *dom* in respect of God, but in respect of us, because we are entituled to the Kingdom by this difference from the Reprobates. Put all the good things in the world together, and the goodness of all is found in godliness, and therefore godliness is called by the names of those things that men count best, to shew that the godly are as well, as merry, as content with their love towards God, and Gods love towards them, as others are with health, and wealth, and plea-
Esd. 11. 26. sures. Therefore it is said of the godly, *The fear of the Lord is his*
Lam. 3. 24. *treasure*. Therefore (saith *Jeremy*) *The Lord is my portion*, as though
Heb. 11. 26. he desired nothing else, and therefore it is said of *Moses*, *That he esteemed the rebuke of Christ greater riches than all the treasures of Egypt*. If crosses be riches, as *Moses* thought, what riches are in godliness? But is this all the harvest? shall godliness be all the
1 Tim. 4. 8. godly mans riches? Nay (saith *Paul*) *Godliness hath the promise of this life, and of the life to come*, that is, the godly shall do well in
Mat. 6. 33. heaven and here too. And therefore Christ saith, *First seek the Kingdom of God, and all the rest shall be cast upon you*, even as the
Ruth 2. 16. sheaves fell before *Ruth*, so riches shall fall in your way as they did to *Abraham*, and *Lot*, and *Jacob*, and *Job*, and *Joseph*; riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich straight. For all good things were created for the good, and therefore they are called *good*. Because the good God created them for good men to good purpose, therefore as
Gen. 27. 8. *Jacob* got the blessing, so he got the inheritance also: to shew that as the faithful have the inward blessing, so they have the outward blessings too when they are good for them. For (said *David*) *They*
Psal. 34. 10. *which seek the Lord shall want nothing that is good*. Now God knoweth better than we what is good for us, as the Nurse knoweth better than the Child when the Milk is ready for it. There-
Mat. 6. 32. fore Christ saith, *Your heavenly father knoweth what you have need of*. He saith not, that *we know what we have need of*, but *that our Father knoweth*. As if he should say, when you have need of health, your
Mat. 7. 11. Father will send you health; when you have need of riches, your Father will send you riches; when you have need of liberty, your Father will send you liberty; for he saith not only, *that our Father knoweth what we have need of*, *but that he will give us the things*

 which

Mat. 6. 31. Pſal. 34. 10. and 25. 5.

which we need. Therefore as Children take no care for their Apparel what Clothes they ſhall wear, nor for their victuals, what meat they ſhall eat, but leave this care for their Father, ſo ſaith Chriſt, *Take you no care, for my Father careth for you.*

He was not content to call *Godlineſs gain,* but he calleth it *great gain,* as if he would ſay, *Gain,* and more than *Gain*; riches, and better than riches; a Kingdom, and greater than a Kingdom. As

Deut. 12. 17. Mar. 47. 1 Tim. 6. 9. Phil. 3. 9.

when the Prophets would diſtinguiſh between the Idol-gods, and the living God, they call him the *great God:* ſo the gain of Godlineſs is called *great gain.* The riches of the world are called earthly, tranſitory, ſnares, thorns, dung, as though they were not worthy to be counted riches; and therefore, to draw the earneſt love of men from them, the Holy Ghoſt brings them in with theſe

Prov. 34. 9. Prov. 4. 9. and 13. Prov. 8. 11. and 8.

names of diſdain, to diſgrace them with their loves; but when he comes to Godlineſs, which is the riches of the Soul, he calleth it great riches, heavenly riches, unſearchable riches, everlaſting riches, with all the names of honour, and all the names of pleaſure, and all the names of happineſs. As a woman trims and decks her ſelf with an hundred ornaments, only to make her amiable, ſo the Holy Ghoſt fetteth out Godlineſs with names of honour, and

Cant. 4. 1.

names of pleaſure, and names of happineſs as it were in her Jewels, with letters of commendation, to make her be beloved. Leſt any riches ſhould compare with godlineſs, he gives it a name above others, and calleth it *great riches,* as if he would make a diſtinction between riches and riches, between the gain of Covetouſneſs, and the gain of Godlineſs, the peace of the World, and the peace of Conſcience, the joy of Riches, and the joy of the Holy Ghoſt. The worldly men have a kind of peace, and joy, and riches. But I cannot call it *great,* becauſe they have not enough, they are not contented as the godly are, therefore only Godlineſs hath this honour, to be called *great riches.* The gain of Covetouſneſs is nothing but wealth, but the gain of Godlineſs is wealth, and peace, and joy, and love of God, and the remiſſion of ſins, and everlaſting life. Therefore only Godlineſs hath this honour, to be called *great gain.*

Gen. 3. 6.

Riches makes bate, but Godlineſs makes peace; Riches breeds Covetouſneſs, but Godlineſs brings Contentation; Riches makes men unwilling to die, but Godlineſs makes men ready to die; Riches often hurt the owner, but Godlineſs profiteth the owner and others. Therefore only Godlineſs hath this honour, to be called *great riches.* Such gain, ſuch joy, ſuch peace is in Godlineſs, and yet no man covets it; and this is the quality of vertue, it ſeemeth nothing unto

Prov. 20. 14.

a man until he hath it, as *Solomon* ſaith of the buyer, while he is in buying, he diſpraiſeth the thing which he buyeth, and ſaith, *It is naught,* it is not worth the price which ye ask; but when he hath bought it, ſo ſoon as he is gone, he boaſteth of his peny-worths, and ſaith

ſaith, it is better than his money. So Godlineſs, before a man hath it, he ſaith it is not worth his labour, and thinks every hour too much that he ſpendeth about it; but when he hath found it, he would not loſe it again for all the world; becauſe he is now come to that, which followeth, to *be contented with that he hath.* Here *Paul* ſheweth with what a man ſhould be contented, not with one thouſand pounds, nor one hundred pounds, nor twenty pounds, but with that he hath; and there is great reaſon why he ſhould ſo; becauſe no man knoweth what is fit for him ſo well as his Carver. And therefore every one ſhould eſteem ſo reverently of God, that he think nothing better for him (for the time preſent) than that which God meaſureth forth unto him. For when Chriſt had no money, he was content; and when he wanted money to pay tribute, he ſent for no more than he needed; he might have commanded twenty pounds as well as twenty pence. But to ſhew, that we ſhould deſire no more than will ſerve our turn, he would have no more than ſerved his nature. Now, becauſe Contentation is of ſuch a nature, that it can pleaſe it ſelf with poverty, as well as riches, therefore it is called the *great gain:* as though it had all which it wanted. And this Contentment (ſaith *Paul*) we owe to Godlineſs, becauſe it is not poſſible for a wicked man to be contented; for as he is not ſatisfied with ſin, ſo is he ſatisfied with nothing. Riches come, and yet the man is not pleaſed; liberty comes, and yet the man is not pleaſed; Pleaſure comes, and yet the man is not pleaſed; until God come, and then he ſaith, *My cup is full.* *Shew us thy Father* (ſaid *Philip*) *and it ſufficeth.* Nay, ſhew us thy truth, and it ſufficeth. *Now my ſoul* (ſaith the Churl) *take thy reſt:* Nay, *now my ſoul take thy reſt, for thou haſt laid up for many years.* The godly man hath found that which all the world doth ſeek, that is, *Enough.* Every word may be defined, and every thing may be meaſured, but *Enough* cannot be meaſured or defined, it changeth every year; when we had nothing, we thought it *Enough,* if we might obtain leſs than we have; when we came to more, we thought of another *Enough*; now we have more, we dream of another *Enough*; ſo *Enough* is always to come, though too much be there already. For as Oyl kindleth the fire which it ſeems to quench, ſo *riches* come as though they would make a man contented, and make him more covetous. Therefore ſeeing Contentation was never found in Riches, *the Apoſtle teacheth to ſeek it in godlineſs, ſaying, Godlineſs is riches,* as though it did, not only make a man contented, but make a man contented with it ſelf. He ſpeaks as though he had found a new kind of riches, which the world never thought of, that are of ſuch a nature, that they will ſatisfie a man like the water that Chriſt ſpake of, *he that drinks of this wa-*

Mat. 17. 27.

Pſal. 23. 5. Joh. 14. 7. Luk. 12. 19.

Joh. 4. 13.

Act. 2. 2. *ter ſhall thirſt no more*; ſo they that taſte of theſe riches, ſhall covet no more; but as the Holy Ghoſt filled all the houſe, ſo the grace and peace, and joy of the Holy Ghoſt filled all the heart; Gen. 44. 15. that as *Joſeph* had no need of *Aſtronomy*, becauſe he had the ſpirit of Propheſie; ſo he which hath Contentation, hath little need of riches; he thinks not of the Philoſophers-ſtone, nor the Gold of 1 Reg. 9. 25. *Ophir*, nor the Mines of *India*, but he hath his *quietus eſt*, without ſuit of Law; for he retaineth a peace-maker within, which would make all Lawyers Preachers, if men were ſo wiſe to take counſel of it.

When the law is ended, if the man be not content, he is in trouble ſtill; when his diſeaſe is cured, if he be not content, he is ſick ſtill: when his want is ſupplied, if he be not content, he is in want ſtill; when bondage is turned into liberty, if he be not content, he is in bondage ſtill; but though he be in law, and ſickneſs, and poverty, and bondage, yet if he be content, he is free, and rich, and Gen. 1. 25. merry, and quiet, even as *Adam* was warm though he had no Clothes.

Such a commander is Contentation, that whereſoever ſhe ſetteth foot an hundred bleſſings wait upon her; in every diſeaſe ſhe is a Phyſician, in every ſtrife ſhe is a Lawyer, in every doubt ſhe is a Preacher, in every grief ſhe is a Comforter, like a ſweet perfume which taketh away the evil ſcent, and leaveth a pleaſant ſcent for it. As the Unicorns horn, dipped in the Fountain, makes the waters which were corrupt and noiſom, clear and wholſom upon the ſudden; ſo, whatſoever eſtate godlineſs comes unto, it ſaith like the Luk. 5. 9. Apoſtles, *Peace be to this houſe*, peace be to this heart, peace be to this man.

I may liken it to the five Loaves and two Fiſhes, wherewith Chriſt fed five thouſand perſons, and yet there were twelve baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feaſt was made a great feaſt; ſo the godly, though they have but little for themſelves, yet they have Mar. 12. 41. ſomething for others, like the Widows Mite, that they may ſay as Luk. 22. 35. the Diſciples ſaid to Chriſt, they want nothing, though they have nothing. Contentation wanteth nothing, and a good heart is worth Joh. 4. 32. all. For if ſhe want bread, ſhe can ſay as Chriſt ſaid, *I have another bread*; If ſhe want riches, ſhe can ſay, I have other riches; If ſhe want ſtrength, ſhe can ſay, I have other ſtrength; If ſhe want friends, ſhe can ſay, I have other friends. Thus the godly find all within, that they ſeek without. Therefore if you ſee a man contented with that he hath, it is a great ſign that godlineſs is entred into him, for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore *Paul* ſaith after his Converſion, that

that which he could never ſay before his Converſion, *I have learn-* 1 Cor. 3. 15.
ed to be content. Firſt he learned godlineſs, then godlineſs taught him Phil. 4. 12.
Contentation. Now ſaith *Paul*, *I have learned to be content*; as though this were a leſſon for every Chriſtian to learn, *to be content.* For thus he muſt think, that as God ſaid to *Moſes* when he could not obtain leave to go to *Canaan*; *Let this ſuffice thee to ſee Ca-* Deut. 3. 26.
naan; ſo, whatſoever he giveth, he gives this charge with it, *Let this ſuffice thee.* As *Jeremy* ſaith, *This is my ſorrow, and I will bear it*, Jer. 10. 19.
ſo thou muſt ſay, This is my portion, and I will take it. This is the ſign, whether godlineſs be in a man, if he have joy of that which he hath for things which God giveth to the righteous, *Paul* ſaith, that he giveth them to *enjoy*, that is, if he have much, he can ſay 1 Tim. 6. 17.
with *Paul*, *I have learned to abound*; if he have little, he can ſay Phil. 4. 1.
with *Paul*, *I have learned to want*; that is, if he have much, as *Abraham*, and *Lot*, and *Jacob*, and *Job*, and *Joſeph*, yet it cannot corrupt his mind, but as the net was full of Fiſhes, and yet not rent, Joh. 21. 11.
becauſe they caſt it in at Chriſts command; ſo, though the godly man be full of riches, yet his heart is not rent, his mind is not troubled, his countenance is not changed, becauſe he remembers, that theſe things were given him to do good, as *Heſter* thought of her ho- Heſt. 1. 14.
nour; for if we have little, it is like the little oyl which ſerved the 2 Reg. 4. 7.
widow as little as it was. *A little to the righteous* (ſaith *David*) *it is* Pſal. 37. 16.
better than great riches to the ungodly; for when a man hath found the heavenly riches, he careth not for earthly riches, no more than he that walks in the Sun, thinks whether the Moon ſhine or no, becauſe he hath no need of her light. Therefore we conclude with Chriſt, *Bleſſed are they which thirſt after righteouſneſs, for they ſhall* Mat. 5. 6.
be ſatisfied; not they that thirſt after riches, nor they that thirſt after honour, nor they that thirſt after pleaſure, ſhall be ſatisfied; but thirſt more, as the ambitious, voluptuous, and covetous do: but *they that thirſt after righteouſneſs, ſhall be ſatisfied*, albeit they have no riches, nor honour, nor pleaſure. If ye ask like the Virgin, *How can this be?* I anſwer, Even as *Adam* was warm without clothes, ſo Gen. 2. 26.
God doth ſatisfie many men without riches. Though he was naked, yet he did not ſee his nakedneſs, ſo long as he was innocent; but when he began to rebell, then began he to want clothes; ſo though a man be poor, yet he ſees not his poverty, ſo long as he is contented; but when he begins to covet, then he begins to want riches, and from that day the curſe (in the firſt of *Hag.* verſ. 6.) takes hold on him; *ye eat, but yet have not enough*; *ye drink, but ye are not ſatisfied*; *ye cloth your ſelves, but ye are not warm.* Indeed the covetous man ſeems to draw the world to him with cords, his coffers are of Loadſtones, his hands like nets; his fingers like lime-twigs; there it comes, and there it comes, one would think this man ſhould be happy one day.

When

When the Churl's Barns were full, he bad his soul take rest, thinking to gain rest by covetousness, that he might say, Riches gain rest, as well as Godliness; but see what happened, that night
Luk. 11. 16. when he began to take his rest, riches, and rest, and soul, and all, were taken from him. Did he not gain fair? Would he have taken such pains if he had thought of such rest? Covetousness may gain riches, but it cannot gain rest; ye may think like this Churl, to rest, when your Barns, and Shops, and Coffers are full; but ye shall
Isa. 48. 22. find it true which *Esay* saith, *There is no rest to the ungodly*; therefore the wise man, to prevent all hope of rest, or honour, or pro-
Prov. 12. 3. fit by sin, speaks as though he had tried, *A man cannot be established by iniquity*. Therefore he cannot be quieted, nor satisfied by the gain of deceit, or bribes, or lies, or usury which is iniquity. Therefore blessed is the man whom godliness doth make rich; *for when the blessing of the Lord maketh rich*, saith *Solomon*, *he doth add no sorrow to it*; but, saith he, *the revenues of the wicked is trouble*; as though his money were care. Wherefore let Patron, and Landlord, and Lawyer, and all, say now, that *Paul* hath chosen the better riches, *which thief, nor moth, nor canker can corrupt*; these are the riches at last, that we must dwell with, when all the rest, which we have lied for, and sworn for, and fretted for, and couzened for, and broken our sleep for, and lost many Sermons for, forsake us, like servants which change their masters; then Godliness shall seem as great gain to us as it did to *Paul*; and he which loved the world most, would give all that he hath for a dram of faith, that he might be sure to go to Heaven, when he is dead, though he went towards Hell so long as he lived.

Mal. 2. 14. 2 Sam. 19. 33. 3 Reg. 4. 13. Luk. 5. 11. Here then is an answer to them which ask, *What profit is it to serve God?* How happy was *Barzillai* that would not be exalted? What quiet had the *Shunamite* which cared not for preferment? When did the Disciples seem so rich, as when they were willing to leave all? This shall be your gain, when you are usurers of Godliness. Is not the word gone forth yet, which hath killed covetousness, that I may end my Sermon? Either you go away contented, or you go away condemned of your own conscience; before you were vext with covetousness, but now the world shall vex you too; for you shall never covet, nor lie, nor deceive hereafter, but a Serjeant shall arrest you upon it, and some sentence which you have heard, shall gnaw you at the heart with a *memorandum* of Hell, that ye shall wish, Oh that I could abandon this sin, or else, that I had never heard that warning, which makes it a corrasive unto me before I can leave it; if they which are greedy still, could see what peace and rest, and joy go home with them that are contented, though they

they may say with *Peter*, *Gold and silver have I none*, every man Act. 3. 16.
would be a suiter to Godliness that he might have the dowry of Contentation.

If any here be covetous still, let him always think, why *David* Psal. 119.
prayeth, *Turn my heart to thy law, and not to covetousness*; he might have named pride, or anger, or lust, but that no sin did so keep his thoughts from the law, as covetousness when it came upon him; he saith, *Turn my heart unto thy law, and not to covetousness*, as though a man could not be covetous, and have any leisure to think upon any good. But as *John* baptized with water, so I can but Luke 3.
teach you with words.

Now you have heard what Contentation is, you must pray to another to give it unto you. It is said of this City, that many Citizens of *London* have good wills, but bad deeds; that is, you do no good until you die. First, ye are ungodly, that you may be rich; and then you part from some of your riches, to excuse for some of your ungodliness. It may be that some here have set down in their wills, when I die, I bequeath an hundred pounds to a Colledg, and a hundred pounds to an Hospital, and an hundred gowns unto poor men. I do marvel that you give no more when you
are at that point; for *Judas*, when he died, returned all again; so Mat. 27. 1.
ye die, and think when ye are gone, that God will take this for a quittance. Be not deceived, for God doth not look upon that which 2 Cor. 9. 7.
ye do for fear, but upon that which ye do for love; if ye can find in your heart to do good while you are in health, as *Za-* Luk. 19. 8.
chæus did, then God hath respect to your offering; but before, God hearkens how ye give your riches; first, he examines how ye came by them; for a man may be hang'd for stealing the money which he gives to the poor, because if he should count godliness gain, much more should he care to gain by godly means. Thus you see the fruits of godliness, and the fruits of covetousness, to stay *Balaams* posting, for a bribe, and the sons of *Zebedeus* suing Numb. 22. 17.
for preferment, lest seeking for Asses, they lose a better Kingdom than *Saul* found. If you be covetous, ye shall never have enough, 1 Sam. 10. 1.
although you have too much; but when ye pray, *Thy Kingdom* Luc. 11. 2.
come, ye shall wish, *my Kingdom come*. If ye be godly, ye shall have enough, though ye seem to have nothing, like to the *Smyrnians*, Revel. 3. 9.
of whom God saith, *I know thy poverty, but thou art rich*. Therefore what counsel shall I give you, but as Christ counselled his Disciples, *Be not friends to riches, but make you friends of riches*, and Phil. 5. 12.
know this, that if ye cannot say as *Paul* saith, *I have learned to be content*, Godliness is not yet come to your house; for the companion of Godliness is Contentation; which, when she comes, will bring

John 8. 36. bring you all things. Therefore as Christ saith, *If the Son make you free, you shall be free indeed*; so I say, if Godliness make ye rich, ye shall be rich indeed. The Lord Jesus make ye doers of that ye have heard. *Amen.*

FINIS.

The Affinity of the Faithful.

Luk. 8. 19, 20, 21.

19. *Then came to him his Mother and Brethren, and could not come neer him for the press.*

20. *And it was told him by certain, which said, thy Mother and Brethren stand without and would see thee.*

21. *But he answered and said unto them, My Mother and Brethren are those which hear the Word of God and do it.*

HERE is Christ preaching, a great press hearing, his Mother and his friends interrupting, and Christ again withstanding the interruption, with a comfortable doctrine of his mercies towards them which hear the Word of God and do it. When Christ was about a work, and many were gathered together to hear him, the Devil thought with himself, as the Priests and Sadduces did in the fourth of the *Acts*; If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without Children; therefore devising the likeliest policy to frustrate and disgrace but one of his Sermons, thereby to make the people unwilling to hear him again. As he set *Eve* upon *Adam*, and made *Job*'s Wife his instrument, when he could not fit it himself; so he sendeth Christs Mother, and putteth in the minds of his Kinsmen, to come unto him at that instant, when he was in this holy exercise, and call upon him while he was preaching, to come away, and go with them. Christ seeing the Serpents dealing, how he made his Mother the Tempter, that all the Auditory might go away empty, and say where they came; We heard the man which is called *Jesus*, and he began to preach unto us, with such words, as though he would carry us to heaven; but in the midst of his Sermon, came his *Mother and Brethren* to him, that it might be known what a kinsman they had; and so soon as he heard that they were come, suddenly he brake off his Sermon, and slipt away from us, to go and make merry with them. Christ, I say, seeing this train laid by Satan, to disgrace him (as he doth all his Ministers) did not

Gen. 3. 6. Job. 2. 9.

leave of speaking, as they thought he would; but as if God had appointed all this, to credit and renown him, that which was noised here to interrupt his Doctrine, he taketh for an occasion to teach another Doctrine, that there is a neerer conjunction between Christ and the Faithful, than between the Mother and the Son, which are one flesh. Therefore when they say, *thy Mother and Brethren are come to speak with thee*; he pointeth to his hearers and saith, *These are my Mother and Brethren, which hear the word of God, and do it*; as if he should say, I have a Mother indeed which brought me forth, but in respect of them which *hear the word of God and do it*, she is like a Step-mother, and these are like a natural Mother.

With this wise answer, he quieted the Auditors, and made them hear him better than they did before. For now they thought with themselves, what man is this, which loveth us more than his Mother? His Mother called him, and yet he would not go from us; his Brethren stay for him, and he maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood up, as it were, in an indignation against Satan, and said, Satan, this Sermon was not begun for thee, neither shall it end for thee; this work was not done for my Mother, neither shall it be left for my Mother. Thus he caught the Devil with his own bait, and made his people more loving and attentive towards him, by that which Satan thought to disgrace him. He was so armed with the Spirit, that let the Devil tempt him, or the Woman tempt him, or Princes tempt him, all is as one.

Here are two doubts, the first is the difference between the Evangelists; for *Matthew* saith, that one brought this message, *Mark* and *Luke* attribute it to moe; both may stand, for the word which his Mother gave of calling him forth, was received of the rest, and so passed amongst many, till it came to Christ, so that one may be said to bring this message, because one noised it first, and many may be said to bring this message, because many noised it after.

Mar. 12. 37. Mark 3. 31. Luk. 9. 20.

The second doubt is, because Christ had no Brethren, how they said, *Thy Brethren would speak with thee.* You must understand, that they which are here called Christs Brethren, were his Cosins by the Mothers side; that is, her Sisters children, for there were three *Maries*, and these three were Sisters, *Mary* the Virgin, *Mary* the Mother of *James*, and *Mary* the Daughter of *Cleophas*, whose Sons these were; their names were *James*, *Joseph*, *Judas*, and *Simon*; and they are called the Lords Brethren, because they were Kin unto him. Therefore note, that in holy Scripture, there be four sorts of Brethren; Brethren by Nature, so *Esau* and *Jacob* are called Brethren, because they had one Father, and one Mother: Brethren by Nation, so all the *Jews* are called Brethren, because they were of one

Gen. 27. 30. Deut. 15. 1.

one Country; Brethren by Consanguinity, so all are called Brethren which are of one Family, and so *Abraham* called *Lot* his Brother, and *Sarah* his Sister, because they were of one Line. Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are Brethren of the third order, that is, of Consanguinity, because they were of one Family.

Gen. 13. 8. Gen. 12. 13. Mat. 23.

Now, when his Mother and his Brethren, were come to see him, it is said, that they could not come near him for the press. Here were Auditors enough, Christ so flowed now with Disciples, that his Mother could have no room to hear him; but after a while it was low water again. When the Shepherd was strucken, the sheep were scattered; when he preached in the streets, and the Temples, and the fields, then many flocked after him; but when he preached upon the Cross, then they left him, which said they would never forsake him; then there was a great press to see him die, as there was here to hear him preach. And many of these which seemed like Brethren and Sisters, were his betrayers and accusers, and persecuters; so inconstant are we in our zeal, more than in any thing else. Thus much of their coming and calling to Christ; now, to the Doctrine which lieth in it.

Mat. 26. 31. Mat. 27.

Here be two speakers, one saith, *thy Mother, and thy Brethren are come to speak unto thee*; The other saith, *Those are my Mother and Brethren which hear the Word of God and do it.* The scope of the Evangelist is this; First, that Christ would not hinder his Doctrine for Mother, or Brethren, or any Kinsman. Then to shew that there is a neerer conjunction between Christ and the Faithful, than the Mother and the Son. The first is written for our comfort; Touching the first; he which teacheth us to honour our Father and Mother, doth not teach here to contemn Father and Mother, because he speaks of another Mother, for it is said, *that he was obedient to his Parents.* This he sheweth, when being found in the Temple amongst the Doctors, he left all, to go with his Mother, because she sought him, so he honoured her, that he left all for her. This he shewed again at his death, being upon the Cross, he was not unmindful of her; for pointing unto *John*, he said, *Mother, behold thy Son:* and pointing unto her, he said, *Behold thy Mother*; so he commended her to his beloved Disciple before he died. Therefore, this is not a Doctrine of disobedience, but a rule how to obey. As he taught his Disciples to give unto *Cæsar*, that which is *Cæsars*, and to *God*, that which is *Gods*; so he teacheth us here, to give unto Parents, that which is Parents, and to the Lord, that which is the Lords. When God said, *Honour thy Father and thy Mother*, he did not give a Commandment against himself; and therefore he saith, *Honour me*, before he saith, *Honour them.* The first Command-

Exod. 20. Luk. 2. 46. Joh. 19. 26. Mar. 22. 21. Luk. 20. 25. Mat. 19. Exod. 20.

ment is, *Honour God*; the fifth Commandment is, *Honour thy Parents*, lest you should honour your Parents before God. When
2 Reg. 2. 20. *Solomon* bid his Mother ask him any thing, he signified that the Mother should be obeyed in many things; but when he denied his Mother that one thing which she asked, he sheweth, that the
Mat. 23. 9. Mother should not to be obeyed in all things. When Christ said, *You have but one Father and Master*, he speaks of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father, and one Master, which is the giver of our Faith, and the Master of our Religion.

Ephes. 6. 1. Rom. 13. 5. When *Paul* said, *Children obey your Parents in the Lord*, he means not that we should obey them against the Lord. As when he saith, *Obey Princes for conscience sake*, he meaneth not that we should obey them against conscience. Therefore when it cometh to this, that the earthly Father commandeth one thing, and the heavenly Father commandeth another thing; then as *Peter* answered the Ru-
Act. 4. 19. lers, so maist thou answer thy Parents, *Whether it is meet to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much unto thee, as thy hand, or thine eye.

In *Mat.* 19. A man must forsake his Father and his Mother to dwell with his Wife. In *Luke*, 16. he must forsake Father and Mo-
Luk. 14. 26. ther, and Wife, to dwell with Christ; For, *He which forsaketh Father or Mother for me, shall receive more*, saith our Saviour. Nay, *He which doth not hate Father, or Mother, or Wife for me, cannot be my Disciple.* Shewing that our love towards God should be so great, that in respect of it, our love towards men should be but hatred. Thus he which obeyed his Parents more than we, yet would have some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how far they are to be obeyed, which are set in authority over us.

Gen. 6. 2. As none but God speaks always right, so none but God must always be obeyed; we are not called only the *Sons of men*, but we are called *the Sons of God.* Therefore as Christ answered his
John 2. Mother, when she would have him turn water into wine, *Woman, what have I to do with thee?* So we should answer Father and Mother, and Brethren, and Sisters, and Rulers, and Masters, and Wife too, when they will us to do that which is not meet, *What have I to do with you?* For to leave doing good, and do evil, were not to turn water into wine, but to turn wine into water. *Peter* was not
Mat. 15. 23. Satan, but when he tempted Christ like Satan, Christ answered him as he answered Satan, *Come behind me Satan*; shewing that we should give no more attention unto Father or Mother, or Master, or Wife, when they tempt us to evil, than we would give unto Satan, if he should tempt us himself.

Three

Three things Children receive of their Parents, Life, Maintenance, and Instruction. For these three, they owe other three; for life, they owe love; for maintenance, they owe obedience; for instruction, they owe reverence; For life, they must be loved as Fathers; for maintenance, they must be obeyed as Masters; for instruction, they must be reverenced as Tutors. But as there is a King of Kings, which must be obeyed above Kings, so there is a Father of Fathers, which must be obeyed above Fathers; therefore sometimes you must answer like the Son, when he was bid to go into his Fathers Vineyard, *I will go*; and sometime you must answer as Christ answered, *I must go about my Fathers business.* 1 Sam. 6. 10.

When two milch Kine did carry the Ark of the Lord to *Bethshemesh*, their Calves were shut up at home; because the Kine should not stay, when they heard their Calves cry after them; so when thou goest about the Lords business, thou shalt hear a cry of thy Father and thy Mother, and thy Brethren, and thy Sisters, and thy Kindred to stay thee, but then thou must think of another Father, as Christ thought of another Mother; and so as those Kine went on till the Lord brought them where the Ark should rest, so thou shalt go Gen. 11. 31. on, till the Lord bring thee where thou shalt rest. It is better to fly & 12. 11. from our friends, as *Abraham* did, than to stay with some friends, as Jude 16, 14, &c. *Samson* did with *Dalila.* 1 Sam. 2.

I may say, beware of kinsmen, as well as our Saviour said, *beware* 1 Sam. 8. 1. *of men*, for this respect of cousinage made *Eli* his Sons Priests; and this respect of cousinage hath made many like Priests in *England*: this respect of cousinage hath made *Samuel*'s Sons Judges, Neh. 13. 4, &c. and this respect of cousinage hath made many like Judges in *England*: this respect of cousinage brought *Tobias* into the Levites Chamber; and this respect of cousinage hath brought many Gentlemen into Preachers livings, which will not out again. As Christ preferred his spiritual Kinsmen, so we prefer our earthly Kinsmen. Many priviledges, many offices, and many benefices, have stooped to this voice; thy Mother calleth thee, or thy Kinsmen would have thee. As this voice came to Christ while he was labouring, so many such voices come to us while we are labouring. One saith, Pleasure would speak with you; another saith, Profit would speak with you; another saith, Ease would speak with you; another saith, a Deanery would speak with you; another saith, a Bishoprick would speak with you; another saith, The Court would speak with you.

When a man is in a good way, and studieth the Scripture to be a teacher of the Church, a voice cometh to his ear, as this came to Christs, and saith, Thy friends would have thee study the Law, for by Divinity thou shalt attain to no preferment, and thine own flock will vex thee, or the Bishop will stop thy mouth. The Mind Jonas 2.

some-

sometime turneth *Jonas* his Sails from *Ninive* to *Tarshish*, and makes him bury his talent.

If he be a Divine already, and preach his conscience, a voice cometh unto him again, as this did to Christ, and saith, Thy friends would have thee to be quiet, or there be spies which do note what thou saist; or, there be fellows that lie in wait for thy living; so sometimes with a little intreaty, he beginneth to draw up his hand, and lay his finger upon his mouth, and preach peace, when he is sent with war. Thus we are cumbred like our Master, before our Sermons, and in our Sermons, and after our Sermons; even of them sometime, which should encourage us; and therefore as
Mat. 19. 14. Christ saith, *Beware of men*, so say I, Beware of Kinsmen.

So soon as the Children be born, their Parents bring them to the Temple, and baptize them, and offer them to God; but so soon as they be able to serve him, they tempt them away from
Numb. 3. 6, 7, 8. him to Law, or Physick, or Merchandise, or Husbandry, and had rather they should be of any Tribe, than of the Tribe of *Levi*, which serveth in the Temple. He which will be hindred shall have blocks enough; but we must learn to leap over all, as Christ leaped over this. If we should *leave Father, and Mother, and Wife, and Children for Christ*, much less should we care for labour, or loss, or shame, or trouble, or displeasure, for we should adventure these for our friends. Thus much of his naturalKindred; now of his spiritualKindred.

Here is a Genealogy of Christ, which *Matthew* and *Luke* never spake of. As Christ saith, *I have another bread which you know not:* so he saith, *I have other Kinsmen which you know not.*

2 John 1. St. *John* writing to a Lady, which brought up her Children in in the fear of God, calleth her the elect Lady, shewing that the chiefest honour of Ladies, and Lords, and Princes, is to be elect of God. St. *Luke* speaking of certain *Bereans*, which received the
Act. 17. 11. word of God with love, calls them *more noble men than the rest*; shewing, that God counteth none Noble but such as are of a noble Spirit. As *John* calleth none elect but the virtuous; and *Luke* calleth none Noble, but the Religious; so Christ calleth none his *Kinsmen*, but the righteous; and of those only he saith. *These are my Mother and my Brethren which hear the Word of God and do it.*

Rom. 9 8. As *Abraham*'s Children are not counted after the flesh, but after the Spirit; So Christs kindred are not counted after the flesh but
Gen. 1. after the Spirit; for the flesh was not made after the Image of
Heb. 11. 9. God, but the Spirit; therefore God is not called the Father of bodies, but the Father of spirits. Now God which is a Spirit, prefer-
Gal. 4. 28, 29. eth them that are kin to him in the Spirit. Therefore *Esau* was not blessed because he was of *Isaack*'s flesh; but *Jacob* was blessed, because he was of *Isaack*'s Spirit. As we love in the flesh, so Christ loveth

loveth in the Spirit; therefore he calleth none his *Kinsmen*, but them *which hear the word of God and do it.*

It seemeth that *Paul* thought of this saying, when as he said, *Till Christ be formed in you.* If Christ be formed in us, as *Paul* saith, Gal. 4. then we are Christs *Mother*; every one which will have Christ his Saviour, must be Christs *Mother.* The Virgin asked the Angel, *How she could bear Christ, seeing she had not known a man.* So you Luk. 1. 24. may ask how you can bear Christ, seeing he is born again already.

As there is a second coming of Christ, so there is a second birth of Christ. When we are born again, then Christ is born again; Mat. 25. the Virgin was his Mother by the flesh, and the Faithful are his Luk. 21. Mother by his Spirit; The Holy Ghost conceived him in her, the Holy Ghost doth conceive him in them; he was in her womb, and he is in their hearts; she did bear him, and they do bear him; she did nurse him, and they do nurse him. This is the second birth of Christ. As the soul of man may be called, *The Temple of the holy Ghost*, which is the third Person; so it may be called, the 2 Cor. 3. 16. womb of the Son, which is the second Person.

Before these words it is said, that Christ asked, *Who are my Brethren?* As if he should say, You think that I am affected to my *Kinsmen*, as you are. But I tell you that I count them my kinsmen, *which hear the word of God and do it.* To shew that Christ loveth us with an everlasting love; he sheweth that he doth not love us for any temporal things, but for that which endureth for ever.

If Christ loved us as *Isaac* loved *Esau*, for venison, then we might miss the blessing as *Esau* did. But as *John* saith, *He loveth* Gen. 25. 28? *in the truth*, so Christ loveth in the truth. To love in the truth, is the true love. Every love but this, at one time or other, hath turned into hatred; but the true love overcometh hatred, as the truth overcometh falshood.

Now for this love; Christ calls them by all the names of love; his Father, and his Brethren, and his Sisters. In *Rom. 6.* they are called *his servants*; if that be not enough, in *Joh. 15.* they are called *his friends*; if there be not enough, in *Luk. 24.* they are called *his Brethren*; if that be not enough, in *Mark 1.* they are called *his Children*; if that be not enough, here they are called *his mother*; if that be not enough, in *Canticles* the fifth, they are called *his spouse*; to shew that he loveth them with all love; the Mothers love, the Brothers love, the Sisters love, the Masters love, and the Friends love.

If all these loves could be put together, yet Christs love exceedeth them all; and the Mother, and the Brother, and the Sister, and the Child, and the Kinsman, and the Friend, and the Servant, would not do and suffer so much among them all, as Christ hath done

done and suffered for us alone. Such a love we kindle in Christ, when we *hear his word, and do it*, that we are as dear unto him, as all his kindred together.

Now as we are his Mother, so should we carry him in our hearts as his Mother did in her armes. As we are his Brethren, so we should prefer him, as *Joseph* did *Benjamin*. As we are his Spouse, so we should embrace him, as *Isaac* did *Rebeccah*; if thou be a kinsman, do like a kinsman. Gen. 43. 43.

Now we come to the marks of these kinsmen, which I may call the Armes of his house. As Christ saith, *By this all men shall know my Disciples, if they love one another*; so he saith, by this shall all men know my kinsmen; *if they hear the word of God, and do it.*

As there is a kindred by the Fathers side, and as a kindred by the Mothers side; so there is a kindred of hearers, and a kindred of doers. In *Mathew* it is said, *He which heareth the will of my Father, and doth it*; here it is said, *He which heareth the word of God, and doth it*; both are one; for his word is his will, and therefore it is called his will, *Psal.* 119.

As he spake there of doing, so he speaks here of a certain rule, which he calls, *the word of God*, whereby all mens works must be squared; for if I do all the works that I can to satisfie anothers will or mine own will, it availeth me nothing with God, because I do it not for God. Therefore he which always before followed his own will, when he was stricken down, and began to repent himself, he presently cried out, *Lord, what wilt thou have me to do?* As if he should say, I will do no more as men would have me, or as the Devil would have me, or according as the flesh would have me, but as thou wouldest have me. So *David* prayed, *Teach me, O Lord, to do thy will*, not my will; for we need not to be taught to do our own will, no more than a Cuckoo to sing cuckoo, her own name. Every man can go to hell without a guide. Act. 9.

Here is the rule now; if you live by it, then you are kin to Christ. As other kindreds go by birth and marriage, so this kindred goeth by faith and obedience. Hearers are but half kin, as it were in a far degree; but they *which hear and do*, are called his Mother, which is the neerest kindred of all. Therefore if you have the deed, then are you kin indeed; there is no promise made to hearers, nor to speakers, nor to readers; but all promises are made to believers or to doers,

If you ask God, who shall dwell in the holy mountain; he saith, *The man which walketh uprightly*, here are none but doers. Psal. 15. 2.
If you ask Christ, who shall enter into the Kingdom of Heaven, he saith, *Not they which cry, Lord, Lord,* (though they cry twice Lord) Mat. 7. 22.

Lord) *but they that do the will of my Father*: here are none but doers. If you ask him again, how you may come to Heaven; he saith, *Keep the Commandments*; here are none but doers. If you ask him again, who are blessed? he saith, *Blessed are they that hear the words of God, and do it*; here are none but doers. If you ask an Angel, who are blessed? he saith, *Blessed are they which keep the word of this Book*; here are none but doers. If you ask *David*, who are blessed? he saith, *The man is blessed which keepeth righteousness*; here are none but doers. If you ask *Solomon*, who are blessed? he saith, *The man is blessed which keepeth the Law*; here are none but doers. If you ask *Isaiah*, who are blessed? he saith, *He which doth this is blessed*; here are none but doers. If you ask *James*, who are blessed? he saith, *The doer of the word is blessed in his deed*; here are none but doers. The blessing and doing run together. Luke 18. Revel. 22. 7. Psal. 106. 3. Isa. 50. 2. Jam. 1. 25. Mat. 7. 21. Rom. 2. 13.

Lest any man should look to be blessed without Obedience, Christ calleth Love the greatest Commandment; but *Solmon* calleth *Obedience* the end of all; as though without Obedience all were to no end.

When *Micah* had got a Levite into his house, *Now* (saith he) *I know the Lord will be good unto me, seeing I have a Levite in my house*; so many think, when they have gotten a Preacher into their Parish, Now the Lord will be good unto us, now Christ will love us, now we are good Sons, seeing we maintain a Preacher amongst us. But *Micah* was not blessed for a Levite, nor your for a Preacher; but as you would have us to do as we teach, so God would have you to do as you hear, for you shall be no more saved for hearing, than we are for speaking. Judg. 17. 8.

When God created the Tree, he commanded it to bring forth fruit; so, when he createth faith, he commandeth it to bring forth works, and therefore it is called a lively faith. When our Saviour would prove himself to *John*, to be the true Messias indeed, he said to his Disciples, *Tell John what things you have heard and seen*; not only heard, but seen; so if we will prove our selves to be Christs Kinsmen indeed, we must work that which may be seen, as well as heard. *John* was not only called, *The voice of a crier*, but *a burning Lamp*, which might be seen; so all which are crying voices, must be burning Lamps. Gen. 1. Mat. 11. 4. Luk. 7. 22. Mat. 3. 3. Jam. 2. 18.

James doth not say, Let me hear thy faith, but *let me see thy faith*. As the Angels put on the shape of men, that *Abraham* might see them; so faith must put on works, that the world may see it. *The works which I do* (saith Christ) *bear witness of me*; so the works which we do, should bear witness of us: Therefore Christ linketh Faith and Repentance together, *Repent and believe the Gospel*, Mark Gen. 18. 2.

1.15. Therefore I conclude, *That which Christ hath joyned, let no man ſeparate,* Mark. 10. 9.

Thus have I ſhewed you Chriſts preaching, a great preſs hearing, his friends and kinſmen interrupting, and Chriſt again withſtanding the interruption; by this you may ſee what a ſpite the Devil hath to hinder one Sermon; therefore no marvel though he cauſe ſo many to be put to ſilence; no marvel though he ſtand ſo againſt a learned Miniſtry; no marvel though he raiſe up ſuch ſlanders upon Preachers; no marvel though he write ſo many Books againſt the Chriſtian Government in the Church; no marvel though he make ſo many non-reſidents; no marvel though he ordain ſo many dumb Prieſts; for theſe make him the god of this world; the Devil is afraid that one Sermon will convert us, and we are not moved with twenty; ſo the Devil thinketh better of us than we are.

Again, by this you may learn how to withſtand temptations; whether it be thy Father which tempteth, or thy Mother which tempteth. or thy Brother which tempteth, or thy Siſter which tempteth, or thy Kinſman which tempteth, or Ruler which tempteth, or Maſter which tempteth, or Wife which tempteth. As Chriſt would not know his Mother againſt his Father, ſo thou ſhouldeſt not know any Father, or Mother, or Brother, or Siſter, or Friend, or Kinſman, or Maſter, or Child, or Wife, againſt God.

If the Mothers ſuit may be refuſed ſometime, a Noblemans Letter may be refuſed too; he that can turn his hindrance to a furtherance, as our Saviour did here, maketh uſe of every thing. Again, by this you may learn how to chuſe your friends. As Chriſt counted none his kinſmen, but ſuch *as hear the word of God, and do it*: ſo we ſhould make none other familiars, but ſuch as Chriſt counteth his kinſmen. Again. you may ſee the difference between Chriſt and the world; Chriſt calleth the godly his kinſmen, be they never ſo poor, and we ſcorn to call the poor our kinſmen, be they never ſo honeſt; ſo proud is the ſervant above his Maſter. Again, by this you ſee how Chriſt is to be loved: for when he calleth us his Mother, he ſhews us the way to love him as a Mother; for indeed he is the mother of his mother, and his brethren too. Again, by this, all vaunting and boaſting of kindred is cut off. Glory not, in that thou haſt a Gentleman to thy Father, glory not that thou haſt a Knight to thy Brother, but glory, that thou haſt a Lord to thy Brother. He which calleth *Abraham* his father, friend in hell, becauſe God was not his father. If *Mary* might not be proud of ſuch a Son as Chriſt, much leſs may you brag of any friend, or ſon that you have.

Again, by this you may know, whether you be kin to Chriſt; as thoſe Prieſts were ſhut out of the Temple which could not count their

their genealogy from *Aaron*, ſo they ſhould be ſhut out of Heaven that cannot reckon their pedigree from Chriſt. Here are the Armes now, whereby you may ſhew of what houſe you came; *If you hear the word of God and do it*; then Chriſt ſaith unto you as he ſaid unto them; *Theſe are my Mother, and my Brethren, and my Siſters*; You women are his *Siſters*, and you men are his *Brethren*; If you be Chriſts *Brethren*, then are you Gods *Sons*, and if you be Gods *Sons*, then are you his *Heirs*, for all Gods *Sons* are called *Heirs*, Rom. 8. 7.

Laſtly, by this you may know the Devils kinſmen, and therefore Chriſt ſaith, *You are of your father the Devil*, ſhewing that the Devil and the wicked are as near kin, as Chriſt and the faithful. Joh. 8. 48.

Now, as *David* ſaith, *Seemeth it a light thing unto you to be the Son of a King, ſeeing I am a poor man, and of ſmall reputation?* So may I ſay, ſeemeth it a light thing to you, to be the Sons of the King of Kings, ſeeing you are poor men, and of ſmall reputation? it is counted a great honour to *Abraham*, *Iſaac*, and *Jacob*, that God was not aſhamed to be called their God: What an honour then is this, that God is not aſhamed to be called our Father? nay our Brother. 1 Sam. 18. 13. Heb. 11. 19.

If the Iſraelites had ſuch care to match with the ſervants of God, what a bleſſing is this to marry with the Son of God? therefore if any affect rich kinſmen, or great Marriages, here is a greater than *Solomon*, marry thou him; This kinſman of ours is now gone up into Heaven, that we may have a friend in Court.

Joſeph deſired the Butler to remember him when he ſtood before *Pharaoh*, and he forgot him, though he had pleaſured him. But a thief deſired Chriſt to remember him, *when he came into his Kingdom*, and he received him into Paradiſe the ſame day, though he had always offended; to ſhew that though we have been as bad as thieves, yet we may have hope in Chriſt. Therefore, now we may conclude; You have heard the word, if you go away and do it, then you are the *Mother*, *Brethren*, and *Siſters* of the heavenly King; to whom with the Father, and the Holy Spirit, be all Praiſe, Majeſty and Dominion, now and evermore. *Amen.* Gen. 20. 14. Gen. 43. 14. Luk. 13. 42.

FINIS:

The Declaration of Henry Smith, *to the Lord Judges, how he found, and how he left* Robert Dickons.

When I came first to *Mansfield* with your Honours Precept, I found this *Rob. Dickons* in these and like opinions, which he presumed he would hold unto death.

HE *said that he had seen three visions by an Angel, which shewed him strange things, promised him rare gifts, and power to come.*

He said that the Angel called him Elias, *whereupon he affirmed that the Prophecy of* Malachy *remains to be fulfilled in him.*

He said that the Angel told him, that he should be a Leper two years, and a Bondman eight years.

He avouched, that his Father should be cast over into ignorance, and that all he had should perish.

He avouched, that there should be neither battel nor dearth in his Country for eight years, which is the time of his service.

He pretended that after two years, his time should come to preach, and that no man should be able to confound him.

But before I left him (as the Word of God doth always exercise his natural power) he pronounced before us all, Now I am converted by Scripture; whereupon he requested me to set down his recantation, which he uttered in these words.

The Confession of *Robert Dickons* upon the first days Examination.

I *Did believe my Visions to be true before I heard the Scriptures prove the contrary, and now I esteem them but a delusion of Satan. Therefore I desire to be set to learning for my own salvation, and for the edifying of my brethren. Witness* Will. Dabridgecourt, Esq; Henry Smith, Edward Immims, Will. Whaly, Hugh Peace *his Master, and a number moe.*

Robert Dickons.

This (I trust) he spake unfainedly; And for so much as his desire to learn is commendable, and his gifts not common to men of his degree, as your wisdom shall better see if you talk with him alone. I leave this motion to your Honours good consideration, which can best judg how to quench, or how to kindle such sparks.

The lost Sheep is found. *Henry Smith.*

Robert

Robert Dickons confession upon my second Examination, wherein he declareth, that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I *Did see, upon* Valentines *day was eight years, green leaves, which was strange in Winter, for which cause I brought them home, and the leaves of the same Oak in Summer became red; it chanced at the same time, to thunder and lighten; after this I was visited, as pleased God, for two years.*

The matter of the second Vision.

FOur *years after I dreamed much like to the matter of the first Vision, and the same night it chanced to lighten. (Yet of this I take God to be my Judg) I found a leaf printed in my Chamber next morning, with those six sentences, saving only the first line; which leaf, unless it was lost out of my fellows books, I know not how it came.*

The matter of the third Vision.

THis *time twelve month, I saw light in the Shop alone, whereat I was astonished, and imagining with my self what it should mean, it came into my head to tell my fellows, which came in and found me afraid, that I had seen an Angel in a flame of fire, which called me* Elias, *and bade me write all that I had seen and heard; hereupon I remembring my former sights and dreams, thought to make me strange unto men, and so turned all that which I had seen, as if God had shewed me visions; Here is all the matter and summ of my supposed visions. To this confession I take God for my Judg, as I shall be saved in the latter day; but to the other I never swore, though I was never so often examined.*

Robert Dickons.

Upon this he yielded up his Books into my hands, which I have and keep; and now he hath nothing to shew for that false title.

Henry Smith.

The

The Loſt Sheep is found.

1 John 4. 1.

Prove the Spirits, whether they are of God, or no.

NEither too bold, nor too credulous, as *John* ſent to Chriſt, *Art thou he that cometh, or look we for another?* So ſend I unto him which calleth himſelf *Elias*, Art thou he which was propheſied, or is he come already? But will *Elias* anſwer as well for himſelf, as Chriſt proved his authority to St. *John?* Go your way and bring word again to *John* what things ye have ſeen and heard, how that the blind ſee again, the lame go, the lepers are cleanſed, the deaf hear, the dead riſe, the poor receive the Goſpel. Theſe tokens the Lord uſed for an anſwer, becauſe he would not that men ſhould endanger their ſalvation, to believe every man that calleth himſelf Chriſt, or *Elias*, or a Prophet, unleſs he bring the teſtimony of the Holy Ghoſt in fulneſs of power; therefore he requireth himſelf, if I do not the works that no man doth, believe me not. Therefore he ſaith again, The works that I do, bear witneſs of me, that the Father hath ſent me; therefore itis written, All that heard him, were aſtoniſhed at his underſtanding and anſwers; therefore the ſervants came back, and could not bring him, but told the Phariſees how their hearts were ſtricken, No man ever ſpake as this man ſpeaks. Therefore it is written of *Stephen*, they could not reſiſt his wiſdom and the ſpirit by which he ſpake: Therefore the Diſciples would not receive *Paul* before *Barnabas* gave witneſs of him: Therefore all the Prophets propheſied of Chriſts coming, that when he came we ſhould know him, and receive our ſalvation; therefore Chriſt hath foretold us all the tokens of his ſecond coming, and all the ſigns which ſhall go before his day of judgment; and as he had left nothing out, he ſaith in a full concluſion, take heed, let no man deceive you, I have ſhewed you all things before. But what hath *Elias* done? Or what hath *Elias* ſpoken? Or who cannot diſpute with *Elias?* Or who giveth witneſs of *Elias?* Or who hath propheſied of *Elias?* Or who hath received

Luke 7.
Mat 24.
John 10.
John 5.
Luke 2.
John 7.
Acts 6.
Acts 9.
Acts 3. 24.
Mark 13. 33.

received *Elias?* Or who hath ſaid, of a truth this is a Prophet? O how neceſſary had it been, that Chriſt amongſt all other tokens of his coming, ſhould eſpecially have noted unto us that *Elias* that great Prophet, that crier, that trumpet, that deſtroyer, that *Noah*, that *Lot*, that ſoldier of the Lord, that Son of righteouſneſs, that man which no man ſhall accuſe of ſin, if there had been any ſuch to come? ſure we would have reſpected more that ſign, than all the reſt. But ſo it is that Chriſt hath forewarned us of many falſe Prophets, but of any one ſingular Prophet of God, he hath not in all his tokens once remembred. Alas, *Elias*, where waſt thou that the Lord did ſo forget thee? Hath the Lord revealed all tokens unto us, and yet wilt thou be a token above number? He that cometh in without his Wedding-garment ſhall be thruſt out, and ſhame ſhall come upon him which is without ſhame.

John 7. 40.
Mark 13. 6.
Mat. 22.

It is enough for our belief, to ſay, that an Angel called thee *Elias?* Satan is transformed into an Angel of light; ſearch the Scripture, ſaith Chriſt, thoſe be they which teſtifie of me. Will it excuſe *Adam* to ſay, the woman deceived me? Be not deceived, ſaith Chriſt; if an Angel from Heaven teach you any other doctrine than this, believe him not; he whom God hath ſent, ſpeaketh the words of God. If ye continue in my word, then are you my very Diſciples; he which hath the gift of Propheſie, let him have it according to the faith. You ſay, we are true in Religion; if thou wert *Elias*, thou wouldeſt let us ſo continue. Why are we in the true Religion? becauſe we truly believe the Scriptures; but the Scriptures ſo plainly, ſo often, ſo vehemently point unto us, that *Elias* is come already, that now we cannot believe him that calleth himſelf *Elias*, unleſs we falſifie the word of God. You therefore which ſay we ſtand in the true faith, and yet would inveigle us from the faith which we do hold, to believe contrary to his infallible Word, have a ſecret meaning to call us to one hereſie after another, which he may eaſily do, whoſoever can prove the Son of man a lyer, and go under the name of *Elias*. It is hard for thee to kick againſt the prick. Read, ſee, and behold, how the ſpirit conſents againſt thee; I ſay unto you that *Elias* is come already, and they knew him not, but have done to him whatſoever they liſted.

John 5. 39.
Gal. 1. 8.
John 3.
John 8.
Rom. 12.
Act. 9. 5.
Mat. 17.

All the Prophets and the Law it ſelf propheſied unto *John*; and if ye will believe it, this is *Elias* which was for to come; he that hath ears to hear, let him hear. *Elias* verily when he cometh, firſt reſtoreth all things; but I ſay unto you, *Elias* is come, and they have done unto him what they would, as it is written of him; *John* ſhall go before him in the ſpirit and power of *Elias*, to turn the hearts of the fathers to their children. What ſay you to all theſe

Mat. 11.
Mat. 3:
Mat. 14. 10.
Luk. 1. 17.

theſe which bear witneſs againſt you? Do all the Evangeliſts ſpeak in Parables? Was not *Elias* come, becauſe they knew him not? If the Scribes and Phariſees had taken *John* for *Elias*, then would you have ſaid the cauſe is plain; for all men believe that *Elias* is come. But now the Scribes knew him not; though Chriſt ſay, he is come, yet you will not know him; What is this but to confeſs the Scribes, and deny Chriſt? You therefore which ſpeak not the words of God, are not ſent of God; you which continue not in his ſaying, are not his Diſciples; you which propheſie not according to the faith, have not the right gift of Propheſie. This is the ſentence of truth, under which if *Elias* fall, all the falſe Prophets cannot raiſe him up again.

John 3. John 8.

Rom. 12.

Now ſhew thy teſtimony *Elias*, thou art of age, anſwer for thy ſelf. How many *Eliaſes* will you make? or of what *Elias* did Chriſt ſpeak? his Diſciples underſtood him of *John*, for unto him the *Jews* had done what they would; or that *Elias* was to be fulfilled? not he that was propheſied? or what *Elias* did the Scribes think ſhould firſt come, before the Son of man ſhould riſe from the dead? or to what propheſie did they lean, why they ſhould look for *Elias?* did they not ſtand upon the propheſie of *Malachy?* Yea no queſtion, for they had no other to truſt unto; but Chriſt made anſwer to his Diſciples, that *Elias* which the Scribes looked for, was come already; therefore the *Elias* of *Malachy* was come already; for they knew no other but of *Malachy*; and the Apoſtles asked him in their meaning, to give anſwer unto the Scribes. If Chriſt ſay, *Elias* is come already, doth he not mean that *Elias* which was propheſied and expected, is come already, that the Scripture might be found true? No truth can ſay that he meant other; then if *Elias* which was propheſied, be come already, how canſt thou be he which was propheſied? The Apoſtles ſaid, the Scribes looked for *Elias*; Chriſt ſaid *Elias* is come already; is not this as much as if he had ſaid, let them look for him no more, for he that is come ſhall not come again; if we were now to look for another, he that comes not in at the door, is not the right ſhepherd, and you are as worthy to be welcome, as he which comes before he be bidden; but if you had done wiſely, you would have come before Chriſt, e're he had broached theſe things to the people, then if you had made this tale, and framed your matters cunningly, perhaps ſome credulous perſon would have ſaid, This may be *Elias*. If Chriſt had not come when Chriſt came, then St. *Patrick* had been Chriſt. Can you not be content to think as the Apoſtles did? Sure it is, they knew not that any *Elias* ſhould ariſe in thoſe days, but accounted the Propheſie of *Malachy* fulfilled, when they heard Chriſt give ſentence thereof, and they all in one ſpirit

John 9. 23. Mat. 17. Mat. 9.

Mal. 4. 5.

Mat. 17. 10.

You have as much reaſon for *Elias*, as the *Jews* that thought Chriſt called for *Elias* when he ſaid, *Eli, Eli, lama ſabachthani.* Pſal. 78. 39. John 10.

An *Iriſh* devotion.

ſpirit underſtood him of *John*. Furthermore all the Prophets propheſied to *John*, but after *John* we read of no Prophet, but the Miniſters of the Lord. So that if you will interpret a Prophet as they were in the old law, by this ſentence, you cannot be a Prophet, but if you ſay that place of *Matthew* is not ſo to be underſtood, then you muſt needs conſtrue it thus, that all the Prophets propheſied to *John*, that is, that all, which any of the Prophets ſaid to *Elias* they propheſied in meaning to *John*, and ſo *Malachy*'s Prophecy is fulfilled in *John*. Thus *Matthew* conſtrueth himſelf in the next verſe, ſaying, This *John* to whom the Prophets propheſied, is the *Elias* which was to come.

Mat. 17. 19. Mat. 11. Luk. 1. 17.

You grant that *John* had the ſpirit, the power and office of *Elias*, and that he did fulfill his duty: ſtand there, for in this point *Luke*'s words do agree with the words of *Malachy*. Now demand I of you, whether names be any thing with God, and when the ſpirit propheſied a Prophet, whether he propheſied the name, or the office and the power? Chriſt had faith, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachy* propheſied, that *Elias* ſhould come, he meant not that *Elias* which was taken up in a fiery Chariot, ſhould deſcend again, but that one ſhould come in the ſpirit and power of *Elias*, as *Luke* interpreteth the Prophet, ſaying, He ſhall go before him in the ſpirit and power of *Elias*. The propheſie is fulfilled, when the thing propheſied is come to paſs, and that is done which was ſpoken. He is not a Prophet that bears the name of a Prophet, but he that hath the ſpirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not ſo called from your birth? if you be *Elias* at all, you are *Elias* as well at one time as at another. *Elizabeth* could not chuſe but call her ſon *John*. *Mary* was warned before ſhe was delivered, to call her fruit *Jeſus*. Your Angel ſpeaks to none but to your ſelf: Makes Gods Prophets in ſuch ſecret? The holy Ghoſt lighteth upon Chriſt in the likeneſs of a Dove, that *John* might ſee and bear witneſs; *Paul* was ſtricken down to the ground in the ſight of all his companions; a voice came from Heaven that the people heard, and Jeſus anſwered, This voice was not becauſe of me, but for your ſakes; but of this Angel I may ſay, he which intendeth evil hateth light. But *John* ſaid, I am not *Elias*; he ſaid well, for *Elias* was taken up into Heaven, and nothing was propheſied to come again, but one in the ſpirit and power of *Elias*, (as I have proved before) and this was *John*, but he would not call himſelf *Elias*, nor ſay he came in the ſpirit and power of *Elias*, though God had given him both his ſpirit and power. This was *John*'s modeſty to humble himſelf, as Chriſt advanced him; ſo he ſaid, I am not a Prophet,

John 8.

Luk. 1.

Luk. 2.

Act. 9. John 12.

John 1.

and yet he was a Prophet, and more than a Prophet. Thou child
Luke 1. (ſaith his Father) ſhalt be called a Prophet of the Higheſt. So little *John* reſpected the name of *Elias* or of a Prophet. But are the Prophets of the old Teſtament, or the Prophets of the New Teſtament to be fulfilled in our days? I thought the Prophets had determined about Chriſt, and that Chriſt had propheſied of us; thus St.
Heb. 11. *Paul* taught the *Hebrews* before *Elias* came; hold faſt *Elias*, for if this be true, thy Kingdom is but ſhort. But I come nearer unto
Mark 16. you, do you believe, as St. *John*, as a Prophet, or an Apoſtle? Then you can ſhew me your faith by your works. Theſe tokens, ſaith Chriſt, ſhall follow them that believe; They ſhall caſt out devils in my name, they ſhall ſpeak with tongues, they ſhall drive away Serpents; if they drink poyſon, it ſhall not hurt them; and they ſhall heal the ſick, by laying on their hands. If you cannot do all theſe, or none of theſe, then I may believe as well as *Elias*; ſhall he that
Luke 1. 15. is full of the Holy Ghoſt be unable to yield one token of faith? hold faſt *Elias*. But whether you be a true Prophet or a falſe, yet you ſhall have power to caſt out devils, for the falſe Prophets ſhall come unto me (ſaith Chriſt) and ſhall ſay, We have caſt out
Mat. 7. 22. devils in thy name. But if thou be but a pettifogger, and have no cunning, but ſet a face on things, then take heed how you adjure theſe ſpirits, leſt they turn upon you again, and ſay, Jeſus I know, and *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomſoever thou ſerveſt, the ſame ſhall pay to thee thy wages. Yet a little nearer to you, you ask your brother, as I read in a piece of a letter, under your name, If I be a falſe Prophet, what falſe doctrine have I taught? Indeed if you were the Prophet of God, the Holy Ghoſt ſhould ſpeak within you, and the ſpirit of truth ſhould lead you into all truth, as it is written. And
John 16. if you had the ſpirit of *John*, as *John* had of *Elias*, then you ſhall
Luke 11. be full of the Holy Ghoſt from your mothers womb. The Prophet
1 King. 22. 14. of God cannot ſpeak, but that which God puts into his mouth; but you err, and that againſt God, and againſt his Word, and yet you
1. ask what falſe doctrine have I taught? Firſt, you call your ſelf
John 5. *Elias*, to which now I ſay no more, but ſet you the enſample of
2. Chriſt, which you ſhould follow. If I bear witneſs of my ſelf, my witneſs is not true. You preſume further, that Chriſt deſcended into Hell both in ſoul and body; which is ſo abſurd, that never either Proteſtant or Heretick avouched; the Creed ſaith plain-
3. ly, his body was buried, and if in this Article we do not believe truly, how ſay you that we are in the true religion, which are not yet come to the knowledg of our ſalvation? You avouch ſtifly that the Patriarchs before Chriſt remained in Hell, where was no darkneſs but light; I ſtand not to refell abſurdities, I rather look for

for your proof, than you to expect my confutation, ſome have ſaid, in *Abrahams* boſom, ſome in *Limbo Patrum*, ſome in Heaven, and ſome in Hell; but ſhew me Scripture, or one Doctor, or true Profeſſor ſince the world began, which ever ſaid as *Elias* ſaith. Did the Angel tell you this? ask him when you talk with him again, where this delicate Hell is, and to what purpoſe it ſerveth ſince Chriſt fetched his Patriarchs forth of it. You ſay that Chriſt 4.
knew all things ſaving the day of the Reſurrection; which will not ſtand with his humanity, for ſo he knew not all things; nor with his Deity, for ſo he knew the day of Reſurrection, and all things elſe. In this point you over-ſhoot your ſelf for want of learning to diſtinguiſh of the two natures in Chriſt, whereby I perceive there is nothing in you, but that which is of Practice, and you know no more than you have learned at School: You per- 5.
vert the words of *Mat.* 17. He ſaith, *Elias* ſhall firſt come and reſtore all things: you ſay, *Elias* ſhall come and deſtroy all things, and ſo upon a falſe foundation you ground a buſie argument to no purpoſe; ſhall this be your proceedings to falſifie the truth, to prove a lie? what doctrine is this that ſhall deſtroy all things? Antichriſt is called the ſon of perdition, becauſe he deſtroyeth 2 Theſ. 2. 3.
others, and ſhall be deſtroyed himſelf. My power, ſaith *Paul*, is to
Gal. 1. 10. edification, not to deſtruction; conſtrue thy words wiſely, for if the ſheep hear his voice, they will think that the Wolf comes rather than the true Shepherd. Did *John* thy office, and did he not deſtroy? Had *John* thy power, and could he not deſtroy? In this word all thy doctrine is manifeſt; if *Matthew* ſay deſtroy, then Luke 1. 17.
Elias doctrine ſhall ſtand for truth; but if *Matthew* ſay (Reſtore) then *Elias* ſhall be content to go for a falſe Prophet, becauſe thou haſt changed the truth into a lie. You propheſie that your father 6.
ſhall be caſt over into ignorance, and all that he hath ſhall periſh. Now *Elias* expounds how he meaneth to deſtroy, and firſt he beginneth with his Father: O miſerable child for whom his Father is accurſed; was *John Baptiſts* Father caſt over into ignorance? was *Mary* accurſed? did their cattel periſh? No, thou ſhalt have joy and gladneſs, ſaith *Gabriel* to *Zacharias*, *Elizabeth* was filled with the Holy Ghoſt, ſaith *Luke*; Bleſſed art thou among Women, ſaith the Angel. Is it true *Elias?* this will go hard on thy ſide. You
would bear men in hand, that never plague, nor dearth, nor earth- 7.
quake, nor waters ſhall touch your Country, ſo long as you continue amongſt them. This is more than ever was granted Chriſt; what ſhall we think? they promiſe liberty, ſaith *Peter*, and they themſelves are bond-ſervants. Ah Lord God (ſaith *Jeremy*) be- Jer. 14. 13.
hold the Prophets ſay to them, ye ſhall not ſee the ſword, neither ſhall famine come upon you, but I will give you aſſured peace in

this place. Then the Lord ſaid unto him, they propheſie lies in my Name. I have not ſent them, I ſpake not to them, but they propheſie unto you a falſe viſion, a divination, a vanity, a deceitfulneſs of their own heart, and they themſelves ſhall periſh by the plagues, from which they exempt their Country, without my commandment. 8. You avouch that Religion is moſt ſincerely profeſſed, and throughly purged from Ceremonies in *England*: Now I would that *Elias* were not a falſe Prophet. But here I deſcry, that *Elias* the Prophet knoweth not what is done beyond Seas. No *Elias*, *Geneva* is yet to learn of *England*. I would all the wiſdom of *Elias* could move *England* to learn of her Siſter *Geneva*, then ſhould we have more Religion, and leſs Ceremonies.

You pretend that *Calvin* was a good man, and yet in your Article of Chriſts deſcent, you make him a plain reprobate, for he never believed as *Elias* doth. You term your three apparitions, viſions; and yet you do ſay they were true; wherein you will beguile your ſelf, becauſe you go further than your knowledg; you know not what a viſion meaneth; but read, and you ſhall find that Viſions are falſe. Though *Elias* make a mingle mangle of truths, and ſeemings together, as though you could dream and be awake; either all muſt be a viſion, or part of a viſion, all truth or no truth. You ſay, your ſoul was taken from your body, indeed Saint *Paul* durſt not ſay ſo, leſt any man ſhould think of him, above that which he did ſee him to be, and that he heard of him; but *Elias* had need ſpeak for himſelf, for no man will ſpeak for him. But Chriſt ſaith, the word which I ſpeak is not mine, but the Fathers which ſent me. Mark the ſtrong reaſons of our new Prophet, he proves not as we do, by *Scriptum eſt*, but doth ſpeak as one that hath ſome authority, *ipſe dixit*: for how would you have him prove elſe that he walked upon the Clouds, and that the roof opened to let forth his ſoul? I fear his time is not yet come to prove this by *Scriptum eſt*. But what ſaith *Paul*? Say I theſe things of my ſelf? ſaith not the Law the ſame alſo? This geer will not hold, *Elias*, you did not look well at the knitting, how theſe things would agree.

Paul refraineth to glory of himſelf, becauſe men ſhould not account him above that, which they ſaw in him; *Elias* boaſteth himſelf of ſecret viſions, becauſe he would that men ſhould account of him above that which they ſee in him to be, Chriſt would not be known before his time, *Elias* will be a Prophet before he can propheſie. Be ye followers of me, ſaith *Paul*, and look on them that walk ſo, as ye have us for an example. Therefore faſhion thy ſelf to *Paul*, and we will look on thee; for he that commendeth himſelf is not allowed, but he whom the Lord commendeth. Is this man likely

8.

9.

10.

Act. 12.

11.

2 Cor. 12. 11.

John 14.

2 Cor. 12. 6.

12.

Mat. 16. 12.

1 Cor. 11. 28.

likely to have revelations, which cannot reveal any more unto us than we know? God did bear witneſs unto the doctrine of the Apoſtles, with ſignes and wonders, divers miracles and gifts of the Holy Ghoſt. Is *Elias* alſo among the Apoſtles? Well, he is the leaſt of the Apoſtles, we will not look for wonders, we will crave but truth. Heb. 2.

The Prophet which ſpeaketh a word which I have not ſpoken, ſhall die; and if thou think in thy heart, how ſhall we know the word which the Lord hath not ſpoken? mark if the thing be not, nor come to paſs, then the Lord hath not ſpoken, but preſumption. Deut. 18. 20.

Is it come to paſs that the word of *Matthew*, Reſtore, is turned to deſtroy? Is it come to paſs, that *England* is before *Geneva* in ſincere profeſſion? we ſee (alas) it is not ſo; therefore we know the Lord hath not ſpoken to this man, but he ſpeaketh of himſelf, therefore thou ſhalt not be afraid of him, ſaith God. You were ſick as nature inclined, and you ſay that the Angel propheſied you ſhould be a Leper; you were bound Prentiſe as others be, and you ſay the Angel propheſied you ſhould be a bond-man; your Country hath done well, as many moe, and you ſay the Angel propheſied it ſhould fare well for your ſake. This is to propheſie of the weather, when the time is paſt. Who cannot have enough of ſuch Angels, if men would believe them? yet *Hanno* wrought with more credit than this, he taught birds to ſing, *Hanno is a God*, and when they had learned their leſſon, he lets them fly in the air, and whereſoever they came they cried, *Hanno is a God*. This had ſome miracle in it, but *Elias* will face us out with a card of ten.

This is but a young Devil. You affirm, that at the deſire of the proud, *Elias* is beheaded; this is propheſical indeed, it paſſeth my underſtanding. The ſpirit of truth ſpeaketh plainly to edifie in truth, and giveth underſtanding to the ſimple, but the ſpirit of Satan leadeth Pſal. 1. 19. mens minds to conſtrue his ſaying as they lift, that under ambiguous words he might ſow erroneous opinions, and contention amongſt men. Theſe are the wells without water, or thoſe which be deep that men can draw no water out of them. This ſentence cannot be 2 Pet. verified, unleſs you make *John*, *Elias*; and ſo we receive your *Submittimus*; ſee how Satan ſhall be taken in his own ſnares. You demand confidently, if I be a falſe Prophet, what evil have ever I done? or where is the perſon that can accuſe me of ſin? Chriſt might very well ſay ſo, which had power and reigned over ſin; but *Elias* is a man ſubject to infirmities, as we are, ſo ſaith *James*; But was there James 5. any Prophet or Apoſtle whom man could not accuſe of ſin? O *Solomon*, thou waſt not the wiſeſt man, if a child be wiſer than thou! O *David*, thou waſt not a man after Gods own heart, if thy heart were

not

not as pure, and thy life as holy as a ſimple Prentiſe's; if no man rebuke thee of ſin, thou haſt no faithful friend; if no man could accuſe thee before, now I accuſe thee of ſin, thou haſt made thy ſelf
Pſal. 89. wiſer than the wiſeſt, and thou haſt ſaid, I am purer than he which is a man after Gods own heart. Wo be to that holineſs which leadeth in hypocriſie unto damnation. Indeed I hear well of your converſation towards all men, and I am heartily ſorry that ſuch a good name ſhould impart credit unto a falſe doctrine. I lament that the wiſdom of the fleſh ſhould be readier to godly works, than the wiſdom of the ſpirit. It may pity a good heart that a body ſo well mortified from ſin, ſhould not have a ſpirit fitted unto it. But what do you think of theſe falſe Prophets? Shall they not make a ſhew of godlineſs? Shall they not ſet forth a kind of good works (as the *Papiſts* do to merit heaven?) yea, no doubt, elſe Chriſt would never
Mat. 23. 27. have ſaid, They ſhall be able (if it were poſſible) to ſeduce the Elect.
2 Cor. 11. 14. Satan himſelf is transformed into an Angel of light, therefore it is no great thing if his Miniſters be transformed into the Miniſters of righ-
Act. 16. teouſneſs. The Damſel cried after *Paul* and *Barnabas*. Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation, and yet ſhe had a foul ſpirit; *Judas* kiſſed, and yet he betrayed; *Pilate* waſhed his hands, and yet he was guilty; Satan al-
Phil. 1. 15. ledged Scripture, and yet he was but a devil; ſome preach Chriſt of envy and ſtrife, and ſome of good will, ſaith *Paul*. If the falſe Prophets riſe not in theſe days, when ſhall they come? if they confeſs not many truths, how ſhall their lies be credited? if they make not a ſhew of good works, how ſhall they be held for Prophets? Whatſoever thou art, *Elias*; the falſe Prophets ſhall come daily, they ſhall come in ſheeps clothing, and they ſhall call themſelves great men; and they ſhall ſpeak ſtrange words, they ſhall work wonderful things, and they ſhall ſeem holy amongſt men, and ſhall deceive many, but the end ſhall try them. *Judas* received thirty pieces, but after he caſt them down. Thou maiſt win glory among ſome, but when deſperation ſhall ſee from whence his torments came, then they ſhall cry, Wo unto that Prophet, Wo unto that Prophet. Caſt down thoſe thirty pieces, if thou be not a child of perdition as *Judas* was, caſt down thy falſe name, caſt down all which thou hopeſt to gain by that curſed ſpirit; doſt thou not know that he is a lyer? what doſt thou look for at his hand? build again the things that thou
Gal. 2. 18. haſt deſtroyed, then *Saul* ſhall be called *Paul*; if it be ſuch a glory to be called a falſe Prophet, why doſt thou call thy ſelf a true Prophet, and detract from thy praiſe? if thou haſt not thy reward here, where wilt thou call for it? is the Dragon become ſo familiar? is hell-fire become ſo tolerable, that any man ſhould look for eaſe with the devil, and make his paſtime to lead a number after him into hell?

Truly

Truly *Elias*, thou canſt not ſeduce the Elect, for their names are John 10.
written in the book of Life, and the Lord hath promiſed, no man ſhall pluck them out of my hands. Alas, wilt thou loſe thy ſelf, to loſe thoſe that are the children of perdition already? This is a ſtrong deluſion; yet a little nearer to thee, and if thou canſt ſuffer me, even to thy heart, thou art *Elias*, and thou muſt preach, wilt thou teach a new doctrine? accurſed be that man; wilt thou teach the Gal. 1.
truth? thou ſayeſt we know that already; but yet thou wilt labour with us, and preach together. It is ſpoken like a friend, why then canſt thou not joyn thy ſelf with the Diſciples? Why doth not the ſpirit put into their hearts to receive thee? if God had ſent thee to us, no doubt he would have ſent us to thee, that as many as be elected, might believe; for ſo did the *Jews* when *Peter* came; and ſo Act. 1.
did the Gentiles where *Paul* preached; and as the Angel warned Act. 10.
Peter to come, ſo he warned *Cornelius* to ſend. Surely the Lord Amos 3. 7.
will do nothing, but he revealeth his ſecrets to his ſervants and Pro- Mat. 16.
phets. Amongſt the people ſome ſaid he is *Elias*, ſome *John Baptiſt*, ſome a Prophet; but the Diſciples had him ſtrait before he told them, Thou art the ſon of the living God. For the Spirits of the Prophets are 1 Cor. 14.
ſubject to the Prophets; ſo ſaith *Paul* which had the Spirit of God. John 10.
My ſheep know my voice, (ſaith Chriſt) *but a ſtranger they will not follow*. What Prophet is he that the ſpirit brooketh not, and the elect do not believe? It is I, ſaith *Elias*, and none elſe; God grant that never falſe Prophet find no more credit.

But you pretend your time is not yet come, &c. Nay, *Elias*, your time is paſt, you were filled with the Holy Ghoſt from your Mothers Mat. 17. 12. Luke 1.
womb, and do ye not believe, or is not your time yet come, wherein men ſhall believe you? Why then do you ſpeak for credit before your time? or why do you bid us believe you; I am weary of theſe tales, and have been too long in reproving that ſpirit, which I truſt no brother will believe; Mark therefore, you ſhall hear, in a word, all which I have ſpoken; you which bear witneſs of your ſelf, which have done nothing wonderful, which ſpeak like other men, which cannot anſwer in diſputation, of whom no Diſciple beareth witneſs, of whom no Prophet hath propheſied, whom no Brother hath received, which are not in the number of all the tokens; which come without your Wedding-garment, which propheſie not according to the faith, which lead us from our belief, which make the Son of man a lyer, which conſtrue the ſimplicity of the Apoſtle, in parables, and figures, which confeſs the Scribes, and deny Chriſt, which preſume Chriſt did not reſpect the Propheſie, which come before you be bidden, which come in at the wrong door, which come to propheſie when the Prophets are gone, which think not as the Apoſtles did, which underſtand not Chriſt as his Diſciples, which

make

make the Spirit propheſie names, which were not called *Elias* from your birth, whoſe Angel ſpeaks to none but your ſelf, which claim your calling from the Propheſie of the old Teſtament fulfilled before Chriſt, which have not the tokens which follow them that believe, which come to deſtroy, whoſe father is accurſed, which priviledg your Country above all the promiſes that were granted to Chriſt, which teach falſe Doctrine, which pervert the Text of the Scripture, which propheſie of things when they are paſt, which ſpeak darkly to divers ſenſes, which caſt your ſelves in your own ſayings, which proclaim, Who can accuſe me of ſin, which glory of your ſelf above that which all men ſee in you, which will be wiſer than the wiſeſt, and more righteous than he which is a choſen man after Gods own heart, which riſe in theſe ſuſpitious days, which make a ſhew of holineſs, which confeſs truths to infer lies, which cannot joyn your ſelf to the Diſciples; what are you a true Prophet or a falſe? If theſe be the marks of a true Prophet, how ſhall we try ſpirits of Satan? Our Religion taketh theſe for the marks of a falſe Prophet. *Elias* ſaith, we believe the truth; therefore he which takes *Elias* with all theſe marks for a true Prophet, by *Elias* own ſentence is in a wrong belief. *Let us therefore keep the profeſſion of our*
Heb. 10. 23. *hope without wavering, for he is faithful that promiſed. Be not ſuddenly*
2 Theſ. 2. 2. *moved from your mind, nor troubled neither by ſpirit, neither by word, neither by letter, as it were from us. If a dreamer or Prophet riſe amongſt*
Deut. 13. 1. *you, and give you a ſign or wonder, and the ſame ſign come to paſs, and he notwithſtanding ſay, let us go another way; ye ſhall not hearken unto his words; for the Lord proveth you, to know whether you will love him*
1 King. 13. *with all your heart.* The Prophet at whom *Jeroboam* ſtretched out his hand, was charged by word from heaven, neither to eat nor to drink, nor turn again the ſame way he came; but when he was gone, a man of *Bethel* over-took him, and ſaid, *I am a Prophet alſo as thou art,*
1 King. 18. *and an Angel ſpake unto me, bring him again to thy houſe, and let him eat and drink with thee, but he lied unto him, yet he went with him, and did eat; but as they ſate at the Table, the Lord ſpake to the man of* Bethel, *Becauſe thou haſt not done as the Lord commanded thee, but turned again and eaten, thou ſhalt not come home to be buried with thy Fathers. And as he was gone, a Lion met him by the way, and ſlew him.* God ſpake once to *Balaam*, but *Balaam* beſought God to ſpeak unto him again, and ſo the fooliſh Prophet was rebuked of his Aſs, becauſe he tempted God to alter his Commandment. How long look we after deceitful ſigns? How long hault we between two opinions? If the Apoſtles ſpeak the truth, believe them, if *Elias* ſpeak the truth, hear him; a Prentice in *Mansfield* calleth himſelf *Elias*; but *Thomas* will not believe, how ſhall *Thomas* be made to believe? Put to thy hand *Thomas*, and feel my wound.

wound. So ſhew me thy teſtimony *Elias*, let me feel your heart, let me ſee your works, let me hear your faith, your wiſdom your knowledg, and what you can foretell to come; If you will not come to this reckoning, then I ſay no more, but warn all men to beware. If I had not known the truth, I would have thought this man had ſpoken truth.

God is my witneſs, I have ſuffered the Spirit to ſpeak unto thee, becauſe I ſeek thy converſion; but if thou wilt not return, while mercy is ready, I bring thee ſorrowful tidings, when Satan ſhall not help thee, the rack muſt prove this doctrine; Wilt thou heap God and the Devil, and Man upon thee all at once? O wretched creature, and miſerable Prophet! Who is able to ſuſtain? *My Son,* (ſaith *Solo-*
Prov. 10. 5. *mon*) *if thy heart be wiſe, my heart ſhall rejoyce, and I will be glad over thee*; ſo I, which have gone thus far to bring thee unto Chriſt, if thy portion be amongſt the righteous, and thou haſt an hour yet wherein thou ſhalt be called, if thou canſt go with me, and it may pleaſe the Divine Providence to call thee at my voice: I will ſing praiſes, I will give thanks, I will ſay unto my ſoul in all her troubles, Rejoyce my ſoul, remember ſince thou prayedſt for *Elias*, and the Lord heard thee out of his holy Sanctuary, and thy converſion ſhall not be hid from *Iſrael:* pity thy ſelf before the day of payment, and always remember the ſentence of *Gamaliel*, which never lighted falſe:
Act. 5. 31. If thou be not of God, thou ſhall come to nought, and thy end ſhall be worſe than thy beginning.

Joh. 12. 48. *The word that I have ſpoken, the ſame ſhall judg you in the laſt day.*

FINIS.

Queſtions gathered out of his own Confeſſion, by Henry Smith, *which are yet unanſwered.*

WHether you are ſure you ſhall live theſe three years, becauſe you ſay, after three years you muſt preach?

Whether may a man expect Viſions from God, becauſe you ſay, for theſe three years you are to look for more Viſions?

Whether ſhall you be able at any time to interpret the truth of the Scripture in all places without error, better than all the Doctors?

One of your ſentences ſaith, you ſhall live chaſte in Wedlock; when muſt you take a Wife? and why ſhould you not rather continue ſingle?

Whether there hath been neither Peſtilence, nor Dearth, nor War, nor Earth-quake in your Country theſe five years, nor ſhall be any time of your continuance there, becauſe the Angel ſo promiſed? Is this more than ever was granted to Chriſt?

What Bible or Tranſlation mean you, when you ſay, this Bible is truly tranſlated?

Whether it be neceſſary to Salvation, to believe all the articles of the Creed?

Whether any man ſince the Apoſtles, did ſtand ſo right in the whole doctrine of the Scripture, that he did hold and believe the true interpretation of all the words and ſayings through all the Prophets and Apoſtles in all the Bible?

Whether Predeſtination, Election, &c. are to be preached unto Lay-men? What free-will had *Adam?* And what free-will remaineth unto us?

What Scriptures are Canonical, and which are not Canonical?

Whether a man may marry his Child with a *Papiſt*, or other Heretick, hoping to convert him?

Whether Miniſters ſhould have livings or ſtipends?

Whether in ſome caſes, a Miniſter may not be non-reſident?

Whether Hereticks, living to themſelves, without corrupting others are to be puniſhed with death?

Whether Satan knoweth the inward thoughts, further than by the outward habit of the body, and whether he can read and ſay, *Verbum caro factum eſt?*

Whether Chriſt was, or is, or ſhall be known, and preached unto all Nations of the World?

Where

Where is hell? and what ſhall be the manner of puniſhment there to the reprobate?

What think you of the Antipodes, and thoſe monſtrous people which live in *Aſia*, and of monſters in general?

What think you of that ſaying of Chriſt, This day ſhalt thou be with me in Paradiſe? what kind of place is this, and where, and to what purpoſe now it ſerveth? and whether it was a material Apple that *Adam* did eat?

How eſteem you of Aſtronomy, Phyſiognomy, Palmiſtry, caſting of a figure, of Muſick in the Church? *&c.*

What think you of our Common-prayer book and Litany?

What eſteem you of Fairies, Hobgoblins, *&c.* Whether their money be true, and how they have it?

Whether ſhould one meaning to be a Preacher, firſt ſtudy the Arts, or elſe ſtudy nothing but Divinity, as you have done?

Whether the Font, Surpleſs, Caps, Tippets, Bells, Holy-days, Faſting-days, and ſuch like Ceremonies, are better obſerved, or omitted?

Whether they which are called *Proteſtants*, or thoſe whom we call *Puritans*, be of the pureſt religion, and moſt reformed to the Primitive Church?

What is meant by the Priſon in *Peter*, whether Chriſt deſcended in ſpirit?

Whether our joys in Heaven ſhall be, to all equal, and the torments in hell, to every one alike? and whether we ſhall ſee, and know one another?

Where was the ſoul of *Lazarus*, while his body was in the grave?

Whether *Elizeus* curſing the little Children, did not ſin.

At what age and ſtature ſhall all riſe in the Reſurrection? and whether the wounds and ſcars ſhall remain in our bodies glorified.

What think ye of the Scribes in the third of *Mark*, that ſaid, Chriſt had an unclean ſpirit, and caſted out devils by *Beelzebub*, did they ſin againſt the Holy Ghoſt?

Whether Images be in no reſpect tolerable, and whether a man remembring Chriſt by ſeeing the Croſs, doth ſin.

Which is the greateſt ſin that reigneth this day in *England?*

How is the ſoul created in man, and when it cometh, and how, or in what part it is placed in the body?

In what eſtate ſhall the Sun, and Moon, the Heavens, and Elements be after the laſt day, when there ſhall be no creature upon earth?

What think you of Plays, and repreſenting Divine Matters, as in Pageants?

Whether all things amongſt the faithful Chriſtians ought to be common? *Act.* 4.32.

What

What do you think concerning the Biſhopping of Children?
What City is deſcribed of *John* in the ſeventh of his Revelation?
Whether did the Apoſtles know ſufficiently their ſalvation, before Chriſt died and roſe again?

Anſwered to every point, or yield.

Henry Smith *of* Husbands Boreſwell, *at the commandment of the right Worſhipful his Uncle, Maſter* Brian Cave, *High Sheriff of* Leiceſter-*ſhire.*

FINIS.

GOD'S ARROVV AGAINST ATHEISTS.

By HENRY SMITH.



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A Table of ſuch Chapters, as are handled in this Book following.

IN the firſt Chapter is contained the abſurdity of Atheiſm and Irreligion, with the confutation thereof.

In the ſecond and third Chapter, the Chriſtian Religion is approved to be the only true Religion, againſt the Gentiles and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet *is confuted.*

In the fifth Chapter, the Church of Rome *is diſproved to be the true Church of God.*

In the ſixth Chapter, the Browniſts and Barrowiſts, with their deteſtable Schiſmes are confuted, and our Church approved to be the only true Church of God.

Gods Arrow

AGAINST

ATHEISM and IRRELIGION.

CHAP. I.

That there is a God, and that he ought to be Worshipped.

ATheism and Irreligion was ever odious even among the Heathen themselves; insomuch as that *Protagoras*, for that he doubted whether there were any God or no, was by the *Athenians* banished out of their Country. *Diagoras* was such a notorious Infidel, that he held there was no God; him, and all such like Atheists the very Heathens have abhorred and detested, as being more like rude beasts, than reasonable men. For *Cicero*, the Heathen Philosopher doth condemn them all; and further saith, *There was never any Nation so savage, or people so barbarous, but always confessed that there was a God?* whereunto they were led even by the light of nature, and natural instinct. For, the very same is confirmed by the common use of all Heathens, in lifting up their eyes and hands to heaven, in any sudden distress that cometh upon them. Yea, by experience of all ages it hath been proved that Atheists themselves, that is, such as in their health and prosperity, for more liberty of sinning, would strive against the being of a God, when they came to die or fall into great misery, they of all others would shew themselves most fearful of

1 *Arg. Consent of the Heathen, and confession of all Nations.*

Cicero lib. de natura Deor.

2. *Arg. Instinct of Nature. Tertul. in Apolog.*

Seneca Lib. 1. de Ira.

this God, as *Seneca* himſelf declareth; inſomuch as *Zeno* the Philoſopher was wont to ſay, that it ſeemed to him a more ſubſtantial proof of this matter, to hear an Atheiſt at his dying day, preach God *(when he asked God and all the world forgiveneſs)* than to hear all the Philoſophers in the world diſpute the point. For that at this inſtant of death and miſery, it is like that ſuch do ſpeak in earneſt and ſobriety of ſpirit, who before in their wantonneſs impugned God. It is remembred of *Cajus Caligula* (that wicked and inceſtuous Emperour) that he was a notable ſcorner and contemner of God, and made no reckoning of any other to be God but himſelf; yet this abominable and wicked Atheiſt, as God left him not unpuniſhed, (for by his juſt judgment he was ſlain by ſome of his own officers); ſo whilſt he lived, he was wont (as the Hiſtoriographers report of him) at the terrible thundering and lightning, not only to cover his head, but alſo to get himſelf under his bed, and there to hide himſelf for fear. Whence I pray you, came this fear upon him; but that his own Conſcience did tell him (howſoever in words perchance he would not affirm ſo much) that there was a God in Heaven, able to quail and caſt down his pride and all the Emperours of the world, if he liſted, whoſe thunderbolts were ſo terrible as that juſtly by his own example he ſhewed, he was to be feared of all the world? And hereof it is that ſome ſay, that God is called *Deus*, of the *Greek* word, *Theos*, which ſignifieth fear, becauſe the fear of him is planted and ingrafted in the very natures and conſcience of all reaſonable Creatures, yea even in the conſcience of the greateſt contemners, and rankeſt Atheiſts of the world; who, ſay what they liſt, and do what they liſt, yet ſhall they never be able to root out this impreſſion; namely, that there is a God, whoſe fear is ingraven in the hearts of all men. And whence, I pray you cometh ſhame in men after an offence committed. Or why ſhould men (by natural inſtinct) put a difference between vertue and vice, good and evil, if there were not a God, who becauſe he loved the one, and hated the other, hath written that difference in every mans heart? Therefore conclude, that every mans knowledg, conſcience, and feeling, is inſtead of a thouſand witneſſes to convince him (whoſoever he be) that there is a God which is to be feared, which hateth iniquity and wicked ways, and which in time of trouble and deep diſtreſs is to be ſought unto for refuge and relief, as the acts of the very Heathen themſelves do plainly demonſtrate.

3. Arg. Confeſſion and experience of Atheiſts themſelves

Sueton. in Cal. 1. 51. Dion. in Caligula.

4. Arg. Difference and conſcience of good and evil.

2. Moreover, as God is to be felt ſenſibly in every mans conſcience, ſo is he to be ſeen viſibly (if I may ſo ſpeak) in the Creation of the World, and of all things therein contained; for that this World had a beginning, all the excellent Philoſophers that ever were, have agreed, except *Ariſtotle* for a time, who held a fancy, that this

5. Arg. The Creation of the World.

this World had no beginning, but was from all Eternity; but at laſt in his old age, he confeſſed and held the contrary, in his Book *De mundo*, which he wrote to King *Alexander*, (which Book *Juſtin Martyr* eſteemed greatly, and called it the Epitome of all *Ariſtotle's* true Philoſophy.) This then being ſo, that the World had a beginning, it muſt needs follow, that it had an efficient cauſe or maker thereof. I demand then, who it was that made it? If you ſay it made it ſelf, it is abſurd; for how could it make it ſelf before it ſelf was made, and when it had no being at all? If you ſay that ſomething within the World made the World, that is, that ſome one part of the World made the whole, that is more abſurd; for it is as much as if a man ſhould ſay that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be convinced by force of this argument (which is plainly demonſtrative) that a greater and more excellent thing than is the whole World put together; yea, that ſomething which was before Heaven and Earth were made, was and muſt needs be the maker and framer of this World; and this can be nothing elſe but *God the Creator of all things*, who was before all his *Creatures*, and is termed in the ſacred writings, *Alpha* and *Omega*, the firſt and the laſt, for that he only was without beginning himſelf, and ſhall be and remain without ending. For he is eternal, being the *Primus Motor*, *and the only Almighty Creator of all things*. So true it is which *Paul* the Apoſtle doth teſtifie, when he ſaith, *that the invisible things of God*, (that is, *his eternal power and divine Eſſence) are ſeen perfectly in the Creation of the world, being perceived by his works which he hath made.* If therefore men would but caſt up their eyes to Heaven, and from thence look down again upon the Earth, and ſo behold the excellent beauty and building of this World, they cannot be ſo ſottiſh or dull conceited, but they muſt know there was and is a God which was the maker of them; and be moved in ſome ſort to glorifie ſo incomparable and excellent a Creator. Yea, the Poets and others have affirmed of God, that he is *Pater hominum*, the Father of men, to ſhew that men have their Original and Creation from Him; ſo that if we ſhould draw our eyes from the beholding of the great World, and conſider but man (who for his beauty and excellency is called in Greek *Microcoſmos*, the little World) ſtill we ſhall be enforced to acknowledg God the Author of us, *the Father and Creator of us.* So true is that which *Paul* the Apoſtle noteth out of the Poet *Aratus*, which ſaith that *Ejus progenies ſumus*; We are the iſſue or off-ſpring of God. And as true it is, which he further ſaith in that place, that in *him we live, move, and have our being.* And therefore we owe all dutiful obedience and ſubjection unto him, which duty and nature commands us to per-

Vide Plutarch. de placit. philoſ. Ariſtot. lib. 2. Ariſtot. lib. 8. de mundo, & vide Plot. l. de mundo Juſtin. in Apol.

Rom. 1. 20.

Act. 17. 29.

form in regard of our Creation. For the Son honoureth his Father by natural duty, and all men are naturally carryed to be grateful to their founders to whom they are specially bound, and whom they ought not to forget, neither will, except they be extream unthankful and dissolute.

6. Arg.

3. Not only the Creation of the World, and of all things therein contained, doth proclaim that there is a God, who is to be honoured for his infinite extended authority and Almighty power (for he made all things of nothing, only he spake the word, and they were created,) but his daily blessings and benefits sent down upon the earth, do shew also *there is a God*, which is provident, and hath care of men, and therefore of men to be praised, thanked, and glorified for ever.) For true it is which Saint *Paul* saith in this behalf, that *God left not himself without witness, when he bestowed benefits from heaven, giving unto us rain, and seasonable weather, and filling our hearts with meat and gladness.* By means of these and all other his blessings, men might, and still may daily be induced not only to believe that there is a God from whom they receive all these, but also to acknowledg and attribute all praise and thanksgiving unto him, as to their first principal and special benefactor. For the Ox doth know his owner, and the Ass his Master, feeder, and maintainer. And therefore how can it be but reasonable men should much more know God, not only their first founder and Creator, but their daily feeder, preserver, keeper and upholder? For so oft as they think upon these things, and see and have them, they cannot chuse but be put in mind of God the sender and author of them all, and be moved with a grateful mind towards him: And hereof is it that he is called, *Deus, à dando, Of giving.* And in *English* we call God *quasi Good*, because he is only and perfectly good of himself alone, and the giver of all goodness, and of all good gifts and blessings unto others; from whom, as from the fountain, all benefits whatsoever do come, descend, flow, and be derived unto them.

The mercies and blessings of God Heb. 11. 2. Gen. 1. Act. 14. 17. Mat. 19. 17. Jam. 1. 17. Rom. 9. 16.

7. Arg. The judgments of God.

4. I might here shew how God is also known to the World by his Judgments upon wicked and unrighteous people, whom divers times he maketh visible examples of his severity and justice (if men did well consider them); for hereby also hath God manifested himself, as *Paul* the Apostle teacheth. These premises, I trust, may suffice, (if there were no more to be said); for by them we may easily see and prove, that there is a God which created the World, and all things therein; which preserveth and upholdeth the same with his mighty puissance, supporteth the Earth, and all the Creatures thereof with his providence and helping hand. Yea, besides the Heavens and the Earth, which are the work of his hands, every

every mans own conscience doth plentifully teach (as I said before) *That there is a God which is to be feared.* For howsoever many a man that hath spent his life in a wicked way, and most damnable course, could wish in his heart there were no God, because he seeth God no otherwise than in his vengeance; yea, howsoever many a wicked person doth sooth himself in his wickedness, and flatteringly say unto himself (like the fool in the *Psalms*) *There is no God*; yet at other times his own Conscience will so provoke him, and enforce this matter, *(that there is a God) that with horrour and dread of him,* it will make him quake, fear and tremble; for the fear of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And which (is more) a kind of devotion to worship him, being the Creator and preserver of men, and of all things else, and the provident father of all, is planted, and inseparably fixed in the hearts of all men; though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations and people in the World, who all have some one kind of Religion or other, though all find not the right Religion. All be devoted to the Worship of God, howsoever all do not find out the true God, nor his right manner of Worship, but worship him according to the devices of their own brain. Considering then that there is no Nation under the Sun so barbarous (nor ever was,) but aimed at the Worship of God, and either worshipped him, or something else in his place; it appeareth to be a most vain and foolish conceit which Atheists sometimes utter; namely, that Religion is nothing else but a matter of policy, or a politick device of humane invention; for it is evident, that religious affection to worship God is naturally seated, (and ever was) in the heartsof all men; and the conscience of every man, even of the greatest scorner and contemner of God, which sometimes trembleth before his Judgment seat, doth abundantly testifie, that a religious devotion of fear towards God is bred and born with every man, and therefore it cannot be any policy of humane invention; in as much as if there were no laws of men, yet this religious affection to worship God, and the fear of him, would and doth remain written by the finger of God, in the hearts and consciences of all men living, how rude, savage or barbarous soever they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when he heard the terrible thundering in the air, and saw the flashing flames of lightening about him, to run under his bed, and to hide himself for fear of this terrible and great God; or what maketh the rankest Atheist in the world in the like case, and at the like tempest to do the like? Or what made the Heathens in any dangerous or sudden distress to lift up their eyes or hands to Heaven, mightily to fear and to be astonished?

Psal. 14. 1.

nished? None can say it is the law of men, for no law of men doth inforce this attempt. But it is a natural instinct of the *fear of God*, (whom he hath offended, and whose vengeance he dreadeth, and from whom he thinketh succour may come) seated in all mens hearts even from their Nativity, which doth make him to fear, and cause him to seek to God for refuge. Let this therefore remain firm and most undoubted. *That the fear of the great God, and a religious disposition to worship the same God, is not inforced by the laws of men, but naturally sown in the hearts of all men*, though all find not out, nor observe the right Religion. Let us therefore now seek and search out which is *the true Religion*, which is acceptable to God, and which is without wavering and doubting, is to be observed of men. For all Nations and people have a kind of Religion (as I said before) but all have not the true and right Religion.

CHAP. II.

Wherein, and in the next Chapter is shewed that the Christian Religion, is the only true Religion in the world, and wherewith only God is pleased.

IN ancient times all the World was divided and distinguished into *Jews* and *Gentiles*; and this distinction doth, and may still remain among us; if therefore I can prove the truth of this our Christian Religion against both *Jews* and *Gentiles*, I shall then prove it against all the world. In this Chapter I will first prove it against the *Jews*, and in the next against the *Gentiles*. Concerning the *Jews*, they will easily grant our Religion to be the true Religion, if we can prove Jesus Christ (whom we believe to be that *Messias*) which was foretold by their Prophets, being the true and undoubted Prophets of God. And this we are sure may easily be proved; and therefore in vain do the *Jews* look for any other *Messias*, *than he that is already come*, namely, *Jesus Christ our Mediator, Saviour and Redeemer, in whom God his Father is well pleased, and for whose sake (if we believe in him) he will not be offended with us, but be reconciled to us and save us.* Whatsoever was foretold to belong unto their *Messias*, is fully performed, and perfectly accomplished in our Jesus Christ, and in no other; and therefore our Jesus was and is the true *Messias*, and no other. Let us herein consider the marks of the *Messias*, whereby he might be known; and so shall we see that our Saviour Jesus Christ is the only true *Messias*, and none but he.

Christian religion proved to be the true religion against the Jews: because Christ is the Messiah.

Christ the true Messiah.

The general and main argument.

Psal. 18. 22. Isaiah 5. Deut. 28.

1. One mark for us to know the *Messias* by, is, that when he came, he should not be known or acknowledged to be the *Messias*, but should be rejected and refused of the *Jewish* Nation, to the end he might

might be put to death amongst them, according to the fore appointment and determinate counsel of God; for had they received him for the *Messias*, they would never have used him so shamefully as they did, neither should he then have been slain amongst them, as was foretold he should. This then being one mark of the *Messias*, that he should be refused for the *Messias* of the *Jewish* Nation, and of the chiefest rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Saviour Jesus Christ, whom they scorned, rejected, condemned, and put to death. And therefore, if the *Jewish* Nation had received our Jesus for the *Messias*, it had been an undoubted argument that he had not been the right *Messias*; so on the other side, because they did refuse him, it is a very strong perswasion to us, that he was, and is the very true *Messias* indeed. In vain therefore it is, if any do look for such a *Messias* as should be wholly received of the *Jewish* Nation; for none such was promised, yea it was foretold (contrariwise) that he should be refused of them, as our Jesus was; that so he might be made an offering for sin, according to the pre-ordination of God.

Isa. 55. Isa. 53. Dan. 9.

The first proof that Christ was the Messias.

2. It was foretold of the *Messias*, that he should be born of a Virgin, *Isa.* 7. 14. That the place of his birth, should be *Bethlehem*, *Mich.* 5. 1. That at his birth all the Infants round about *Bethlehem* should be slain for his sake, *Jer.* 31. 15. That the Kings of the earth should come and adore him, and offer gold and other gifts unto him, *Psal.* 71. 10. That he should be presented in the Temple of *Jerusalem*, for the greater glory of the second Temple, *Mal.* 3. 1. That he should fly into *Egypt*, and be recalled thence again, *Hos.* 11. 2. That a Star should appear at his birth, to notifie his coming into the world, *Numb.* 24. That *John Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, *Luk.* 1. 17. *Mat.* 11. 10, 14.) should be the Messenger to go before him, and to prepare the way, and to cry in the desart, *Mal.* 3. 1. *Mar.* 1. 2. *Isa.* 43. After this, that he should begin his own preaching with all humility, quietness, and clemency of spirit, *Isa.* 42. 2. That he should be poor, abject, and of no reputation in this world, *Isa.* 53. *Dan.* 9. *Zach.* 9. *Jer.* 14. That he should do strange Miracles, and heal all Diseases, *Isa.* 61. 1. That he should die and be slain for the sins of his people, *Dan.* 9. *Isa.* 53. That he should be betrayed by one that put his hand in the dish with him, and was his own Disciple, *Psal.* 41. *vers.* 9. and *Psal.* 55. *vers.* 13, 14. That he should be sold for thirty pieces of silver, *Zach.* 11. *vers.* 12. That with those thirty pieces, there should be bought afterwards a field of potsheards, *Jer.* 30. That he should ride into *Jerusalem*, upon an Ass before his Passion, *Zach.* 9. 9. That the *Jews* should beat and buffet his face, and defile the same with spitting

Many other particular proofs. 1 2 3 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17.

18. spitting upon it, *Isa.* 50. 6. That they should whip his body before
19. they put him to death, *Isa.* 53. 2. *Psal.* 37. 18. That they should put him to death among thieves and malefactors, *Isa.* 53. 12. That
20. they should give him Vinegar to drink, divide his Apparel, and cast lots for his upper garment, *Psal.* 68. 22. and *Psal.* 22. 11. That
21. the manner of his death should be Crucifixion, that is, nailing of his hands and his feet upon the Cross, *Psal.* 22. 16. *Zach.* 12. That his
22. side should be pierced, and that they should look upon him when
23. they had so pierced him, *Zach.* 12. That he should rise again from
24. death the third day, *Psal.* 16. 10. *Hos.* 6. 3. That he should ascend into Heaven, and sit at the right hand of his Father (in glory and royalty, and like a conquering potentate over-ruling all), *Psal.* 101. 1, 2. All these things and whatsoever else belonging to the *Messias*, are found perfectly fulfilled in Jesus Christ, and in no other. And therefore he alone and no other is the true *Messias*.

3. Hitherto have I spoken of such circumstances and accidents, as did belong unto the *Messias*, concerning his Incarnation, Birth, Life, Death, Burial, Resurrection, and Ascension into Heaven, and there sitting at the right hand of his Father; and also of his rejection by *Jews*, and the *Jewish* Nation; which things albeit they be very wonderful, and sufficient to establish any mans belief in Christ Jesus our Lord, in whom only they are found faithfully fulfilled; yet if we shall consider withal, *the time of the Messias, his appearing*, and when he should come into the world, our faith will be so much the more confirmed towards him.

Dan. 2. 39, 44. Another argument from the time of Christs coming.

Daniel the Prophet of God (who lived in the time of the first Monarchy) foretold that there should be three Monarchies more, and the last of these four Monarchies greatest of all. And that in the days of this fourth and last Monarchy (which was the *Roman* Monarchy or Empire) the eternal King or *Messias* should come, and build up Gods Kingdom throughout all the world. And this hapned accordingly; for Jesus came, and was born in the fourth Monarchy (which was the *Roman*) namely, in the days of *Augustus* the *Roman* Emperour. But yet let us go more strictly to the matter.

The Temple of *Jerusalem* (as all men know) was builded twice; first by King *Solomon*, which lasted about 440. years, and then was destroyed by *Nebuchadnezzar* King of *Babylon*, wherefore about seventy years after, it was builded again by *Zorobabel*, who reduced the *Jews* from their Captivity. But this second Temple, for pomp and riches of the material building, was nothing like unto the first, (which the old men in the Book of *Esdras*, do testifie by their weeping, when they saw this second, and remembred the first, and which *Haggeus* the Prophet doth expressly testifie.) And yet saith God by his Prophet *Haggeus* in the same place, that after a while, the *Desired of all*

1 Esd. 3. Hag. 2. 4. Hag. 2. 5, 6, 7, 8, 9, 10.

all Nations shall come, and then should that second House or Temple be filled with glory, and that greater should be the glory of this last house, than of the first. Which Prophesie was fulfilled by the coming of our Saviour Jesus Christ into this second Temple; which being personally done, was of far greater dignity, and more glory thereunto, than any dignity whatsoever, was found in the first Temple builded by *Solomon*. It is therefore manifest that the *Desired of all Nations*, that is, *the Messias should come* whilest the second Temple stood. Dan. 9. 26.
And so doth *Daniel* also shew, that the second Temple (after the building thereof) should not be destroyed until the *Messias* were first come and slain. And *Malachy* the Prophet doth also most plainly Mal. 3. 1.
testifie, that *he should come* during the second Temple. And so indeed he did; for *Christ Jesus* came into the world during that second Temple, and did himself likewise foretell the destruction thereof, e're that generation passed, which came to pass accordingly; for it was destroyed about forty six years after the Ascension of our Saviour into Heaven, by *Titus* Son to *Vespasian* the *Roman* Emperour. Most vainly therefore do the *Jews*, or any other expect for a *Messias* to come, after the destruction of that second Temple.

Let us yet moreover consider the prophecy of old *Jacob* concerning the particular time of the *Messias* his appearing; *Come hither my* Gen. 49.
children (saith he) *that I may tell you the things that are to happen in the latter days, &c. The Scepter shall not depart from* Judah *until* Shilo *come, which is the expectation of the Gentiles.* By *Shilo* is meant the *Messias* (as both Jews and Christians expound it.) This Prophesie so long foretold, was performed at the birth of Jesus Christ, in the days of *Herod* King of *Jury*. For from the time that the Scepter was given to King *David*, (who was the first King of the Tribe of *Judah*) it did not depart from that Tribe, but remained always in it, until the days of King *Herod*; in whose time, and not until whose time, all Government was taken away, and clean departed from the Tribe of *Judah*, and committed to a stranger; and therefore in the time of *Herod*, was the *Messias* to be born, and neither before nor after his time. That the Scepter or Government was not clean taken away, or departed from the House of *Judah*, (after it was once setled in it, in the person of King *David*) even till the days of *Herod* the King, is evident; for from *David* (who was the first King of that Tribe) unto *Zedechias* that died in the Captivity of *Babylon*, the Scripture sheweth how all the Kings descended of the House of *Judah*; And Sambed. cap. Dinei Manmouth.
during the time of their Captivity in *Babylon* (which was seventy years) the *Jews* were always permitted to chuse unto themselves a Rab. Moses Egypt in præfat.
Governour of the House of *Judah* (whom they called *Reschgalutа.*)
And after their delivery from *Babylon*, *Zorobabel* was their Governour of the same Tribe, and so others after him until you come to Maimonim.

Esd.lib.1.cap. 1.23. Mac.lib 1 cap. 2. 3. Rab. Kimhi. com. in Agg.

the *Machabees*, who were both Governours and Priests, for that they were of the Mothers side of the Tribe of *Judah*, and by the Fathers side of the Tribe of *Levi*, (as *Rabbi Kimhi* affirmeth) and so from these men down to *Hircanus* King of *Jury*, who was the last King which was lineally descended of the house of *David*, and of the Tribe of *Judah*.

Joseph.lib.1.1 3.& 14. Ant.

For after *Hircanus*, came the aforenamed *Herod*, a meer stranger, whose Father (as *Josephus*, who well knew, reporteth) was called *Antipater*, and came out of *Idumea*; he came into acquaintance and favour with the *Romans*, partly by his said Fathers means; (who was, as *Josephus* saith, a well moneyed man, industrious, and factious) and partly by his own diligence and ambition, being of himself both witty, beautiful, and of most excellent and rare qualities, by which commendations he came at length to marry the Daughter of *Hircanus* aforesaid, King of *Jewry*, and by this Marriage obtained of his Father-in-law to be chief Governour and Ruler of the Province and Land of *Galilee* under him. But *Hircanus* afterward in a Battel against the *Parthians*, fell into their hands, and was taken and carried prisoner into *Parthia*.

Herod then took his journey to *Rome*, and there he obtained to be created King of *Jury*, without any title or interest in the world; for that not only his Father in law, *Hircanus*, was then living in *Parthia*, but that also his younger brother *Aristobulus*, and three of his Sons, (viz. *Antigonus*, *Alexander*, *Aristobulus*) with divers others of the blood Royal in *Jewry* were alive also.

Joseph.lib.15. Antiq.

Herod then having procured by this means to be King of *Jury*, procured first to have in his hands the King *Hircanus*, and so put him to death. He brought also to the same end his younger brother *Aristobulus*, and his three Sons likewise. He put to death also his own wife *Mariamnes*, which was King *Hircanus* Daughter, as also *Alexandra* her Mother, and soon after two of his own Sons, which he had by the same *Mariamnes*, for that they were of the blood Royal of *Juda*; and a little after that again, he put to death his third Son, named *Antipater*. He caused also to be slain forty of the chiefest Noble men of the same Tribe of *Judah*. And as *Philo* the *Jew* (who lived at the same time with him) writeth, *He put to death all the Sanhedrin*; that is, the twenty seven Senators or Elders of the Tribe of *Judah* that ruleth the people. He kill'd the chief of the sect of the *Pharisees*. He burned the Genealogies of all the Kings and Princes of the house of *Judah*, and caused one *Nicolaus Damascenus*, an Historiographer, that was his servant, to draw out a pedigree for him and his Line, as though he had descended from the ancient Kings of *Judah*. He translated the Priesthood and sold it to staangers. And finally, he so razed, dispersed and mangled the house of *Judah*, in such sort, as no one *jot of Government or Principality remained therein*. Now then in the

Phil. lib. de tem.

the days of this King *Herod*, and not till then was the Scepter, that is, the Government departed from *Judah*; and therefore then, and not till then, was the *Messias* to appear, according to that Prophesie of *Jacob*, and so it came to pass accordingly; for Christ Jesus the true and undoubted *Messias* was then born, *viz.* in the time of *Herod* King of *Jewry*. In vain therefore do the *Jews*, or any other, look for any other *Messias* to come after the days of that *Herod*, in whose time (and not before) was the Scepter and all Principality and Government departed utterly from the house of *Judah*; and therefore in his time, and neither before nor after, was the *Messias* to appear and come, according to *Jacobs* prophesie.

Daniel the Prophet yet goeth nearer to work, and foreshewth even the very day, and time of the day when the *Messias* should be slain for the sins of the people; for in the first year of *Darius*, son of *Ahasuerus*, King of the *Medes*, about the time of the evening Oblation, he prayed to his God for the people and their deliverance, in as much as then he perceived that the seventy years of their Captivity (foretold by *Jeremy*) were now come to an end.

So *Daniel* thus praying, about that time of the evening Oblation, God sent his Angel *Gabriel* to signifie and shew unto him, that at the very beginning of his supplications, the commandment came forth for the return of the people from their Captivity, and to build again *Jerusalem*; and sheweth likewise, that as the people had now been in the Captivity of *Babylon* seventy years, and then were delivered from that their earthly bondage; so it should come to pass, that within seventy weeks of years, the *Messias* should come, who should finish wickedness, seal up sins, blot out iniquity, and bring in everlasting righteousness, and be a deliverer not only from the outward, but from the spiritual Babylon, and hellish Egypt.

The words of the Angel be these following. *At the very beginning of thy supplications the commandment came forth; and I am come to shew thee, for thou art greatly beloved; therefore understand the matter, and consider the vision, Seventy weeks are determined over thy people, and over the holy City to finish wickedness, and to seal up sins, and to blot out iniquity, and to bring in everlasting righteousness, to seal up the vision and prophesie, and to anoint the* Holy of Holies, *or the* Most Holy. *Know therefore and understand that from the giving forth of the Commandment, to bring again the people, and to build* Jerusalem, *unto* Messiah the Prince, *there shall be seven weeks and threescore and two weeks, &c. After these threescore and two weeks shall* Messiah *be slain, but not for himself, &c. He shall confirm the Covenant with many for one week, and in the midst of the week he shall cause the Sacrifice and the Oblation to cease.* For the better understanding of which words, it must be remembred, that this word *Hebdomada*, signifying a week or seven, is sometimes taken

Exposition of *Daniels* Prophesie.

for a week of days, that is seven days; and then it is called *Hebdomada dierum*, a week of days; as in this Propheſie of *Daniel* he ſaith of himſelf *that he did mourn three weeks of days.* But at other times it ſignifieth the ſpace of ſeven years, and that is called *Hebdomada annorum*, a week of years, as in *Levit.* 25. 8. where it is ſaid, *Thou ſhalt number unto thee ſeven weeks of years*, that is, *ſeven times ſeven years, which make forty and nine years.*

Dan. 10. 2.

Levit. 25. 8. & *cap.* 22. & *alibi poſtea.*

Now it is moſt certain that theſe ſeventy weeks are to be underſtood of weeks of years, and not of days, for that even by the *Jews* own confeſſion, as alſo by the Books of *Eſdras* it is manifeſt, that the Temple and *Jeruſalem* were many years in building before they were finiſhed. Theſe ſeventy weeks of years therefore are ſeven times ſeventy years, which makes in a ſum total, Four hundred and ninety years, within which time the *Meſſias* ſhould be ſlain; for from the going forth of the Commandment to bring the people back again, and to build *Jeruſalem* (which Commandment went forth at the beginning of his Supplications; which were the firſt year of *Darius*, as the Text ſheweth) unto the time that *Meſſiah* the Prince was anointed to preach the Kingdom of God, which was after his Baptiſm, when he began to be about thirty years of age) there muſt be ſeven weeks, and threeſcore and two weeks, that is, forty and nine weeks, which make four hundred, fourſcore, and three years; which number of years being rightly accounted from that time of *Darius*, wherein the Commandment went forth, are fully accompliſhed in the fifteenth year of *Tiberius Cæſar*, at which time Chriſt Jeſus was baptized and anointed by the ſpirit of God, deſcending down upon him in the form of a Dove, a voice alſo being heard from Heaven, ſaying, *This is my beloved Son in whom I am well pleaſed.*

Yet is there one week more to make up the number of ſeventy, in the midſt of which week the *Meſſias* ſhould be ſlain, which came to paſs accordingly; for in the midſt of that week, that is about three years and a half after Chriſts Baptiſm, Chriſt Jeſus the true Meſſias was put to death, and died for our ſins, which was in the eighteenth year of *Tiberius Cæſar.* In vain therefore do the *Jews* or any other look for another *Meſſias* to come, after the days of that *Tiberius Cæſar*, the *Roman* Emperour.

Pſalm 88. 2 King. 7. 1 Chron. 22.

4. The Scriptures do ſhew that the *Meſſias* ſhould come of the ſeed of *David*, according to the words of God, *I have ſworn unto David my ſervant, I will prepare thy ſeed for ever; and will build up thy ſeat to all generations*, which cannot be applied to King *Solomon* his Son (as the latter Jews apply it), for theſe words, that his Kingdom ſhall ſtand for ever, and for all eternity cannot be verified in *Solomon*, whoſe earthly Kingdom was rent and torn in pieces ſtraight after his death by *Jeroboam*, and not long after as it were extinguiſhed; neither can they

they be underſtood of any Terreſtial King; but they muſt needs be underſtood of an Eternal King, which ſhould come of *Davids* ſeed. The promiſe then made to *David* for Chriſt to come of his ſeed is again repeated after his death by many Prophets, and confirmed by God; as in *Jeremiah*, where God uſeth theſe words, *Behold the days come on, that I will raiſe up unto David a juſt ſeed, and he ſhall reign a King, and ſhall be wiſe; and ſhall do judgment and juſtice upon earth, and in his days ſhall* Judah *be ſaved, and* Iſrael *ſhall dwell confidently, and this is the name that men ſhall call him, Our juſt God.* All this was ſpoken of *David* above four hundred years after *David* was dead; which proveth manifeſtly that the promiſes and ſpeeches were not made unto King *David*, for *Solomon* his Son, nor for any other temporal King of *Davids* line, but for Chriſt, who was particularly called the Son of *David*; for that *David* was the firſt King of the Tribe of *Judah*, and not only was Chriſts progenitor in the fleſh, but alſo did bear his type and figure in many other things. For which cauſe likewiſe in *Ezekiel* (who lived about the ſame time that *Jeremiah* did) the *Meſſias* is called by the name of *David* himſelf; for thus ſaith God at that time to *Ezekiel*, *I will ſave my flock, neither ſhall they any longer be left to the ſpoil; I will ſet over them a ſhepherd and he ſhall feed them, even* David *my ſervant, he ſhall feed them, and he ſhall be their ſhepherd, and I will be their God, and my ſervant* David *ſhall be their Prince.* In which words, not only we that are Chriſtians, but the latter *Jews* alſo themſelves do confeſs in the Talmud, that their *Meſſias* is called *David*, for that he was to deſcend of his Seed.

Jer. 23. 6. &c. & 33. 16.

Ezeck. 34. 23. &c.

Now then let us ſee whether Jeſus Chriſt our Lord did come of the ſeed of *David*, as was fore-told the Meſſias ſhould. It is plain that he did, for never any man doubted or denied but that Jeſus was directly of the Tribe of *Judah*, and deſcended lineally, by his mother, of the only houſe of *David* (as was fore-told he ſhould); which is confirmed moſt clearly by the two Genealogies and Pedigrees ſet down by Saint *Matthew* and Saint *Luke*, of the bleſſed Virgin, whoſe deſcent from *David* and *Joſeph*, that was of the ſame tribe and kindred with her; for according to the Law of the *Jews*, they uſed to marry in their own Tribe. And therefore the Evangeliſts ſhewing the line of *Joſeph*, do thereby alſo declare the lineage and ſtock of *Mary*, (the Mother of Jeſus) as being a thing then ſufficiently known unto all, though they ſpake no more.

Mat. 1. 1. Luk. 3. 23.

Secondly, it is confirmed by their repairing unto *Bethlehem* (when commandment was given by *Auguſtus Cæſar*, that every one ſhould repair to the head-City of their Tribe and Family, to be taxed or aſſeſſed for their tribute) for by their going thither it is ſhewed, that they were both of the lineage of *David*, in as much as *Bethlehem* was the proper City only of them that were of the houſe and lineage of *David*, for that King *David* was born therein.

Luk. 1. 1. 4, 5.

Third-

Thirdly it may appear by this, for that the *Jews* who sought out all exception they could against him, yet never excepted this, nor alledged against him, that he was not of the house of *Judah*, nor of the house of *David*; which they would never have omitted, if they might have done it with any colour; for such a speech (if it could truly have been spoken) would easily have convinced our Jesus not to be the true Messias. But it appeareth they never doubted of this. Yea, I add further, that it remaineth registred in the *Jews* Talmud it self, that Jesus of *Nazareth* crucified was of the Blood Royal, from *Zerubbabel* of the house of *David*. Wherewith agreeth that saying of *Paul* the Apostle, where he testifieth thus, *Jesus Christ was born of the seed of* David *according to the flesh, though he were also the Son of God in power, according to the spirit of Sanctification.*

Tal. tract. Sab. cap. Higmar. Rom. 1. 3, 4.

5 That the Mother of Jesus was a Virgin, is plentifully testified by the Evangelists; and that so the Messias Mother should be, the Scriptures of the *Jews* do sufficiently shew. For in *Isa.* 7. 14. it is told as a strange thing to King *Achas* (and so it is indeed) that a Virgin should conceive and bring forth a Son, and they should call his name *Emanuel*, that is, *God with us*. Which could not be strange, if the *Hebrew* word in that place did signifie only a young woman (as some later Rabines do affirm) for that is no strange or new thing, but common and ordinary for young Women to conceive and bear Children. Wherefore the *Septuagint* do rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder *Jews* understand it, as *Rabbi Simeon* well noteth. And *Rabbi Moses Hadarsan* (of singular credit among the *Jews*) upon these words of the Psalm, *Truth shall bud forth of the earth*, saith, that it is not said, *Truth shall be ingendred of the earth*, but *Truth shall bud forth*, to signifie thereby that the Messias (who is meant by the word *Truth*) shall not be begotten as other men in carnal copulation; he also citeth *Rabbi Berechius* to be of the same opinion; and finally *Rabbi Hacadosch* proveth by art Cabalistical out of many places of Scripture, not only that the Mother of the Messias shall be a Virgin, but also that her name shall be *Mary*. Like as also the same *Rabbi Hacadosch* proveth by the same art out of many Texts of Scripture, that the Messias name at his coming shall be Jesus. And that the Mother of the Messias should be a Virgin, may further appear in the Prophesie of *Jeremiah*, where God saith, *I will work a new thing upon earth, a woman shall inviron or inclose a man*; which were no new thing, but usual and wonted, except he understood of a Virgin that should bear a child.

Rab. Sim. Ben. Johai. in cap. 2. Gen. *Rab. Moses Hadarsi. in* Psal. 14.

Rab. Mos. Had. in Gen. 23. *Rab. Hacad. ad qu.* 3. *in* Isa. *cap.* 9. *Rab. Hacad. in* Isa. 9. 11.

Jer. 31. 22.

6. Now because Christ Jesus by the wonderful works and surpassing Miracles which he did, being such as no man could do (if he had been but a bare man) as also by his heavenly doctrine, words, and deeds, did declare himself to be the Son of God, sent from the bosom

bosom of his Father, let us also as we have found the Messias to be man, so search whether he ought not to be God also. The sacred Scriptures of the Jews give answer, that he ought to be God also, and so to be both God and man. Which thing is signified by the Prophet *Isaiah*, when he saith, *They shall call his name* Emanuel, *which is by interpretation, God with us*. Again, the same *Isaiah* testifieth, that they shall call his name, *Wonderful, Counseller, the mighty God, the everlasting Father, the Prince of Peace*. Again by *Isaiah* he is called, *the issue of the Lord, and also the fruit of the earth to signifie him to be both the Son of God, and the Son of man*. And *Jeremiah* the Prophet doth testifie of him, that he shall be called *the righteous God, or God our righteousness*. And God himself saith of him, *Thou art my Son this day have I begotten thee*. And *David* proveth him plainly to be the Son of God; for though he knew he should come of his seed as touching the flesh, yet doth he also call him his Lord, saying thus, *The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy footstool*. Sith *David* calleth him *his Lord*, it is manifest that he maketh him not only to be man but God also, even the Son of God, the second person in the Trinity. This matter is testified almost every where in the Scripture of the Jews, and therefore I need no further to amplifie.

Isa. 7. 14. Isa. 9. 6. Isa. 4. 4. Jer. 23. 6. & 33. 26. Psal. 1. 7. Psal. 110. 1.

7 Yet because the Jews do look for the Messias to be a Terrestrial King which should reign in *Jewry*, and subdue all their enemies with his terrestrial power and force; wherein how grosly they err, as the premisses do partly shew, so is it not impertinent here to speak somewhat to convince their so grosse an opinion. For first, the time is past long ago wherein the Messias should come, and yet no such Terrestrial King as they dream of, hath been reigning in *Jewry*; and therefore very experience and knowledg of the times might teach them to abandon so foolish a conceit. *Daniel* calls him *the eternal King*. *Micah* saith, *he shall reign for ever*; which cannot be supposed of an earthly Kingdom. Again, *Ask of me* (saith God to his Son *the Messias*) *and I will give unto thee the Heathen for thine inheritance, and the uttermost part of the world for thy possession*. Which words do shew, that the Messias should be an universal King to rule not only over the Jews, but over the Gentiles also, even over all the World. Again, it is said, *That he shall endure with the Sun, and before the Moon from generation to generation, he shall reign from Sea to Sea unto the end of the world. All Kings shall adore him, and all Nations shall serve him, all Tribes of the earth shall be blessed in him, and all Nations shall magnifie him*. And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seed) all Nations of the earth should be blessed; how then should he overthrow any Nation for the Jews sake (as they dream) when all Nations were to receive their blessing from him? In the prophesie of *Isaiah*, the commission of God his

Dan. 2. 44. Mich. 4. 5. Psal. 2. Psal. 72. Gen. 18. Isa. 49. 6.

Father

Father unto him is thus set down. *It is too little that thou be unto me a servant to raise up the Tribes of* Jacob, *and to convert unto me the preserved of* Israel; *Behold I have appointed thee also to be a light unto the* Gentiles, *that thou be my salvation unto the uttermost parts of the earth.* Every where almost it is testified, that the *Gentiles* should have every way as much interest in the Messias as the *Jews*, and should be as beneficial unto them. The Messias therefore, though he be termed a King, and is so indeed, yet is to be supposed a spiritual and eternal King, (as the Prophets declare him); for it is too childish and fond to imagine him to be an earthly King, which should reign only in *Judea*, and be a great and mighty Terrestrial Conqueror. Doth not *Zachary* (as touching his estate in this World) shew, that he should come poorly, riding upon an Ass? Doth not *Isaiah* say, that in this world he should be a man despised, abject, and of no reputation? Doth not *Daniel* expressly say, that he should come to be slain, that with his sacrifice he might take away sin, and cease all other sacrifices? Doth not *Zachary* say, that they should look upon him after they had pierced or crucified him? And doth not the Prophet *Isaiah* say of him, that he gave his soul an offering for sin, and that he should be led as a sheep to the slaughter, and as a Lamb dumb before his shearer, so opened he not his mouth? Where then is his pomp, when he was to be poor? where was his earthly honour, when he was to be abject and of no reputation? Where was his worldly conquest, when he was himself to be slain? Where should his fleshly resistance be, when he was not so much as to offer it, yea when his enemies were to lead him to death as the sheep to the slaughter, and as a Lamb dumb before his sheerer, not opening his mouth to save himself? Yea, how should the *Jews* think (if they would throughly consider) that the Messias should be such a one as they dream of, when they were the men that should pursue him to death, and whom they should look upon when they had pierced him?

Zach. 9.
Isa. 53.
Dan. 9.
Zach. 12.
Isa. 53.

These things which have been spoken (though in very brief and plain sort) are, I trust, sufficient to convince the *Jews*, that our Lord and Saviour Jesus Christ is that seed of the Woman which should break the Serpents head, which deceived *Adam* and *Eve* our first Parents; and he in whom all the Nations of the Earth should be blessed, and is in all points the very true, certain, and undoubted Messias, which was fore-promised and foretold by their Prophets; for all things which were foretold of the Messias, do fitly, fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christian Religion which we profess, and which we hold derived to us from that Christ the true Messias (the Author thereof) is the only true Religion which is acceptable to God.

Christ the true Messiah, *Ergo*, Christian Religion the true Religion.

CHAP.

CHAP. II.

Wherein is shewed, that the Christian Religion is the only true Religion, against the Gentiles, and all Infidels of the World.

THat there is a God, the Heathen have ever more confessed, that there is but one God (as the Christian Religion holdeth) all the learned sort of the Heathen Philosophers have acknowledged; for howsoever they dissembled at sometimes, and applied themselves outwardly to the error of the vulgar sort, in naming of Gods, yet surely they never spake of moe than of one God. Which thing may appear by *Plato* in an Epistle which he writeth unto *Dionysius* King of *Sicily*, wherein he giveth him a sign when he spake in jest, and when in earnest; *Hinc disces tu scribam ego serio necne; cum serio, ordior Epistolam ab uno Deo; cum secus, à pluribus. Hereby* (saith he) *you shall know whether I write in earnest or not; for when I write in earnest, I begin my Letter with one God; and when I write not in earnest, I begin my Letter in the name of many Gods.* And three of the most learned that ever professed the *Platonick* Sect, *Plotinus*, *Porphyrius*, and *Proclus*, do all testifie and prove in divers parts of their works (being themselves but Heathens) that both themselves, and their Master *Plato*, never believed indeed but one God. *Aristotle* that ensued *Plato*, and began the Sect of the Peripateticks, though he were a man so much given to the search of Nature, as that sometime he seemed to forget God, the Author of Nature; yet in his old age, when he wrote the Book of the World, he resolveth the matter more clearly, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was invented to express the power of this one God, by the multitude of his Ministers. Whereby doth appear, that belike the foolisher sort of Heathens did imagine of God as of earthly Princes; for they saw that every earthly Prince had a great many men Ministers, otherwise called servants, and attendants upon him, thereby to declare and shew his power, his magnificence, and high honour; and therefore they thought likewise, that the great and high God could not be sufficiently conceived of, except it were supposed that he had a great number of inferiour gods, waiting and attending upon him, in like sort to shew his greatness and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodiseus*, two principal Peripateticks, do confirm at large.

The Heathen confessed one God. *Plato Epist.* 13. *ad Dionys.* *Plotin. Enneæ* 1 *lib.* 8. 1, 2, & *En.* 6. *lib.* 4. *cap.* 12. 3, 4. *Porph. lib.* 2. *de Abst. & lib. de occa. cap.* 2. *Procl. in Theolog. Platon. & lib. de Anima & dæm.* 1. 31. 42. 55. *Arist. lib. de Mundo.* *Theoph. in Metaph. Alex. Aphro. lib. de provid.*

Zeno, the chief and Father of all the Stoicks was wont to say, (as

Aristotle himself reporteth) that *either one God, or no God.* Which opinion of one God, is averred every where by *Plutarch* and *Seneca*, two most excellent Writers, and great admirers of the Stoick severity. And before them by *Epictetus*, a man of singular account in that Sect, whose words were esteemed Oracles; *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere.* Before all things (saith he) we must affirm that there is one God, and that this God governeth all, and hath providence over all.

Cicer. lib. de natura Deor. Apuleius Aleg. & Lacrt. in vita Socrat.

As for the Academicks, although their usage was to doubt and dispute every thing, as *Cicero* seemeth to do in his discourse concerning the gods; yet at last he concludeth in this point with the Stoicks, who believed *one God.* And as for *Socrates*, who was the Father and founder of the Academick Sect (and who was judged by the Oracle of *Apollo* to be the wisest man in all *Greece*) the World doth know that he was put to death for jesting at the multitude of gods, among the Gentiles.

Vide apud Plutarch de placit. Philos. Trismeg. in pœmand. & in Asclep.

All these four Sects of Philosophers then (who in their time bare the credit of learning) made (as we see) profession of one God, when they came to speak as they thought. And yet if we will ascend up higher to the days before these Sects began, that is, to *Pythagoras*, and *Architas Tarentinus*, and before them again to *Mercurius Trismegistus*, that was the first parent of Philosophy to the *Egyptians*, we shall find them so plain and resolute herein, as none can be more. It is true that the Heathen did honour such men as were famous (either for their valiant acts, their singular invention in matters, their good turns to others, or their own rare gifts and qualities above others) with the title of gods, but yet they believed not that those men were gods; yea they knew them to be no other than mortal men, which thing *Trismegistus* sheweth, when he saith, *Deus non natura ratione, sed honoris causa nominamus*; We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we think them to be so, but because under that title, we would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words, *The life of man* (saith he) *and common custom, have now received to lift up to heavenly fame and good will such men as for their good turns are accounted excellent; and hereof it cometh, that* Hercules, Castor, *and* Pollux, Æsculapius, *and* Liber, *(which were but men) are now reckoned for gods. Perseus* likewise *Zeno*'s Scholar testifieth the same. And therefore did the *Grecians* truly think, who (as *Herodotus* reporteth) thought that their gods (whom they so called) were no other at first than mortal men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others, died, because the memory of them should not die with them, but remain as presidents to follow, or as persons to be admired;

Trism. in pœman cap. 2. 3. 4. 5. &c. in Asclep. c. 26. &c.

Cicero his opinion concerning the gods of the *Paganims*

Perseus, his opinion, *Herod. lib. 1.*

mired at; those that were living could not be content to honour them with the title of gods and goddesses, but also would needs have their Pictures or Images drawn, and set up some where for posterity to behold. Hereof it came, that they after a while began (as mans natural corrupt inclination is too prone that way) to give honour, and to do reverence unto them; and not so contented, they proceeded further, and builded Altars and Temples unto them, and at length consecrated Priests and appointed certain Rites, Ceremonies, and Sacrifices to be done there. The Devil hereupon taking occasion and fit opportunity, (purposing always to seduce the World, and to hold them in error so far forth as he might) entered at last into those Altars (which were dedicated to those men) and under the names of those men, made way to have himself worshipped (instead of the true God.) For true it is which the sacred *Psalm* witnesseth; *That the Gentiles sacrificed their sons and daughters unto Devils.* And which *Paul* saith, that *whatsoever the Gentiles offer, they offer unto Devils*, and not to God. For the Devils being entred into those Altars, received their sacrifices offered to them, being glad they had them in such a predicament; and because their delusion should be the stronger, under the names of those men they would yield forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles; and with such sleights those devillish spirits bewitched the world, and deceived them. Of which their Oracles, more shall be spoken hereafter. But here first I make this argument against them.

The beginning of Idolatry.

Psal. 105.

1 Cor. 10. 20.

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But the Gentiles worshipped Devils; Ergo, &c.

That the Gentiles worshipped Devils (not God) may appear, first by this reason, for that those their gods allowed (yea required) not beasts, but men to be sacrificed unto them, delighting themselves in such infinite murthers and man-slaughters, as were most cruel and unnatural, signifying themselves to be thereby appeased, wherein God is most displeased. For (as *Polydor Virgil* hath collected) the people of *Rhodes* sacrificed a man to *Saturn*. In the Island *Salamis* a man was sacrificed to *Agraula*. To *Diomedes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men, was at last by the Priest run thorough with a Spear, and put into the fire and burnt. Among the people of *Cyprus*, *Teucrus* sacrificed humane sacrifice unto *Jupiter*, and left the same to posterity to follow. To *Dina* likewise humane sacrifices were offered. The like was done to *Hesus* and *Teutates*. Amongst the *Egyptians*, three men a day which were sought out (if they were clean) were sacrificed to *Juno*. Amongst the *Lacedemonians* they were wont to sacrifice a man to *Mars*. The

Polyd. de Inv. lib. 5. cap 8.

Aristoile himself reporteth) that *either one God, or no God.* Which opinion of one God, is averred every where by *Plutarch* and *Seneca*, two most excellent Writers, and great admirers of the Stoick severity. And before them by *Epictetus*, a man of singular account in that Sect, whose words were esteemed Oracles; *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere.* Before all things (saith he) we must affirm that there is one God, and that this God governeth all, and hath providence over all.

Cicer. lib. de natura Deor. Apuleius Aleg. & Lacrt. in vita Socrat.

As for the Academicks, although their usage was to doubt and dispute every thing, as *Cicero* seemeth to do in his discourse concerning the gods; yet at last he concludeth in this point with the Stoicks, who believed *one God.* And as for *Socrates*, who was the Father and founder of the Academick Sect (and who was judged by the Oracle of *Apollo* to be the wisest man in all *Greece*) the World doth know that he was put to death for jesting at the multitude of gods, among the Gentiles.

Vide apud Plutarch. de placit. Philos. Trismeg. in pœmand. & in Asclep.

All these four Sects of Philosophers then (who in their time bare the credit of learning) made (as we see) profession of one God, when they came to speak as they thought. And yet if we will ascend up higher to the days before these Sects began, that is, to *Pythagoras*, and *Architas Tarentinus*, and before them again to *Mercurius Trismegistus*, that was the first parent of Philosophy to the *Egyptians*, we shall find them so plain and resolute herein, as none can be more. It is true that the Heathen did honour such men as were famous (either for their valiant acts, their singular invention in matters, their good turns to others, or their own rare gifts and qualities above others) with the title of gods, but yet they believed not that those men were gods; yea they knew them to be no other than mortal men, which thing *Trismegistus* sheweth, when he saith, *Deus non natura ratione, sed honoris causa nominamus*; We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we think them to be so, but because under that title, we would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words, *The life of man* (saith he) *and common custom, have now received to lift up to heavenly fame and good will such men as for their good turns are accounted excellent; and hereof it cometh, that* Hercules, Castor, *and* Pollux, Æsculapius, *and* Liber, *(which were but men) are now reckoned for gods. Perseus* likewise *Zeno*'s Scholar testifieth the same. And therefore did the *Grecians* truly think, who (as *Herodotus* reporteth) thought that their gods (whom they so called) were no other at first than mortal men, and so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others, died, because the memory of them should not die with them, but remain as presidents to follow, or as persons to be admired,

Trism. in pœman cap. 2. 3. 4. 5. &c. in Asclep. c. 26. &c.

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Polyd. de Inv. lib. 5. cap 8.

Phœnicians in the calamitous times of War and Pestilence, were wont to sacrifice unto *Saturn* their dearest friends. The people called *Curetæ* sacrificed Children unto *Saturn*. At *Laodicea* a Virgin was sacrificed to *Pallas*. And amongst the *Arabians*, every year a child was sacrificed and buried under the Altar. Also the *Thracians*, *Scythians*, the *Carthagenians*, and almost all the *Græcians* (especially when they were to go to War) sacrificed a man. All barbarous Nations have done the like; yea, the *Frenchmen* and *Germans*; yea, the *Romans* themselves did the like sacrifice, as namely, to *Saturn* in *Italy*, a man was sacrificed at the Altar; and not only so, but he was also to be cast down from a Bridg into the River *Tyber*, *Dionysius Halicarnassæus* writeth, that *Jupiter* and *Apollo* were marvellous angry, for that the tenth part of men were not sacrificed unto them, and therefore sought they revenge upon *Italy*. *Diodorus* reporteth, that the *Carthaginians* when they were overcome of *Agathocles* King of the *Sicilians*, thought their gods to be angry with them; and therefore to appease them, sacrificed unto them two hundred of the Noble mens sons at a time. O monstrous cruelty! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed unto) were meer devils, considering that such monstrous, unkind, and unnatural slaughters of men (which must needs offend God the more) were the appeasments of their anger and wrath?

Dionys. Halic. 3. Antiq.

Again, these gods of the Gentils were not only well pleased with the sacrifices of the blood of men, but also well liked and allowed of fornication, adulteries, and all uncleanness; for at *Alexandria* the Image of *Saturn* was most devoutly worshipped, whose Priest *Tynannus* by name, brought certain Matrons of the City, which he had selected out unto that Image or Idol, as being sent for by their god; and there when the lights were put out, had to do with them in the name of that their god. Also among the *Nasamones* it was the custom that the Bride the first night after her marriage should lie with all the guests, in honour of the goddess *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise, in their filthiness and uncleanness, must needs be devils; for the kind and righteous God can abide none of these things, as any mans own reason, sense and understanding may teach them.

Polyd. de invv. lib. 5. cap. 8.

2. Another Argument to prove that gods of the Gentiles were Devils, is this, Because the Oracles which they gave forth in matters meerly contingent, were either false, or else so ambiguous and uncertain; as that they were deceitful, and therefore could not come from God, but from the devil. This falshood and deceitfulness of their Oracles, *Porphyry* himself, the great Patron of Paganism, testifieth in a special Book of the answers of the gods, wherein he professeth that he hath gathered truly without addition or detraction, the Oracles that were

Porph. lib. de sacrif. Oracul.

were most famous before his time with the false and uncertain event thereof, in consideration of which event, he setteth down his own judgment of their power in prediction after this manner, *The gods do foretell some natural things to come, for that they observe the order of their natural causes; but in things which are contingent, or do depend upon mans will, they have but conjectures; only in that by their subtilty and celerity they prevent us; but yet they oftentimes lie, and deceive us in both kinds; for that as natural things are variable, so mans will is much more mutable.* Thus far *Porphyry* of the prophecies of his gods; whereunto agreeth another Heathen among the *Græcians*, named *Oenomaus*, who for that he had been much delighted with Oracles, and more deceived, wrote also a special book in the end, of their falshoods and lies; and yet sheweth, that in many things wherein they were deceived, it was not easie to convince them of open falshood, for that (cunningly) they would involve their answers (of purpose) with such obscurities, æquivocations, amphibologies, and doubtfulness, as that always they would leave themselves a corner wherein to save their credits. As for example, when *Cræsus* that famous and rich King of *Lydia*, consulted with the Oracle of *Apollo*, whether he should make War against the *Persians*, and thereby obtain their Empire? the Oracle gave answer thus, *If Cræsus without fear shall pass over Halys*, (which was a River that lay between him and *Persia*) *he shall bring to confusion a great and rich Kingdom.* Upon which words *Cræsus* passed over his Army, in hope to get *Persia*; but he lost *Lydia* his own Kingdom, and was deceived by that uncertain Oracle.

Oenomaus de falsitate oraculorum, & de artificibus malefic.

Like answer gave the Oracle of *Apollo* to *Pyrrhus* King of *Epirus*, demanding whether he should prosper in the War against the *Romans*; for it was delivered in these words; *Aio te Æacida Romanos vincere posse*; I say that the son of *Æacus* the *Romans* may overcome. Upon which Oracle *Pyrrhus* the son of *Æacus* thinking to be the conqueror, was himself vanquished by the *Romans*.

A number more such Oracles there were, wherewith the World was deceived, that trusted them; but I need not recite them; for (as it appeareth) the Oracles and answers which their wicked Spirits gave forth in matters future and meerly contingent, were such as might be taken and construed two ways; and therefore their Worshippers (if they had been wise to have noted their cunning and deceitful answers, containing no certainty at all) they had been as good never to come at them to enquire of any matter future; for they had such ambiguous answers, as whereby they might remain as doubtful, and as unresolved as they were at first, and so depart home as wise as they came, or rather more fools than when they went. But what might be the reason why these Devils, or devillish spirits, gave no certain answers to their worshippers in these matters future, whereof they were demanded?

Thus

The reason is manifest; for no doubt they would if they could; that so their credit might have been the more. But it was a thing not in their power, but only reserved unto God, to know and fore-tell certainly the things that are to come; for herein God provoketh all the gods of the Gentiles to make trial and experience of their power, in these words, *Declare unto us* (saith he) *what shall ensue hereafter, and thereby we shall know that ye are gods indeed.* Which sheweth, that the certain fore-telling of things future, doth manifest a Divine power, whereof these devilish spirits are not partakers; for had these wicked spirits such a power in them, as certainly to know and fore-tell such things as were to come; out of all doubt they would then have given such certain, plain, and undoubted Oracles and answers in this behalf as would have purchased them everlasting credit in all the world. But now the falshood and uncertainty and deceitfulness of them, have got them justly perpetual discredit in all the world, and manifested them to be no better than lying spirits, whose worshippers were miserably deluded by them; as even the Heathen themselves have testified.

Isa. 4. 23.

Having thus briefly, yet I trust sufficiently, disproved the religion of the *Gentiles*, as being a cruel, wicked, false, lying, and deceitful religion, having in it no certainty at all whereupon men might rest, or assure themselves; it remaineth now that I shew and prove against them the truth of the Christian religion, which we profess. Where the first argument, to shew the powerful and undoubted truth thereof, shall be this; namely, the confession of the gods of the *Gentiles*, that is, of Devils and hellish Spirits themselves, who have given testimony thereof, even to their own worshippers, especially when the time of Christ his appearing in the world (who should be the light of the *Gentiles*) drew near and approached. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his own that demanded him of true Religion, and of *God*; to whom he answered thus in *Greek*, *O thou unhappy Priest, why dost thou ask me of God that is the Father of all things, and of this most renowned Kings dear and only Son, and of the Spirit that containeth all? &c. Alas, that spirit will enforce me shortly to leave this habitation and place of Oracles.* The other Oracle was to *Augustus Cæsar*, even about the very time that Christ was ready to appear in the flesh; for the said Emperour now drawing to age, would needs go to *Delphos*, and there learn of *Apollo* who should reign after him, and what should become of things when he was dead. *Apollo* for a great while would make no answer, notwithstanding *Augustus* had been very liberal in making the great sacrifice called *Hecatombe*; but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speak) uttered these strange words unto him, *An Hebrew child that ruleth over the blessed gods, commandeth me to leave this habitation, and out of hand to get me to Hell. But yet do thou depart in silence from our Altars.* Thus it appeareth; that this *Hebrew* child (which is our Christ Jesus) hath power over the gods of the Gentiles, to command them unto Hell, from whence they came, to enjoyn them silence, and to remove them from their habitations; and therefore the Religion of this powerful Jesus (whereof he is the author) must needs, even by the acknowledgment of the Devils themselves (whom he doth command) be the true Religion.

Suidas in Thalis & Porphyr. & Plut de Oraculis.

Suidas in vita Augusti. Niceph. lib. 1. hist. cap. 17.

3. Another argument of the Divinity and truth thereof is this; namely, that it hath removed by the puissant force thereof, all the gods of the *Gentiles*, in despight of them, ceased their Oracles, and driven them clean out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came) *Attenuabit omnes Deos terræ*, shall wear out all the gods of the earth. The truth whereof, all the world doth now see clearly to be certain and undoubted by the event.

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The Oracles and Answers of these gods, even in *Cicero*'s time (as *Cicero* himself witnesseth, who lived somewhat before the coming of Christ) began to cease; and at last by little and little they ceased altogether, and were utterly extinct. It is reported that in *Egypt* (when Christ was there with *Joseph* and his Mother *Mary*) all the Idols of that foolish and superstitious Nation fell down of their own accord. Afterwards, in the time of the Emperour *Adrian*, all sacrifices unto those gods ceased, as also the Oracles of *Apollo*, and all other Oracles became dumb. Wherefore *Juvenal* saith, *Cessant oracula Delphis*, that is, The Oracles cease at *Delphos*. And another Poet saith,

Cicero lib. de divin. 2.

Polyd. lib. 5. cap. 8.

Juvenal. Lucan.

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Dii, quibus imperium hoc steterat, &c.

That is, All the gods whereby this Empire stood, have departed from their Temples, and left their Altars and place of their habitation. *Plutarch* affirmeth the like, and is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathen was much troubled herewith, guessing at the matter, and vainly devising fond conceits in his brain not able indeed to pierce into the very cause thereof. But *Porphyry* (even that great Patron of Paganism, and enemy of Christian Religion) can teach him, or any other, the true cause thereof shewing them that since the coming of Jesus, their gods are dumb, and can do them no good, but all are gone and departed from them. His words be these, *Nunc vero mirantur (inquit) si tam multos annos civitas peste vexetur, cum & Æsculapius & alii dii longe absint. Ab ea postea enim quam Jesus colitur, nihil utilitatis à diis*

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Plutarch. de defectu oraculorum.

Porphyr. ad vers. rel Christi.

dis conſequi poſſumus. Now (ſaith he) they marvel why this City is ſo many years vexed with Peſtilence, when as (indeed) *Æſculapius* and other Gods be far gone and departed from it; for ſince the time that *Jeſus* is worſhipped, all our gods have been unprofitable to us. Conſidering then that Jeſus (the Author of the Chriſtian Religion) hath ſilenced and utterly deſtroyed the gods of the *Gentiles* (as hiſtories and the viſible event ſhew) his religion muſt needs be the only true religion.

4. What ſhould I ſay more? even the *Gentiles* themſelves, the moſt ancient, and the beſt, have teſtified of Jeſus Chriſt, and of the truth of his religion; for, in as much as Chriſt was appointed before the Creation of the World, to work the Redemption both of the *Jew* and *Gentile*, and to make them both one People in the ſervice of his Father; here-hence it is that he was foretold, and not altogether unknown or unheard of to both theſe Nations, and therefore divers ſo[illegible] things and ſignifications of him were left, as well among the *Gentiles* as the *Jews*, to ſtir them up to expect his coming. For, firſt by the conſent of writers it is agreed, that in thoſe ancient times *Euſeb. in Chro.* there were three famous men that lived together; namely *Abraham*, (who deſcending from *Heber*, was the Father or beginner of the *Hebrews*, who were afterward called the *Jews*) and with him *Job*, and *Zoroaſtres*, that were not of that lineage of *Heber*, but (as we call *Job 19.25,26 27.* them for diſtinction ſake) *Heathens* or *Gentiles*. *Job* (we know) teſtifieth of Chriſt, calling him the *Redeemer*, and was moſt aſſured to ſee him one day with his own eyes, and none other for him, although Worms ſhould deſtroy that body of his (as he himſelf teſtifieth.) *Zoroaſtres* living thus in *Abraham*'s time alſo, might (by account of Scriptures) ſee or ſpeak with *Noah*; for *Abraham* was born threeſcore *Clem Alex. lib. 1 Strom. & Origi. lib. 8. cont. Celſum & Procl. lib. 2. & 3. Parm. Plato. Herm. in Pæmand cap. 1. & deaicept.* years before *Noah* deceaſed; and hereof it is, that in the writings of *Zoroaſtres*, which are yet extant, or recorded by other Authors in his name, there be found very many plain ſpeeches of the Son of God, whom he calleth *Secundam mentem*, the ſecond mind; but much more is to be ſeen in the writings of *Hermes Triſmegiſtus*, (who received his learning from this *Zoroaſtres*) by whom appeareth, that theſe firſt Heathen Philoſophers had manifeſt underſtanding of this ſecond perſon in Trinity; whom *Hermes* calleth, *The firſt begotten Son of God; his only Son, his dear, eternal, immutable, and incorruptible Son, whoſe ſacred name is ineffable*; ſo are his words, and after him again amongſt the *Græcians*, vvere *Orpheus*, *Heſiodus*, and others, that uttered the like ſpeeches of the Son of God, as alſo did the *Platoniſts*, vvhoſe vvords and ſentences vvere too long to repeat.

Moreover the Gentiles muſt remember, that they had alſo ſome Prophets among them, for *Balaam* vvas a Prophet among the Gentiles, *Numb. 24.* and a Gentile, and he is ſuch a one as teſtified of Chriſt, and of the Star,

Star that ſhould appear at his birth; by means of whoſe Propheſie (it ſhould ſeem) the wiſe men in the Eaſt ſeeing that Star, were aſſured that Chriſt was born, and therefore came a long journey to *Judæa* to ſee him; as one Goſpel ſheweth: The ſame Star is mentioned by divers Heathen Writers, as by *Pliny* under the name of a Comet (for ſo *Plin. lib. 2. cap.* they term all extraordinary Stars) which appeared in the later days *25.* of *Auguſtus Cæſar*, and was far different from all others that ever appeared. And *Pliny* ſaith of it, *Is comita unus toto orbe colitur*: That only Comet is worſhipped throughout all the world. *Calcidius* a *Platonick* doth ſay, that the *Chaldæan* Aſtronomers did gather by con- *Calcid. apud Marſil. Picin. tract. de Stella Mag. Lact. contra Gent.* templation of this Star, that ſome God deſcended from heaven to the benefit of mankind.

The Gentiles alſo had certain Women called *Sybilla*, which were Propheteſſes, who being indued with a certain ſpirit of Propheſie, uttered moſt wonderful particularities of Chriſt to come: one of them beginning her *Greek* Metre in theſe very words, *Know thy God, which is the Son of God*. Another of them maketh a whole diſcourſe in *Greek* verſe, called *Acroſtichi*, expreſly affirming therein, that Chriſt Jeſus (by name) ſhould be the Saviour, and that he was the Son of God, and expreſly ſaying, that he ſhould be incarnate of a Virgin, that he ſhould ſuffer death for our ſins, and that he ſhould be crucified, that he ſhould riſe again and be exalted into the glorious Heavens, and from thence (at the time appointed) and at the day of the Reſurrection of all fleſh, come again to the laſt judgment. Of theſe *Sybils* *Sybil Samia apud Beſul.* there were Ten in number; and talking of his firſt coming into the world, they alſo ſay, that *Rutilans eum ſidus monſtrabit*: a blazing Star ſhall declare him. Theſe *Sybils* ſpeak ſo plainly of Chriſt Jeſus, as the Prophets among the *Jews* did, yea more plainly, and as plainly as may be, and in a manner as fully as our Goſpel ſpeaketh; and therefore if the Gentiles will believe their own Prophets, they muſt likewiſe believe the Chriſtian Religion (whereof Jeſus Chriſt is the Author, of whom they abundantly teſtifie.) Now, leſt it might be thought by ſome ſuſpicious heads, that Chriſtians have deviſed and invented theſe things, as alſo that it may yet more fully appear, that Chriſt before his coming was notified over the world by means of thoſe Verſes of the *Sybils*; it muſt be remembred, that *Marcus Varro* a learned Ro- *Var. lib. de vit. divin. ad Cæſarem Pont. Max.* man, (who lived almoſt a hundred years before Chriſt) maketh mention at large of the *Sybils*, (who in number he ſaith, were Ten), and of their Writing, Countries, and Ages, as alſo of the Writers and Authors, that before his time had left memory of them; and both he and *Feneſtella* (another Heathen) do affirm, that the Writings of the *Feneſt. cap. de 15. virit.* *Sybils* were gathered by the *Romans*, from all parts of the World, where they might be heard of, and laid up with great diligence and reverence in the Capital. *Sybilla Erythræa*, who made the former

dis consequi possumus. Now (saith he) they marvel why this City is so many years vexed with Pestilence, when as (indeed) *Æsculapius* and other Gods be far gone and departed from it; for since the time that *Jesus* is worshipped, all our gods have been unprofitable to us. Considering then that Jesus (the Author of the Christian Religion) hath silenced and utterly destroyed the gods of the *Gentiles* (as histories and the visible event shew) his religion must needs be the only true religion.

4. What should I say more? even the *Gentiles* themselves, the most ancient, and the best, have testified of Jesus Christ, and of the truth of his religion; for, in as much as Christ was appointed before the Creation of the World, to work the Redemption both of the *Jew* and *Gentile*, and to make them both one People in the service of his Father; here hence it is that he was foretold, and not altogether unknown or unheard of to both these Nations, and therefore divers forewarnings and significations of him were left, as well among the *Gentiles* as the *Jews*, to stir them up to expect his coming. For first by the consent of writers it is agreed, that in those ancient times *Euseb. in Chro.* there were three famous men that lived together; namely *Abraham*, (who descending from *Heber*, was the Father or beginner of the *Hebrews*, who were afterward called the *Jews*) and with him *Job*, and *Zoroastres*, that were not of that lineage of *Heber*, but (as we call *Job 19.25,26 27.* them for distinction sake) *Heathens* or *Gentiles*. *Job* (we know) testifieth of Christ, calling him the *Redeemer*, and was most assured to see him one day with his own eyes, and none other for him, although Worms should destroy that body of his (as he himself testifieth.) *Zoroastres* living thus in *Abraham's* time also, might (by account of Scriptures) see or speak with *Noah*; for *Abraham* was born threescore *Clem Alex. lib. 1 Strom. & Origin. lib. 6. cont. Celsum & Procl. lib. 2. & 3. Parm. Plato. Herm. in Pæmand cap. 1. & deaicept.* years before *Noah* deceased; and hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there be found very many plain speeches of the Son of God, whom he calleth *Secundam mentem*, the second mind; but much more is to be seen in the writings of *Hermes Trismegistus*, (who received his learning from this *Zoroastres*) by whom appeareth, that these first Heathen Philosophers had manifest understanding of this second person in Trinity; whom *Hermes* calleth, *The first begotten Son of God, his only Son, his dear, eternal, immutable, and incorruptible Son, whose sacred name is ineffable*; so are his words, and after him again amongst the *Græcians*, vvere *Orpheus*, *Hesiodus*, and others, that uttered the like speeches of the Son of God, as also did the *Platonists*, vvhose vvords and sentences vvere too long to repeat.

Moreover the Gentiles must remember, that they had also some Prophets among them, for *Balaam* vvas a Prophet among the Gentiles, *Numb. 24.* and a Gentile, and he is such a one as testified of Christ, and of the Star,

Star that should appear at his birth; by means of whose Prophesie (it should seem) the wise men in the East seeing that Star, were assured that Christ was born, and therefore came a long journey to *Judæa* to see him; as one Gospel sheweth: The same Star is mentioned by divers Heathen Writers, as by *Pliny* under the name of a Comet (for so *Plin. lib. 2. cap.* they term all extraordinary Stars) which appeared in the later days *25.* of *Augustus Cæsar*, and was far different from all others that ever appeared. And *Pliny* saith of it, *Is comita unus toto orbe colitur:* That only Comet is worshipped throughout all the world. *Calcidius* a *Platonick* doth say, that the *Chaldæan* Astronomers did gather by con- *Calcid. apud* templation of this Star, that some God descended from heaven to the *Marsist.* benefit of mankind. *Picin. tract. de Stella Mag. Lact. contra Gent.*

The Gentiles also had certain Women called *Sybilla*, which were Propheteses, who being indued with a certain spirit of Prophesie, uttered most wonderful particularities of Christ to come: one of them beginning her *Greek* Metre in these very words, *Know thy God, which is the Son of God.* Another of them maketh a whole discourse in *Greek* verse, called *Acrostichi*, expresly affirming therein, that Christ Jesus (by name) should be the Saviour, and that he was the Son of God, and expresly saying, that he should be incarnate of a Virgin, that he should suffer death for our sins, and that he should be crucified, that he should rise again and be exalted into the glorious Heavens, and from thence (at the time appointed) and at the day of the Resurrection of all flesh, come again to the last judgment. Of these *Sybils* there were Ten in number; and talking of his first coming into the *Sybil Samia apud Betul.* world, they also say, that *Rutilans eum sidus monstrabit:* a blazing Star shall declare him. These *Sybils* speak so plainly of Christ Jesus, as the Prophets among the *Jews* did, yea more plainly, and as plainly as may be, and in a manner as fully as our Gospel speaketh; and therefore if the Gentiles will believe their own Prophets, they must likewise believe the Christian Religion (whereof Jesus Christ is the Author, of whom they abundantly testifie.) Now, lest it might be thought by some suspicious heads, that Christians have devised and invented these things, as also that it may yet more fully appear, that Christ before his coming was notified over the world by means of those Verses of *Var. lib. de reb.* the *Sybils*; it must be remembred, that *Marcus Varro* a learned Ro- *divin. ad Cæsa-* man, (who lived almost a hundred years before Christ) maketh men- *rem Pont. Max.* tion at large of the *Sybils*, (who in number he saith, were Ten), and of their Writing, Countries, and Ages, as also of the Writers and Authors, that before his time had left memory of them; and both he and *Festella* (another Heathen) do affirm, that the Writings of the *Fenest. cap. de* Sybils were gathered by the *Romans*, from all parts of the World, *15. virir.* where they might be heard of, and laid up with great diligence and reverence in the Capital. *Sybilla Erythræa*, who made the former

See the Oration of Const. in Euseb. lib. 4. cap. 33. de vit. Const.

Acroſtick verſes, teſtifieth of her ſelf (as *Conſtantine* the Emperour doth record) that ſhe lived about ſix hundred years after the flood of *Noah*: and her Country man *Apollodorus Erythræus* and *Varro* do report that ſhe lived before the War of *Troy*, and propheſied to the *Græcians* that went to that War, that *Troy* ſhould be deſtroyed, (as it came to paſs) which was more than a thouſand years before Chriſt was born. *Cicero* alſo (that died more than forty years before Chriſt was born) tranſlated into *Latin* the former Acroſtick verſes, (as *Conſtantine* ſaith) which tranſlation was to be ſeen in his works, when *Conſtantine* wrote that his Oration: See *Cicero* of theſe Acroſtick verſes of *Sybilla. lib. 2. de Devinatione.* And finally *Suetonius* an Heathen recordeth, that *Auguſtus Cæſar* (before our Saviour Chriſt was born) had ſuch ſpecial regard of the ſayings of the *Sybils*, that he laid them up in more ſtraiter order than before, under the Altar of *Apollo*, in the hill Palatine, where no man might have the ſight of them, but by ſpecial licence. And ſo much for the credit of the *Sybils*, who gave full teſtimony of our Saviour Jeſus Chriſt (by name), and therefore if the Gentiles will believe them, (who were their own Prophets, and highly reverenced of all the world) they muſt alſo believe our Goſpel, and the Chriſtian Religion to be the only true Religion. Laſtly, the Gentils might have the underſtanding of Chriſt the Meſſias by the *Hebrew* Scriptures, which were in the *Greek* Language divers ages before Chriſt was born. For *Ptolomy* King of *Egypt* which had the famous Library, was ſtudiouſly inquiſitive to ſearch out the Original of all Nations and Religions, and he found that the people of the *Jews* was the moſt ancient, and that they only had the moſt certain and undoubted Hiſtory of the Creation of the World: and therefore he ſent unto them, to ſend to him from *Jeruſalem* ſeventy men, by whoſe help the ſacred Bible might be tranſlated out of *Hebrew* into their Tongue, which was done accordingly. As alſo the Gentiles might have knowledg of this Meſſias, either by acceſs into the *Jewiſh* Country, or by the acceſs of the *Jews* into their Country; as namely by their long Bondage in *Egypt*, as alſo their long Captivity in *Babylon*, *&c.* But I conclude this matter thus, Sith the Prophets of both *Jews* and Gentiles (that is to ſay, the Prophets of all the world) have given full, plain, and evident teſtimony of Jeſus Chriſt, the Son of God, that therefore his Religion is the only true Religion, and all other to be rejected and deteſted.

Cic. lib. 2. de divinat. Suetom. Tranſ. cap. 3. de vita.

5 That Religion which is moſt ancient, is the true Religion (for truth was firſt, in ſo much as error is nothing elſe but the corruption of truth, or wandring from truth); but the Religion whereof Chriſt is the Author, is the moſt ancient (in as much as Chriſt the Author thereof is the moſt ancient of days, being the Son of God, as alſo becauſe he is teſtified of by the *Hebrew* records, which are the moſt ancient

ancient Writings in the world); *ergo*, the Chriſtian Religion is that which muſt needs be the only true Religion in the World. For it is a true ſaying of *Tertullian*, *Verum quod primum, quod poſterius adulterium eſt. That is true, what ſoever is firſt; and that is adulterate which is not the firſt.* That the *Hebrew* Records do teſtifie and foreſhew Chriſt to come, is declared before in the ſecond Chapter, and none can deny it. For he was promiſed to *Adam*, the firſt man that ever God made, under the name of the ſeed of the Woman, that ſhould break the Serpent's head; he was foretold to *Abraham*, that he ſhould come of his ſeed, in whom all the Nations of the Earth ſhould be bleſſed.

Tertul. contra Prax.

Jacob foretold of him, calling him *Shiloh*, and that he ſhould be the expectation of the Gentiles. God telleth *Moſes* of him, and foreſheweth to him, that he ſhould be the Prophet, whoſe voice all ſhould hear and obey, *&c.* Conſidering then that he is come, and that he is the very ſame that was foretold by the Writings of *Moſes*, and by the *Hebrew* Records, which are the moſt ancient Records in the world, I conclude, that his Religion (whereof he is the Author) is the only true Religion.

The antiquity of the *Hebrew* Hiſtory to be long before all other, is acknowledged by the Heathen themſelves, and therefore I need not to prove it; only this I ſay, that *Eupolemus* and *Euſebius* alſo do ſay, that Letters (which are the beginning of words that ſhould be written) were firſt found out by *Moſes*, and by him delivered to the *Jews*, and that the *Jews* taught them to the *Phœnicians*; and that laſtly, the *Græcians* received them of the *Phœnicians*; and therefore the *Hebrews* muſt needs be they, amongſt whom the firſt and moſt ancient Records of the World were to be found, as *Ptolomy* alſo King of *Ægypt* did find and affirm, and therefore made much of the *Hebrew* Scriptures. Now then foraſmuch as the *Hebrew* Writings and Hiſtories be the moſt ancient, they muſt alſo needs be ſuppoſed true, in as much as in themſelves they all agree in a ſweet harmony, and no other Records are able to diſprove them; yea, if men will be ſo incredulous as to doubt of *Moſes* Hiſtory (becauſe it is ſo ancient (why may they not (with as good reaſon alſo) doubt of any other Hiſtory which is ancient, and long before their times? But becauſe ſome are of ſo little belief (although the Hiſtory do ſufficiently give credit to it ſelf) yet for better ſetling of their minds in this behalf, I will briefly ſhew, that even the Heathen Hyſtoriographers and Writers do confirm the ſame, that ſo the credit and reverence due unto *Moſes*, may be reſerved, and wicked tongues that bark againſt him may be ſtopped. The very Heathen and prophane Writers themſelves, that ſpake of *Moſes*, ſpake of him moſt reverently; in ſo much, that *Trebellius Pollio* ſpeaking of *Moſes*, *Solum Dei familiarem vocet*: Doth call him the only man with

Euſeb. lib. 10. de præpar. Evang.

Treb. Pol. in Claud.

whom

Tacit. Annal. lib. 21.

whom God was familiar. *Cornelius Tacitus*, although he ſpeaketh what he can againſt the Religion of the *Jews*, yet cannot diſcredit *Moſes* Hiſtory, but is inforced to confeſs (according to the Hiſtory written by *Moſes*) that after there were botches and ſwelling ſores ſent into the land of *Ægypt*, which were noiſom both to Men and Beaſts, the King of *Ægypt* then took order, that the people of the *Hebrews* ſhould go out of his land, and depart whither they ſhould be directed. *Procopius* alſo mentioneth *Joſhua*, the ſon of *Nun*, *Moſes* ſucceſſor, and ſaith, that the people of *Phœnicia*, for fear of *Joſhua* and the *Iſraelites*, left their own Country, and departed into *Africk*: he mentioneth likewiſe the *Jebuſites*, *Gergaſites*, and the other people named in the ſacred Bible. *Orpheus*, one of the moſt ancient Writers next to *Moſes*, and an Heathen, doth mention the two Tables of ſtone wherein the Law of God was written, and wiſheth moreover, all ſuch as be ſtudious of vertue, to learn out of his Verſes divine knowledg: *Whereby* (ſaith he) *they ſhall underſtand and know the Author of the World, which is one God, which created all things, cheriſheth all things, nouriſheth all things, who is not ſeen with mortal eyes, but is perceived only by the mind; which doth no hurt to mortal men, inſomuch as he is the cauſer and procurer of all good things.* Furthermore he addeth, *that no natural man hath ſeen God at any time, except only a certain moſt godly old man that came of the Chaldeans*, (viz. *Moſes.*) At laſt he concluded with this ſaying, *That he had learned theſe things out of the monuments which God in times paſt had delivered in two Tables of ſtone. Linus* alſo ſaith, that God created all things, & in the ſeventh day had finiſhed all things, *Homer* alſo & *Heſiodus* teſtifie the ſame, the one ſaying that the ſeventh day did perfect & finiſh all things; the other, *Septimam lucem fuiſſe ſanctam & prefulgidam:* That the ſeventh day was moſt holy and bright. How the earth was without form before it was faſhioned by God. *Ovid* teſtifieth, calling it a *Chaos*, which is *rudis indigeſtaque moles*, a rude and unfaſhioned heap; which *Homer*, and *Heſiodus* alſo teſtifie, calling it *Hyle*, a certain unſhapen and rude matter, which God afterwards brought into good form and faſhion. Theſe have teſtified, we ſee, of the Creation of the World, (which is the great marvel of marvels) affirming in manner the very words of *Moſes* which he writeth in *Geneſis*, ſhewing that the World had a beginning, and that God created Heaven and Earth, and all therein in ſeven days, and that the ſeventh day was holy unto the Lord. And this truth of *Moſes* Hiſtory concerning the Creation of the World, all the chief and beſt Learned Philoſophers amongſt the Heathens did alſo firmly believe. The flood that drowned the World, which we call the flood of *Noah* not only *Ovid* teſtifieth in his Metamorphoſis, but alſo divers ancient Heathen Writers, namely *Beroſus Caldæus*, *Jeronimus Ægyptus*, *Nicholaus Damaſcenus*, *Abydenus*, and others (according as both *Joſephus*, and *Euſebius* do prove.)

Vide Plut. de placit. Philoſ.

Joſeph. de ant. Jud. Euſeb. l. 9. de prep. Evang.

Con-

Concerning the Tower of *Babylon*, and Confuſion of Tongues there, which (*Moſes* recordeth *Gen.* 11.) teſtimony is given by *Abydenus*, that lived about King *Alexander*'s time, and by *Sybilla*, and by the words of *Heſtieus*, concerning the land of *Sennar*, where it was builded; and theſe Gentiles do ſhew by reaſon, that if there had not been ſome ſuch miracle in the diviſion of Tongues, no doubt but that all Tongues being derived from one, (as all men are of one father) would ſtill have retained the ſame language, which we ſee was ſeen long not to be in the world; the difference of languages in the world, is a proof of that confuſion of Tongues.

Euſeb. lib. 9. de prep. cap. 4.

Of the long life of the firſt Patriarchs, not only the forenamed *Beroſus Caldæus*, *Jeronimus Ægyptus*, *Nicholaus Damaſcenus*, *Abydenus*, but alſo *Mænetheus*, that gathered the Hiſtory of the *Ægyptians*, *Molus Heſtiæus*, that wrote the Acts of the *Phœnicians*, *Heſiodus*, *Hecatæus*, *Abderica Helanicus*, *Æuſilaus*, and *Ephorus*, do teſtifie, that theſe firſt Inhabitants of the World did live ſo long. And they alledg the reaſon thereof to be for the multiplication of people, and for the bringing of all Sciences to perfection, eſpecially *Aſtronomy* and *Aſtrology*, which (as they write) could not be brought to any ſufficient perfection by any one man that had lived leſs than ſix hundred years, in which ſpace the great year (as they call it) returneth about.

Of *Abraham* and his affairs, I have alledged from Heathen Writers before, as *Beroſus*, *Hecatæus*, and *Nicholaus Damaſcenus*, but of all others, *Polybiſter* alledgeth *Eupolemus* moſt at large of *Abraham*'s being in *Ægypt*, of his fight and victory in the behalf of *Lot*, of his entertainment by King *Melchizedec*, of his Wife and Siſter *Sarah*, and of other his doings, eſpecially of the Sacrifice of his ſon *Iſaac*. To whom agreeth *Melo* in his Books written againſt the *Jews* and *Artabanus*, of the ſtrange Lake wherein *Sodom* and *Gomorrah* were turned, by their deſtruction, called *Mare Mortuum* the *Dead Sea*, where nothing can live, both *Galen*, *Pauſanus*, *Solinus*, *Tacitus*, and *Strabo*, do teſtifie and ſhew the particular wonders thereof.

Alex. Polyhiſt. lib. de Judaica Hiſtoria.

Galen de ſimpl. Pauſ. in Eliac. Solin. in Polyh. Tacit. in lib. 5.

From *Abraham* down to *Moſes* writeth very particularly the ſaid *Alexander Polybiſter*, albeit he mingleth ſometimes certain Fables; whereby it appeareth that he took not his ſtory wholly out of the Bible. And he alledgeth one *Leodemus*, who (as he ſaith) lived with *Moſes*, and wrote the ſelf-ſame things as *Moſes* did; and with theſe alſo do concur *Theodorus* a moſt ancient Poet, *Artabanus* and *Philon*, Gentiles. And therefore it is manifeſt that *Moſes* Hiſtory (as alſo all the reſt of the Sacred and Canonical Scriptures) is no fable or fained matter (as the Devil would make us believe) but a true, certain, and moſt undoubted Hiſtory in all points. All which matters be ſufficiently and ſubſtancially ſhewed alſo even by the Heathen Writings, which are too tedious to be here rehearſed.

But

But the great wonders and miracles which *Moses* did, being acknowledged to be done not by his own power, but by the power of God, do sufficiently give credit unto him; of whom and of whose acts do bear witness, not only the forenamed (especially *Artabanus* in his Book of the *Jews* but many others also (especially *Eupolemus*) out of whom *Polyhistor* reciteth very long Narrations of the wonderful and strange things done by *Moses* in *Ægypt*. Yea, the Miracles done by him, the greatest enemies that ever he had in the world, that is *Appion* in his fourth Book against the *Jews*, and *Porphyry* in his fourth Book against the *Christians* do confess. And *Porphyry* adjoyneth more for proof thereof, namely, that he found the same things confirmed by the story of one *Sacontathon* a Gentile, who lived (as he saith) at the same time with *Moses:* but all those Miracles (say those two his great enemies) were done by art Magick, and not by the power of God. But first, where could *Moses*, a simple Shepherd, learn so much Magick? Or why could not then the great Magicians of *Ægypt* either do the like, or at least wise deliver themselves from those Plagues that were in *Ægypt*, (especially since their study was in Art Magick from their Infancy?) yea, why did they cry out, *The finger of God is here*, when they could not do as he did? Or let them answer, why *Pharaoh* King of *Ægypt* did speak to *Moses* and *Aaron*, saying, *Pray ye unto the Lord that he may take away the Frogs from me, and from my people.* His great Magicians belike could not do it; yea, he signifieth in that speech, that none can do it but God; yea, and that neither *Moses*, nor *Aaron* could do it any otherwise than by praying unto God. And indeed *Moses* and *Aaron* did by prayer unto God effect it, at the very same time that the King did appoint it to be done: that he and all the World might know, that there was not any like unto the God of *Israel*.

Appion lib. 4. contra Judeos Porph. lib. 4. adversus Christian.

Exod. 8. 18.

Exod. 8. 9, 10, 11, &c.

Where did you ever hear of such works done by Art Magick as *Moses* did? when he divided the great and mighty Red Sea? that the people of *Israel* might go through the dry Land? when the Waters came together again upon *Pharaoh* and all his Host, and drowned them, and all their glory in the Sea? when he called so many Quails upon the sudden into the Camp, as sufficed to feed Six hundred thousand Men, besides Women and Children? When he made a very Rock by smiting it, to yield forth abundance of Water, sufficient for the whole company of *Israel?* When he caused the ground to open and swallow down alive, three of the greatest of his Army, *Corah*, *Dathan*, and *Abiram*, together with their Tabernacles, bags and baggages?

Exod. 14.
Exod. 16.
Exod. 17.
Numb. 16.

Beside, what wondrous works or miracles soever *Moses* did, he always acknowledged to come from God, rejecting utterly all glory from himself, and attributing and yielding all the glory unto God. Again, in his writings he doth not excuse nor conceal his own sin, nor the sin of his people, no not the sin of *Aaron* his own Brother, nor of *Mary*

Deut. 32.
Gen. 49.
Numb. 12.
Deut. 14.

Mary his Sister, nor of *Levi* his Grandfather, nor of any other of his lineage and kindred. Neither did he once seek or go about (although he were in place of power and authority to do it) to bring in any of his own Sons into the Rule and Government after his decease, (although he had many) but left the only Rule and Government unto a stranger, named *Joshuah*, as God commanded.

Deut. 3. Numb. 27.

All which things do shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his works, was no man of ambition, or of worldly spirit; but a meek, humble, dutiful, obedient, and faithful servant of God in all matters.

The History of *Moses* therefore being the most ancient, and the same being most undoubted and certain true, in so much as he and his History do plentifully testifie of Christ which was to come, and should be heard in all that he should say and teach; it remaineth that his Religion which he hath taught unto the World, is the only true Religion, and all other Religion (not grounded on the like antiquity and truth) to be abandoned.

6. None can discredit *Moses*, nor the *Psalmes*, nor any of the Prophets amongst the *Jews*, but they must withal discredit Christ; for Christ saith thus of himself, that *All must be fulfilled which were written of him in* Moses, *the Prophets and the Psalmes.* Again, he sendeth such as would know of him whether he were the true Messias, to the Scriptures of the *Jews*, saying thus, *Search the Scriptures, for they are they that testifie of me.* So that Christ, *Moses*, the Psalmes, and the Prophets, in a word, the whole Canonical Scriptures of the *Jews* do go arm in arm, and be linked together like inseparable friends that will not be sundred: and therefore the one is always a proof for the other; as likewise a disproof of the truth of the one, is a disproof of the other; and therefore is it, that though the incredulous *Jews* be so false in friendship, as that they will not (through unbelief) take part with the Christians, yet the Christians be more firm, and will hold with the Scriptures of the *Jews* to the death. Now if there were no more to prove the Divinity of Christ, but the great and wonderful Miracles which he did (some whereof were such, as never any did before, nor could do but God only) it were sufficient to prove him to be the Son of God, and that he came from the bosom of his Father. The great and many Miracles that he did (being famous not only in *Judæa*, but in all the *Roman* Empire, and so over all the world) are and were such as none of the Heathen dare do, or can deny, but all acknowledg. And therefore I conclude, that the Christian Religion, proceeding from so divine a power, and from one whose works and wonders are above all the World, is the most undoubted true Religion.

Luk. 24. 44.

Joh. 5. 39.

7 Christ did never any hurt on Earth, but he did marvellous much good,

good, he healed all manner of Diſeaſes, he cauſed the dumb to ſpeak, the halt to go, the blind to ſee, and the deaf to hear; he ſtilled the raging of the Winds and Seas, gave ſight to him that was born blind, raiſed the dead to life again, caſt out Devils, knew mens thoughts, and did ſuch works as no man could do, except God were with him, yea, except himſelf were God. Moreover, his life was ſuch, as none was able to accuſe him of any ſin, ſo pure and unreprovable was he. Again, the doctrine he taught was far from a worldly ſpirit, being moſt heavenly, moſt innocent, and moſt Divine, for never any man ſpake as he ſpake, nor with ſuch authority. Again, he always pronounced that he ſought not his own glory, (which deceivers are wont to do) but the glory of his Father; and as he ſpake, ſo it was indeed. The whole courſe of his Life and Death, Reſurrection and Aſſention doth ſhew the ſame: For when the *Jews* would have made him an Earthly King, he would none of it, but conveyed himſelf away, *Joh.* 6. 15. teaching his Miniſters to do the like, *Luk.* 22. 25, 26. For he proclaimed that his Kingdom was not of this world, *Joh.* 18. 36. But that he came to do the will of his Father. Over and above all this, he was the greateſt Prophet that ever was, and fore-told divers things (as namely, that he ſhould be crucified of the *Jews*, and the third day riſe again; that *Jeruſalem* and the Temple ſhould be deſtroyed ere that Generation paſſed; that after his Aſcenſion, the Holy Ghoſt ſhould come upon his Diſciples aſſembled at *Jeruſalem*, and divers others) all which the World doth know came to paſs accordingly. And nothing which he hath ſpoken, but it ſhall be performed; for there was never any fraud within his lips, or falſhood within his tongue. And therefore I conclude, that the Religion of him (who was moſt holy in his life, moſt harmleſs towards others, moſt bountiful towards all, moſt wonderful in his works, moſt true in his Prophecies, moſt heavenly in his Doctrine, not ſavouring of any carnal delight or worldly affection, nor by any way or means ſeeking his own glory, but the glory of God, and to do the will of his Father) is and muſt needs be the only true Religion.

8 Another argument I frame thus; That Religion which proceedeth undoubtedly from God, is the true Religion: But the Chriſtian Religion proceedeth undoubtedly from God: *Ergo*, &c. That it proceedeth undoubtedly from God, I prove thus, Either it muſt proceed from God, or from the Devil, or from Men; but it is too holy to proceed either from Men or Devils; for it over-throweth the works and Kingdom of the one, and forbiddeth the revenging ſpirit of the other, (commanding men to love their enemies, to do good to them that hate them, and perſecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their covetous humor, admitting no uncleanneſs or impurity, and forbidding all iniquity and wickedneſs, be it never ſo ſecret or cloſe. Sith therefore it is ſo oppoſite and contrary to mens affections, wherewith naturally they be carried, and that it commandeth to be holy, even as God is holy; it is manifeſt, that it can neither be of mans deviſing, nor of the Devils invention: it remaineth therefore that it muſt needs be of God, and conſequently the only true Religion.

9 Another argument is this, That Religion which reſpecteth only the glory of God, is, and muſt needs be the only true Religion. But ſuch is the Chriſtian Religion, for it alloweth not any man to glory in himſelf, but ſheweth that whoſoever glorieth, ſhould glory in the Lord, 1 *Cor.* 1. 30, 31. *Rom.* 4. 2. Therefore the Chriſtian Religion is the only true Religion.

10 Laſtly, the ſpreading and prevailing of the Goſpel of Chriſt over the Univerſal World, when as all the World (both *Jews* and *Gentiles*) were ſet and oppoſed againſt it, doth demonſtrate plentifully and effectually, that the Chriſtian Religion proceedeth from God, and that God is the Author thereof; for if it had not had a God to protect and patronage it, and to make it paſs currantly through the World, it muſt needs have been utterly ſuppreſſed and choaked, even in the ſpringing and firſt riſing thereof. For after the Aſcenſion of Chriſt Jeſus into Heaven, what were his few Apoſtles (in the judgment of reaſonable men) able to do, for the ſpreading and prevailing thereof, againſt the force and power of all the World, which was then ready bent with all both fury and fraud, violence and vengeance, and with all their devices which they could invent to ſuppreſs it? or what eloquence had his few Apoſtles to perſwade the World, or any therein, to the receiving and imbracing of that Chriſtian Religion, which they were appointed to preach? They (as all men know) were reputed and known to be unlearned men, but only that they were taught and inſtructed by the ſpirit of God, which according to the promiſe of Chriſt their Maſter) at the time appointed, deſcended down upon them, being aſſembled at *Jeruſalem*; by which ſpirit they were enabled to ſpeak all Languages, and emboldened to preach his Geſpel and Religion in ſuch ſort, and with ſuch puiſſant and divine wiſdom, as none ſhould be able to reſiſt that Spirit they ſpake by, howſoever their perſons might be hindred, moleſted, vexed and perſecuted. This, even this is a wonder of wonders, and an infallible demonſtration of the Divine vertue of the Chriſtian Religion, that it having ſo few to publiſh it, and ſuch as they were, and being incountred by all the Princes and Potentates of the World, it ſhould notwithſtanding ſo ſtrangely prevail, as within a ſhort time to be univerſally ſpread over the face of the whole Earth. Who can now ſay but that it was protected, and prevailed by the power of God? for the power of all the World was againſt it; and if the Chriſtian Religion had

been no better protected by God, than by men, alas, it had perished long ago; yea, it had never lived until this day, but had been choaked even at the first up-rising, and as it were in the cradle or infancy thereof. Let all Wits therefore throw down themselves, and let all Tongues freely confess the Divine vertue of the Christian Religion, which could not be stopped nor suppressed; but was so mighty, as that the power of all the World, and all the Devils in Hell joyning with them, was not able to stay the course and passage thereof, but that it did prevail, and that within short space, over all the Earth. And therefore the Christian Religion (without all doubt) is the only true Religion, which came down from Heaven, being brought by Jesus Christ the true Messias, from the bosom of God the Father. Of which (having so many and so infallible arguments to prove to every mans sence the truth thereof) none can doubt, except he will also doubt whether the eye doth see, the ear doth hear, and the heart doth understand; the evidence thereof is so clear and manifest, as that it is able, if not to convert, yet to convince all gain-sayers whosoever, and to make us, that already profess, firmly to hold the same; knowing for certain that the Christian Religion is the only true Religion in the World, and that Salvation is no where else to be sought. For run over all the Religions of the World, and where shall you find any so pure, so divine, so powerful, so miraculous? it hath all the signs, tokens, arguments and proofs that may be, for the splendent truth thereof, and to demonstrate, that undoubtedly it came from God.

CHAP. IV.

Wherein is briefly shewed the Religion of Mahomet, *to be a false and wicked Religion.*

IF I shall speak something of the *Mahometish* Religion, I think the truth of the Christian Religion will appear so much the more; for when black and white are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himself testifieth of Christ, to be a great Prophet of God, and a great worker of Miracles, *And that the same Jesus Christ was born of the Virgin* Mary, *that he lived without sin among men, that he was a Prophet, and more than a Prophet, and that he ascended into the Heavens:* And therefore he reproveth the *Jews*, for that they would not believe him to be born of a Virgin. But on the other side, because he would not have Christ to bear credit above him, he disliked that he should be called or reputed

Matth. Paris hist. Ang. in Hen. 3.

ted the *Son of God.* But beside the testimony of all the former Prophets of the World, both *Jews* and *Gentiles* (as is afore-shewed) do all teach, that he should be the Son of God. *Suidas* doth moreover confute this false Prophet, who reporteth in his History that the *Pharisees* at *Jerusalem*, called a Council to find out the Father of Jesus; they enjoyned certain Women to search his Mother; the Women affirmed they found her a Virgin, then was it recorded in the famous Register Book of the Temple, *Jesus the Son of God, and of Mary the Virgin.* This proveth, not only that the Mother of Jesus was a Virgin, (which *Mahomet* truly held) but also that Jesus was the Son of God (which *Mahomet* alloweth not.) And indeed *Mahomets* Religion is a patched Religion, mixt partly with *Judaism*, partly with *Gentilism*, partly with *Papism*, partly with *Christianism*, being subtilely contrived for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

Suidas.

The beginning of *Mahomets* usurping, and of his Sect, was thus: Many hundred years after Christ, namely, in the year of our Lord 597. and in the reign of *Mauritius* the Emperour, when as *Gregorius Magnus* was Bishop of *Rome*, this *Mahomet* was born (being of the line of *Ishmael* the Son of *Abraham*, by *Hagar* the Bond-woman, having unto his Father one *Abdara*, and unto his Mother one *Emma*, being very obscure and base Parents) in *Mecha* a City of *Arabia*; his Parents deceased, and left him a very young Orphan, who in short time by misadventure was taken captive. This being once known unto his kindred, one *Ademonaples* (saith *Volateran*) an *Ishmaelite*, bearing him good will, for his favour and forwardness of wit, paid his ransome, and made him Servant and Factor in all his Merchandize.

Matthæus Pal. Masseus Chron. lib. 13. Drenchfster, Chron. de Saracen. & Turc. Orig.

Volat. Geog. lib. 12.

Not long after his Master died without issue, and his servant *Mahomet* matched with his Mistress, a Widow of fifty years of age, called *Eadigam*, and (saith *Paulus Diaconus*) his own Kinswoman; so that his Master being of credit and substance, and his Mistris (afterwards his Wife) of no less account, and so shortly after departing this life; he succeeded them both in credit, and all their substance, and by this means grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of ten years gave himself secretly by perswasion to bewitch the people, and other ten years after, with Rogues and Vagabonds that repaired unto him, with force of Armes, with sword, and shedding of blood, he spent in subduing of Countries. And lastly, nine years he openly and manifestly enjoyed as a deceiver, a false Prophet, and a King over those whom he had already infected throughout *Arabia.*

Paul. Diac. rer. Rom. lib. 18.

Sabellicus writeth, that *Mahomets* father was an Heathen, and his Mother an *Ishmaelite*, whereby it came to pass, that whilst his Mother

Sabel. Aenead. 8. lib. 8.

taught ſomewhat of the Religion of the *Hebrews*, and his Father on the other ſide, the religion of the *Gentiles*. *Mahomet* (like a dutiful child, but not like a diſcreet ſon) obeyed both, and that was ſome cauſe of the mixt and patched Religion. He had the falling-ſickneſs, which took him ſo extreamly, that he grovelled along the ground, and fomed piteouſly at his mouth. His Wife being of great honour and ſubſtance, bewailed her hard hap in matching with a beggarly raſcal, and a diſeaſed creature; but he (with his wily companions) having taught a Dove to feed at his ear, wherein he had put grains of corn, perſwaded his Wife to be content, and that he was another manner of man than ſhe took him to be; namely that he was a Prophet, that the Spirit of God fell upon him, and that the Angel *Gabriel* in the form of a Dove came to his ear, and revealed to him ſecrets from God whoſe preſence he was not able to abide; and therefore was it that he ſo proſtrated himſelf, and lay in a trance. His Wife being herewith ſatisfied, ſhe began to chat the ſame amongſt her Goſſips, ſaying, *Say nothing, my Husband is a Prophet.* The Women after their manner (whereof ſome of them can keep no counſel) blazed abroad that *Mahomet* was a Prophet, and ſo from Women it came to Men.

Aventine. Annal. lib.3.

This being once noiſed, they flocked unto him from all parts of *Arabia*. He being throughly inſtructed in Satans ſchool, and well ſeen in Magick, obſerved the preſent opportunity. The *Romans* and *Perſians* then warring together, *Mahomet* with his *Arabians* went, and firſt took part with the *Romans*, but afterwards ſerved them a ſly touch, and forſook them, and thereby weakned that ſide. In a while after he eſpied the *Perſians* go to wrack; and having deſpiſed the *Romans*, he ſetteth leſs by the *Perſians*, and then fetteth forth himſelf with might and main, with his Captains and Lieutenants (called *Amirel*) to ſubdue Nations, and to deſtroy the *Chriſtians*, to the end that he might eſtabliſh that falſe Religion, deviſed by himſelf, and his wicked Confederates; he prevailed wonderfully, and in ſhort time after his deceaſe (in the time of *Ebubezer* and *Haumer*, that ſucceſſively reigned after him in *Arabia*) there were got and ſubdued to the *Arabians*, the Region of *Gaza*, the City of *Boſtra* in *Arabia*, *Damaſcus*, *Phœnicia*, *Egypt*, *Paleſtina*, the City *Jeruſalem*, all *Syria*, *Antioch*, *Edeſſa*, *Meſopotamia*, all *Perſia*, yea and in a manner all *Aſia*. But I may not forget the end of *Mahomet*, who in an Evening ſitting up late in his Palace, and having taken his fill of Wine, wherein one of his Companions had poured ſome poyſon, felt his wonted ſickneſs approaching, and made haſte forth, ſaying, he muſt needs depart to confer with the Angel *Gabriel*, and go aſide, leſt his glorious preſence ſhould be an occaſion of their deaths; forth he went, and remembring that a ſoft place was beſt for his falling-ſickneſs, down he fell upon a Dunghill, groveling along with great pain, foming at the mouth, and gnaſhing

Zonaras Annal. Tom. 3.

gnaſhing his teeth; the Swine came about the Dunghill, fell upon him, wounded him ſore, and had eaten him up, had not his Wife, and others of his Houſe heard the noiſe of the Hogs, and reſcued the falſe Prophet. *Antoninus* reporteth, that he was not without ſundry diſeaſes, which intemperate Diet brought to him; namely, the Pleuriſie, and a kind of Lethargy; for oftentimes his ſenſes ſeemed to be taken from him. He continued drooping the ſpace of fourteen days; at length he departed this life. His belly had ſuch a ſwelling that it ſeemed ready to burſt, and his little finger bowed backwards. In the time of his ſickneſs he commanded them that were about him, that when breath departed his body, they ſhould not ſtraightway bury him; for he ſaid, that within three days he would aſcend into heaven; but hereby appeared that he was a falſe Prophet, for they kept him above the ground the third and fourth day, yea (as *Flores Hiſteriarum* teſtifieth) the ſpace of thirty days, in great hope he would riſe, and aſcend according to promiſe; but they ſaw nothing, ſaving that they felt an intolerable ſtench, ſo that in great diſdain (ſaith *Antonius*) *Eum longe à domibus projecerunt*, they caſt him far from houſes. But his Companions (ſuch as conſulted with him, and concealed his falſhood and treachery) remembring themſelves, and judging that the diſdain of *Mahomet* would be their diſcredit, and his fall their foil and ſhame, they fetcht him again, they cheſt him in an Iron-coffin (ſaith *Sabellicus* and *Nauclerus*) they bring him unto the famous Temple of *Mecha* (in which City he was born) with great ſolemnity, as if he had never been ſeated upon the Dunghill with Swine, they convey to the roof of the Temple mighty Load-ſtones, they lift up the Iron-Coffin, where the Load-ſtones according to their nature, draw to them the Iron, and hold it up, and there hangs *Mahomet* on high.

Ant. Chron. part. 2. Lit. 13. Cap. 5.

Sabel. Ænead. 8. lib. 6.

This was the report of old.

Anton. Chron. part. 2. cap. 5. Wolfang. Dreníter. Chron. Naucl. Gen. 22. Sabel. Ænead. 8. lib. 6.

Thoſe that imbrace the Religion of *Mahomet*, are called *Saracens*, for it was the pride of *Mahomet* to have them ſo called, to advance his own doctrine and profeſſion, becauſe he knew himſelf lineally deſcended of *Iſhmael* the ſon of *Agar* the Bondwoman; therefore to avoid this reproach, he bare the world in hand, that he came of *Sara* the free woman, the Wife of *Abraham*, and called himſelf and his followers, *Saracens*. *Sabellicus* writeth, that the *Græcians* of ſpight are wont to call the *Saracens*, *Agarens*; for that they came not of *Sarah*, but of *Agar*.

Sabel. Ænead. 8. lib. 6.

This *Mahomet* while he lived, uſed the company of *Chriſtians*, *Jews*, and *Infidels*; *Et ut popularior eſſet ejus lex, ex omnium gentium ſectis aliquid aſſumpſit:* And to the end his Law might be the more favoured, he borrowed ſomething of every Sect. Satan furniſhed him with three Inſtruments, as helps to bring his miſchievous intent about. The firſt was a *Jew*, a great Aſtronomer, and a Magician, who opened to him at large the *Jewiſh* follies; The ſecond, one

Faſcicul. Temp.

John

John of *Antioch*; The third, one *Sergius* a Monk, both abominable hereticks. Every one plaid his part. To flatter the Christians, he was content to be baptized of *Sergius*, and of these Hereticks, he learned with the *Sabellians* to deny the Trinity; with the *Manichees* to establish two beginnings; with *Eunomius* to deny the equal power of the Father and the Son; with *Macedonius* to call the Holy Ghost a Creature; and with the *Nicolaits* to allow many wives, and wanton lust. *Sergius* the Monk also perswaded *Mahomet* in his *Alcoran* (so is the Book of the Law termed) to commend the humility of Christian Monks and Priests; he made him also deliver the *Saracens* a Monks cowl, which they use to this day, also *instar Monachorum multas genuflexiones*, many duckings and crouchings like the Monks. *Matthias a Michovia* addeth that they use shaving, and this no doubt was the Monks doctrine. They commend the blessed Virgin *Mary*, confess God to be the Governour of all things, and that Jesus Christ was the Apostle of God, begotten by the Angel *Gabriel* on *Mary* the Virgin, who never knew man, and that he was greater and worthier than man. They allow the Miracles that Christ did, and the Gospel, (so far forth as it agreeth with the *Alcoran*) and *Moses*, and the Old Testament, correcting therein (so presumptuous is the Spirit) certain errors. He called himself a Prophet, and that he was sent of God to supply the Imperfections of all Laws. He forbad his followers all Pictures and Images in their Temples. He forbad the eating of Swines flesh; he commanded purifyings and washings, *ad similitudinem Judæorum*, after the manner of the *Jews*. The Christians have Sunday for their Sabbath, the *Jews*, Saturday, and *Mahomet*, Friday; to dissent from the *Hebrews* and Christians; or, as *Antonius* writeth, in the honour of *Venus* the Goddess of *Arabia*, thereby the rather to win that Country people. And thus it pleased him to devise a Religion mixt of all these, to the end he might have of all Religions, some to build up his Kingdom. And indeed *Mahomet* took the advantage of the time; for that time was a time of dissention among Princes, and of division amongst those which called themselves Christians. *Heraclius* the Emperour, and *Chosdroes* King of *Persia* were at deadly enmity, one warring against another. The *Scythian* Nation were of neither side, but at last against both, raising a power of themselves, having *Mahomet* their Ring-leader. The Church was troubled with divers Sects and Heresies, as with *Nestorians*, *Jacobites*, *Monothelites*, &c. And then was there contention amongst the Bishops, who should have the proud title of Universal Bishop. God was highly displeased with this wickedness, and suffered Nations to rise as a rod or scourge to whip his people; for where the Hedg is broken, there it is easie for the Beasts of the field to enter and spoil. Now the vanity and falshood of this Religion may be proved thus.

Sabel. Ænead. 8. lib. 6.

Ant. Chron. par. 2. tit. 15. cap. 2.

Matthias à Michov. de Sarmat. Asian. lib. 1. l. 7. Laonic. de Turc. lib. 3.

Sabel. Ænead. 8. lib. 6.

The vanity of the *Turks* Religion.

First,

First, By the newness of it; for it is but of late years begun, and there was never any Propheſie that did allow of such a Prophet, or of the doctrine of such a one. And therefore he cometh in his own name, and so consequently not to be received.

Secondly, He did no miracle at his coming, and therefore no reason that any should believe in him. He spake unto the *Saracens* of himself; *Non sum miraculis, aut indiciis ad vos missus*; I am not sent unto you with miracles and signes. There was no Divine power shewed in all his practice.

Matth. Paris hist. Aug. in Hen. 3.

Thirdly, It is manifest that *Mahomet* was a false Prophet, because he said, That within three days after his death he should ascend into Heaven, which was notoriously false, as before appeareth.

Flor. hist.

Fourthly, The Religion of *Mahomet* is fleshly, consisting in natural delights, and Corporal pleasures, which shew that man, and not the Divine Spirit of God, is the Author thereof, for it is permitted the *Saracens* by that his Law to have four Wives (though these be of nigh kin) yea five, marrying them Virgins; and to take besides as many of them which they have bought and taken Captives, as their ability will serve to maintain. The Paradise likewise promised to his followers is this; namely, They shall have Garments of Silk, with all sorts of Colours, Bracelets of Gold and Amber, Parlors and Banqueting Houses upon Floods and Rivers, Vessels of Gold and Silver, Angels serving them, bringing in Gold, Milk, Silver, Wine, Lodgings furnished, Cushions, Pillows, and Down-beds, most beautiful Women to accompany them, Maidens and Virgins with twinkling eyes, Gardens and Orchards, with Arbours, Fountains, Springs, and all manner of pleasant Fruit, rivers of Milk, Honey, and spiced Wine; all manner of sweet Odors, Perfumes, and fragrant scents; and to be short, whatsoever the flesh shall desire to eat. Thus fleshly people have a fleshly Religion, and a fleshly Paradise to inhabit. But like Prophet, like people, and like religion; for *Mahomet* himself was such a fleshly fellow, as that though modest ears are loath to hear, yet because the filthiness of this Prophet may not be concealed, I must utter it. He committed buggery with an Ass; *Bonfinius* writeth it. Again, he committed Adultery with another mans Wife, that upon displeasure was from her Husband; and when he perceived the murmur of the people, he fained that he had received a paper from heaven, wherein it was permitted him so to do, to the end he might beget Prophets, and worthy men. Again, *Mahomet* (as *Cælius* reporteth) had forty Wives, and further he gloried of himself, that it was given him from above to exceed ten men (saith *Cleonard*) fifty men (saith *Antoninus*) in carnal lust and venery. *Avicenna*, one of *Mahomets* own sect, is himself brought in disliking of this Religion, for this reason; *Because*

Jacob de Vor. legend. 157. Laonic. de rebus Turc. lib. 3.

Ant. Chron.

Bonfin. lib. 8. Decad.

Bonard. in Rosar. part. 1. Serm. 14. Ant. Chron. par. 3. tit. 15. cap. 2. Cælius Nichol. Cleon. 1. Epist. Antonin. Chron. par. 3. tit. 15. cap. 2. Avicenn. lib. 5. Canon. tract. 1. cap. 2.

Mahomet

Mahomet (saith he) *hath given us a Law, which sheweth the perfection of felicity to consist in those things which concern the Body; whereas the wise and Sages of old had a greater desire to express the felicity of the Soul than of the Body; as for the bodily felicity, though it were granted them, yet they regarded not, neither esteemed it, in comparison of the felicity which the Soul requireth.* His Paradise and Doctrine is such, as there seemeth small difference between Epicurism, Atheism, and Mahometism.

Anton. Chron. part. 2. tit. 13. cap. 4. *Fifth, Mahomets* Law is a Tyrannical Law; for he made it death to dispute of it, and if any man speak against it (saith he) *Proditore occidatur*: Let him be traiterously put to death. And again, *Sine audientia occidatur*: Let him be put to death without coming to his answer.

Sabel. Ænead. 8. lib. 6. *Qua sanctione* (saith *Sabellicus*) *palam fecit nihil synceri in ea lege esse, &c.* By which decree he manifested, that there is nothing sincere in that Law, *&c.* Moreover, he wrote in the *Arabian* tongue, and taught his followers, that his Religion, *A gladio expit, per gladium tenetur, & in gladio terminatur.* Began by the Sword, is holden by the Sword, and is finished or ended in the Sword. Which sheweth that the Sword and arm of flesh is all the author and protector that his Religion hath. Again, *Mahomet* made this Law amongst them, saying, *He that slayeth his enemy, or is slain of his enemy, let him enter and possess Paradise.* He spake like a man with a carnal spirit; teaching revenge to the uttermost, and promising Paradise to such; but no proof of a divine Spirit appeareth in him.

Matth. Paris hist. Ang. in Hen. 3.

Paul. Diac. rer. Rom. lib. 18.

Sixth, As *Mahomets* Religion is defended by force of sword and fraud, insomuch as he made it death to call it into question; so likewise did it begin, as by the force of sword, so likewise by notable fraud, and was established through wiles, deceit, subtilty, and lyes. For first he having the Falling-sickness, perswaded his Wife and others, that it was the power of God, and the presence of the Angel *Gabriel* that caused him to fall down. *Sergius* the heretical Monk was at hand, and bare false witness to the same (saith *Zonaras.*) He told them that the same Dove which he taught to feed at his ear, was sometimes an Angel, and sometimes the Holy Ghost. He had three Companions all of a confederacy, to devise, and face out lyes with him. When he perceived that men gave ear to him, he fained that the Angel *Gabriel* had carried him to *Jerusalem*, and thence to have lifted him up to Heaven, and there to have learned his Law.

Zonaras Annal. Tom. 3.

He made the *Saracens* believe, that before God made the World, there was written in the Throne of God, *There is no God, but the God of Mahomet.* When he had framed his *Alcoran*, and bound it up fair, he caused secretly a wild Ass to be taken, and the Book to be bound about his neck, and as he preached unto the people, upon a sudden he stood amazed, as if some great secrecy was revealed to him from above, and

Ant. Chro. part. 8. tit. 13. cap. 5.

and brake out, and told the people, *Behold, God hath sent you a Law from Heaven; go to such a Desart, there you shall find an Ass, and a book tyed about his neck.* The people ran in great haste, they found it so as he had said, they take the Ass, they bring the Book, they honour the Prophet. Touching divorced, and separated Wives, he told the *Saracens* he had received a paper from Heaven. He used soothsaying and divination, the which at *Fessa*, a City of *Mauritania*, unto this day is called *Zarragia.* He perswaded his followers, that at the end of the world he should be transformed in the form of a mighty Ram, full of locks, and long fleeces of Wool; and that all that held of his Law, should be as fleas shrouding themselves in his fleeces, and that he would jump into Heaven, and so convey them all thither. These, and such like were his slights, to beguile a foolish, rude, and barbarous Country people; the foolery, pride and vanity of whose Religion, I trust, every one doth sufficiently perceive.

Acosta lib. 2. cap. 12. Joh. Leo l. 3. cap. 23. Aphric. Bern. in Rosan. part. 1. Serm. 10.

7 *Mahomets* Religion is no true Religion, but a meer device of his own, and of three others his false conspirators; for he hath patched together his *Alcoran* of the doctrine of *Heathens*, *Indians*, and *Arabians*, of superstitious *Jews*, of false Christians and Hereticks, as *Nestorians*, *Sabellians*, *Manichees*, *Arrians*, *Cerinthians*, *Macedonians*, *Eunomians*, and *Nicolaits*, of illusions, and inventions of their own: And lastly, (for further credit) he borrowed some out of the Old and New Testament. But God will not thus be served; for he delivered his mind of old unto *Israel*, and he is not changed, but continueth the same God still. *Ye shall not* (saith God) *do every man what seemeth him good in his own eyes; Whatsoever I command you, take heed you do it; thou shalt put nothing thereto, nor take ought there-from.* Satan being conjured to deliver the truth of the *Alcoran* of *Mahomet*, said, that therein were comprised twelve thousand lyes, and the rest was truth; by all likelihood very little. And therefore I conclude, that there is no evidence to prove *Mahomet* a true Prophet, many prove him to be a false Prophet, and blasphemous, and presumptuous, and his Religion to be a wicked, carnal, absurd, and false Religion, proceeding from a proud spirit, and humane, subtile, and corrupt invention, and even from the Devil, the crafty Father of lies, a murtherer, and man-killer from the beginning. And so much hereof may suffice.

Deut. 12.

Fascicul. temp.

CHAP. V.

Wherein is shewed that the Church of Rome *is not the true Church of God, nor observeth the true Religion.*

I Am now entring into that great controversie between the *Protestants* and the *Papists*, whether of them should be the true Church, and true Worshippers of God in Christ; for they both acknowledg God, and Christ his Son; and all the Sacred and Canonical Books of the Scriptures, they confess to come from God, and from his divine Spirit, as indeed they could come from no other. But whiles they both confess this Book, it is good reason that they should both stand to the arbitrement and judgment of these Books, for the trial of the true Church; which if they do, (as indeed they must) this controversie is at an end, and not worthy to be made a question, or to be doubted of; for by the Sacred and Canonical Writings it shall by and by be manifest, that the Church of *Rome* cannot be the true Church possibly. But first let us hear what it saith for it self, and what good grounds it hath for the fortification thereof. For if it be not builded upon a good foundation, and upon such grounds, as will hold, the whole building is like to lye in the dust, and to come to ruin.

1 They hold very stiffely (but not so strongly) that the Church of God militant here upon earth, is visible to the outward eye, and may be pointed out by the finger at all times, in such sort as that one may know whither to resort, as to the Congregation of Gods people, there to joyn himself unto them, and to praise and pray unto God with them, and to do those things that he requireth at their hands. But all this cannot profit them, nor hurt us; for as in the Primitive Churches persecuted by those tyrannical and heathen Emperours, there was a Church of God (though not seen of them) who had their meetings and Assemblies amongst themselves (though secretly because of their enemies), so likewise in the days of Queen *Mary*, as also in all other times of the persecution of our Church by the *Romish* Bishops and their partakers, our Church no doubt was, and might be; and they likewise had their meetings and assemblies, though both they, and the place of their resort were unknown to those their persecuters.

Visibility or splendency of the Church in outward shew is no certain or inseparable mark of the true Church. A Simily.

In the time of *Diocletian* the Emperour (especially) Christians were so wasted, as to the judgment of men none were remaining, their Books were burned, the Churches destroyed, and themselves put to death.

death. In the end when this great havock was made, and cruelty had wasted and destroyed all that could be found, where was then the visible Church? It must needs be then inforced to hide it self, and so it was, and the glory thereof so eclipsed, that for a while it shined no where. And therefore the Church is not always visible and seen to the outward eye, nor splendent in the faces and sight of men, and yet a true Church notwithstanding, as then it was; for it is the Sun, though it be sometimes overwhelmed with a cloud; and it is fire still, though it be sometimes raked up in embers; and so the true Church is and may be, although not seen or known to the World; yea, though it seem overwhelmed with tyrannical malice, and hide it self as though it were clean extinct.

The Church not always visible.

2. Let them tell me where the Church was visible, when being assembled at *Jerusalem*, there arose a great Persecution against it, in so much as they were all dispersed and scattered, as the Text sheweth? Or let them tell me, where or how the Church was visible when Christ was smitten, and all the rest were scattered and hid, and concealed themselves, the face of the visible Church was then not in Christ and his Apostles, but in the *Jews* among the Scribes and Pharisees: and therefore if visibility be such a mark of the true Church, then these who crucified Christ were the true Church, and not Jesus Christ and his Apostles; which who dare affirm? Yea, who will not deny? Yea, when the Shepherd was smitten, and the Sheep scattered, and yet a true Church; who can deny but that a true Church may be, though it be not apparently visible, and seen to the World? What shall I say more? Doth not St. *John* in his *Revelation* testifie expresly, *That the Church of Christ* (signified there by a Woman) *fugit in solitudinem, fled into a desart, or wilderness*, where she had a place prepared for her of God, and where she could not for a certain season be found of her persecuters? Let them further shew me how the Church was visible in the time of *Elias* the Prophet, when he complained that he himself was left alone. *O Lord*, (said he) *they have forsaken thy Covenant, they have destroyed thine Altar, and slain thy Prophets with the sword, and I am left alone. Elias* did not think himself to be *solus Propheta relictus* (as *Campian* answered in the Tower) I say he spake not of himself only in that respect; but in this respect, that he took himself to be the only true Worshipper that was left in *Israel:* which is manifest by the answer which God gave him; namely, that besides him he had seven thousand true Worshippers yet remaining, which had not bowed their knee to *Baal*. I demand of the *Papists*, when *Elias* knew no other true Worshipper of God but himself, how the Church was visible? for whither he should go to find a true Worshipper, he knew not. Again, it is written in 2 *King.* 16. that under the reign of *Achas*, there was taken a pattern of the Altar of the Idolaters of *Damascus*, and

Act. 8. 1.

Mark 12. 27.

Revel. 12. 6, 7.

1 King. 19. 11, &c.

and that *Urias* the High Prieſt removed the Altar of the Lord; whereby it appeareth, that the Prieſthood was corrupted, the Altar removed, and conſequently the Sacrifices ceaſed, &c. What viſibility of the true Church could there be in thoſe days, either of *Achas*, *Manaſſes*, and other Kings being Idolaters, when the Temple it ſelf (where only by the Law of God, the *Jews* were to offer the Sacrifices) was polluted and defiled with heatheniſh Idolatry? What Church or Congregation could any man (in this caſe) have reſorted unto, to have performed a true and acceptable ſacrifice unto God in thoſe times, when the Temple of *Jeruſalem* (which was the place to worſhip at) would admit no true Worſhippers, but only Idolaters? It is therefore manifeſt that a true Church may be, though they know not a Congregation of God to reſort to; yea, though it be cloſe and not ſeen or known one to the other, nor yet to the world. And conſequently Viſibility (which the *Papiſts* make a mark of the Church) is no perpetual mark thereof. Yea, if ſuch Viſibility ſhould be a mark of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achas*, *Manaſſes*, and many other Kings of *Iſrael* that were Idolaters, the true Church, who indeed were the falſe Church; and then were *Elias* and all other the true Worſhippers of God, who had in thoſe times no places left to ſacrifice in, the falſe Church, which is abſurd.; *Chryſoſtome* faith, that in the time of *the abomination of deſolation* (ſpoken of by Chriſt Jeſus, in *Mat.*24.) that is, in the time of wicked hereſie, which is the Army of Antichriſt (as he expounds it), *Nulla probatio poteſt eſſe Chriſtianitatis, neque effugium poteſt eſſe Chriſtianorum aliud volentium cognoſcere fidei veritatem, niſi ſcripturæ divinæ: No proof can be made of Chriſtianity, neither can there be any other refuge for Chriſtians, which are deſirous to know the true faith, but only the divine Scriptures.* And therefore I conclude (which is apparent) that the true Church ſometime is in ſuch a ſtate, as that viſibleneſs cannot diſcern or prove it, but only the divine Scriptures muſt demonſtrate and declare it; and conſequently it is demonſtratively manifeſt, that it is no true poſition of the Papiſts, *That the Church of God is always and evermore viſible, ſeen, and ſplendent, to the outward eye and view of the world.* Wherefore the *Papiſts* do us great injury, and bewray their own ignorance, when they would have us to ſhew our Church in all times and ages (which notwithſtanding perhaps may be done, for our Church was always, though it were not ſeen or known to them, but lay hid and kept it ſelf cloſe from their fury and tyranny, as the firſt and Primitive Churches did from their bloody perſecuters. Our Church was then perſecuted in thoſe times when it could not be ſeen, and many then, like conſtant Martyrs, endured the tyranny of that *Romiſh* Religion; ſo that ſome were baniſhed, others fled into other Nations, ſome endured Martyrdom at home, ſome others hide themſelves, but the whole Church generally was vexed, and oppreſſed. And therefore when our Church was thus perſecuted, it is a good argument (I think) to ſay; We had our Church then and always, though a perſecuted Church, though a Church chaſed and purſued, though a Church ſcattered, though a Church not ſeen or viſible to them, yea though in it ſelf it were enlightened from God many ages together, namely, till the tyranny of Antichriſt were over-paſt.

Chryſ. in Mat. 24.

Secondly, Another erronious poſition whereby they are miſerably deceived, is this, *They hold the Church cannot err*; and therefore ſuppoſe, becauſe the Church of *Rome* was once the true Church of God, therefore it is ſo now and evermore. As though there might not be an Apoſtaſie in the Church, which Saint *Paul* affirmeth there ſhould. Or as though a particular Church (for the Church of *Rome* is but a particular Church) could not err? Yea, as though General Councils (which repreſent the whole Church) could not err; for ſo they affirm, but how truly let the World judg. And if it may be ſhewed that general Councils have erred or may err, then they yield their cauſe in this behalf. I wiſh they would for their own ſakes; for falſe *Jeſuits* and *Seminaries* do but deceive themſelves and others, to their own confuſion in this world, and except they repent, in the World to come.

2 Theſ. 2. 3, 4. The Church may Err.

That General Councils may err, is manifeſt by *Auguſtine*, who plainly teacheth, that only the Scriptures cannot err, all other Writers may err, Provincial Councils may err. Laſtly, he ſaith, *Concilia quæ fiunt ex univerſo orbe Chriſtiano priora poſterioribus ſæpe emendari, cum aliquo experimento rerum aperitur quod clauſum erat, & cognoſcitur quod latebat. That General Councils which are gathered of all the Chriſtian World, are often corrected, the former by the latter, when by any trial of things, that is opened which was ſhut, and that is known which was hidden.* A General Council may be corrected (ſaith *Auguſtine*) *Ergo*, it may Err. And therefore *Auguſtine*, ſpeaketh plainly to *Maximinian* the Biſhop of the *Arrians*, *Neither ought I to alledg the Council of* Nice, *nor thou the Council of* Arrimine, *to take advantage thereby; for neither am I bound nor held by the Authority of this, nor thou of that; ſet matter with matter, cauſe with cauſe, or reaſon with reaſon; try the matter by the Authority of the Scriptures, not proper witneſſes to any of us, but indifferent witneſſes to us both.*

Auguſt. Tom. 6. lib. 2. contra Donatiſt.

Aug. con. Maximin. lib. 3. cap. 3.

In the time of *Conſtantine* that Chriſtian Emperour, was the firſt and laſt Council of *Nice*, wherein according to our Creed was decreed that Chriſt was God, as well as man. In the time of *Conſtantius* (*Conſtantines* Son) favouring the error of the *Arrians*, it was decreed in the Council of *Arrimine*, that Chriſt was not God, but man. This Council of *Arrimine* did err (and that groſly) in a matter of faith. *Ergo*, it is palpable that a General Council may err, even in matters of faith.

Theodor. lib. 2. cap. 18.

Again,

Again, General Councils have been contrary one to the other, and that in matters of Faith; as the Council of *Constantinople* condemned the setting up of Images in the Church, and the Council of *Nice* afterward allowed Images. One of them (being contrary) must needs be erronious: *Ergo*, a General Council may err.

Concil. Tom. 1. de ord. celeb. concil.

The General Council confesseth it self that it may err: For the whole Council prayeth in the end of a General Council (in a set form of Prayer, that is appointed to be said after every Council) namely, that God would *Ignorantiæ ipsorum parcere, & errori indulgere; Spare their ignorance, and pardon their error.* *Ergo*, a General Council may err.

The Pope of *Rome* (whom the *Papists* hold for head of their Church) may err; *Ergo*, their whole Church may err. *Augustine* proveth it errs. *Beatæ memoriæ Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos docet.* Behold, Pope *Innocentius* of blessed memory doth teach, that young Children cannot be saved, except they receive the Baptism of Christ, and also the Communion of the Body and blood of Christ.

Lib. 2. ad Bonif. contra Epist. Pelag. cap. 4.

But this is taxed for an error; *Ergo*, the Pope of *Rome* may err, and consequently the whole Church under him, except perchance members have a priviledg above the head. But what shall I need to stand hereupon? their own Canon Law (as it is evident in the decrees) doth say expresly, that if the Pope be found negligent of his own and his Brethrens salvation; yea, though he lead innumerable people by heaps to the Devil of Hell, no mortal man may presume to reprove him, because he himself being to judg all, is to be judged of none, *nisi deprehendatur a fide devius: Except he be found erring from the faith:* whereby it appeareth, that they thought he might err in matters of faith, or else that exception was put in vain. But the Pope is no other than a man, as are the members of his Church be, and *Humanum est errare: All men are subject to error.* Let every man take heed how he trusteth the Pope or any man mortal; for it is written, Jer. 17. *Maledictus homo qui in homine confidit; Cursed is the man that putteth his trust in man.* And why? Because (as the Prophet *David* saith, *Psal. 116.*) *All men are liers in their words, and sinners in their works.* But when the doctrine of that man of *Rome*, and of his Church is in divers things clean contrary to the expres Word of God, who can deny but it is an apparent erring Church?

Part. 1. dist. 40. cap. Si Papa.

Popish errors.

As when it established ignorance to be the mother of devotion, which Christ calleth the mother of Error; saying, *Ye err, not knowing the Scriptures*, Mat. 22. 29. Who can chuse but think that it hath no good meaning in it, but purposed only to build up the pride of the Pope, of his Cardinals, Bishops, Priests, Monks, and other their Ecclesiastical men? Christ biddeth the people to *search the Scriptures*, Joh. 5. 39.

Ignorance and strangeness in the Scripture.

this Antichrist forbiddeth them, saying, it is perilous, it causeth Schisms, Sects, and Heresies, as though they were wiser than Christ. Again, the Apostle *Paul* commandeth, *that the word of God should dwell plentifully in the people, whereby they might teach themselves*, Col. 3. 19. But the Pope of *Rome*, and his Church alloweth not plentiful knowledg of the Word in them, yea Ignorance is the knowledg that he would desire them to have. Who would not justly suspect such a Church, and such a Religion, yea, condemn it; when to maintain and continue their Church in errors, they would have none of the people to search any Scriptures, whereby they might be discovered? Thus the silly Papists (whom I pity) are led like blind men they know not whither, and with their *implicita fides* (which is to believe, for their part they know not what) are lamentably seduced. It is good themselves should see and know what they believe, and that their faith and belief be right, lest at last they be (through overmuch trust of their teachers) extreamly deceived. The people of *Berœa* were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no, which *Paul* himself teached, *Act.* 17. For whosoever he be, yea, though he were an Angel from Heaven, if he teach matters contrary to the Doctrine of the holy and Canonical Scriptures, we are to hold him accursed, yea, and accursed again, as the Apostle of Christ Jesus St. *Paul* commandeth, *Gal.* 1. 8, 9.

Again, the Church of *Rome* when it taught and holdeth that the Scriptures were to be read unto the people, or Congregation in an unknown Tongue, what were the people the wiser? St. *Paul* would have all things done to edifying in the Church. For saith St. *Paul*, *Is qui supplet locum indocti, quomodo dicturus est Amen ad tuam gratiarum actionem, quando quidem quid dicas nescit? How shall he that supplieth the place of an unlearned man, say Amen to thy thanksgiving, when he understandeth not what thou sayest?* 1 Cor. 14. And in that whole Chapter he utterly disliketh service in an unknown Tongue. And therefore if the Church of *Rome* will not confess their error herein, she is past all shame, and hath the impudent and shameless face of an Harlot.

They have all devised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) until they help to fetch them out with their Masses, and other their inventions and devices, which they will not do, nor think they have reason to do, except they have good current Coyn for the same.

Against Purgatory.

And therefore it may be well and justly called Purgatory-Pick-purse, and it is manifestly apparent hereby, that wealth and great riches of the Clergy, was the only mark they aimed at. For it hath no warrant in

in the Canonical Books of the Scriptures; yea, the Canonical Books of Scriptures shew the contrary, and so do the ancient Fathers. Christ in the Gospel, *Luk.16.* sheweth only but two places, namely, Heaven and Hell; saying, that the rich mans soul (which was unmerciful to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* soul (he being dead) was carried into *Abrahams* bosom, a place of joy and comfort. To the Thief which was executed at the Passion and suffering of Christ, and believed in him, Christ answered, *Hodie eris mecum in Paradiso: This day shalt thou be with me in Paradise*, *Luk.* 23. 43. Which sheweth that the Souls of the Faithful never come in Purgatory-fire to be boiled and punished; for all their sin is forgiven, and consequently, the punishment incident to the same, is forgiven also, and their Souls pass from death to life, and into Paradise, a place of comfort, delectableness, and all sweetness, namely, Heaven, where Christ is; *Verily, verily, I say unto you* (saith Christ) *he that heareth my word, and believes in him that sent me, hath eternal life, and cometh not into condemnation, but passeth from death to life*, *Joh.* 5.25. What is become then of this Purgatory? Saint *Paul* saith, *I covet to be dissolved, and to be with Christ*, Phil. 1.23. Shewing thereby that presently after his dissolution, he was to be with Christ in glory. *For we know* (saith he) *that when this earthly Tabernacle of ours is dissolved, we have a building not made with hands, but eternal in the heavens*, 2 *Cor.*5.1. Saint *John* in his *Revelation* saith, *Blessed are the dead which die in the Lord: from henceforth they rest from their labours, and their works follow them*, Rev. 4.13. If from the time of their death they have blessedness and rest (as he sheweth) then are they not in any Purgatory-fire to be scorched and molested. Saint *Peter* telleth the Saints and Children of God, and assureth them of it, *That the end of their faith is the salvation of their souls*, 1 Pet. 1.9. If salvation of their souls begin at the end of their faith, which lasteth unto the end of their life, (and no longer, for then they have the fruition and possession of that which they believe and hope for) then it is manifest there is no Purgatory. *Ambrose* saith, *Qui hic non receperit remissionem peccatorum, illic non erit is in cœlo: quia remissio peccatorum vita æterna est. He that here in this life receiveth not remission of sins, shall never come into the Kingdom of heaven: for life eternal is remission of sins.* *Cyprian* saith, *Quando istinc excessum fuerit, nullus jam locus pœnitentiæ, nullus satisfactionis effectus: hic vita aut amittitur aut tenetur: hic saluti æternæ cultu Dei & fructu providetur.* And again by and by, he saith, *In sub ipso licet exitu & vitæ temporalis occasu pro delictis Deum roges, qui verus & unus est; venia datur confitenti, & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transitur.* That is, *When men are once departed hence, there is then no more place of repentance, no effect of satisfaction: here life is either lost or kept: here provision is made for*

Ambr. lib.2. de bono mortis.

Cyprian. contra Demet. tract.1.

for eternal salvation by the Worship of God, and fruits. And therefore saith he, *do thou call upon God, though it be at thy last gasp and departure of this thy temporal life, but call upon that God which is one and true; pardon is given thee if thou confess thy sins, and saving forgiveness if thou believe; and from death presently thou shalt pass to immortality.* *Hierom* saith, that the time of sowing their seed for Christians is this present life, and that as soon as this life is ended, they reap everlasting life. *Augustine* saith, *Primum fides Catholicorum divina authoritate regnum esse credit Cœlorum: secundum gehennam ubi omnis Apostata, vel a Christi fide alienus, supplicia experitur: Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus.* The first place (saith he) the faith of Catholicks doth (by divine Authority) believe to be the Kingdom of Heaven; the second, Hell, a third place we are utterly ignorant of, neither can we find any such in the holy Scriptures. And the same *Augustine* writeth in another place, *That they which believe a Purgatory-fire, are much deceived, and that through an humane conceit.* How then can the Papists be the true Catholicks; which believe not the faith of the Catholicks, which *Augustine* doth affirm.

Hier. in Gal. c.6.

Aug. Enchir. ad Laurent. c. 67.

They also hold, that a man since the fall of *Adam*, hath Free-will of himself, and of his own power to come unto God, and to do things acceptable and well-pleasing in his sight: Whereas God saith after that time, *that the imaginations of mens hearts are only evil every day*, Gen.6. If they be *only evil*, then have they of themselves no affection to goodness acceptable to him: And Christ saith, *No man can come unto me, except my Father draw him*, Joh.6.44. If he must be drawn before he can come, he hath no proclivity or willingness of himself to come. And therefore it is that the Prophet saith, *Convert thou me, and I shall be converted*, Jer.17. shewing, that he hath no power in himself to be converted. And St. *Paul* sheweth, that till God give Grace, *there is none that doth good, no not one*, Rom. 3. 10, *&c.* For all the Philosophical vertues and good deeds which men do before they have Faith (which is *the gift of God*) are sin, and not acceptable to God, *Joh.6.29*, For the Apostle witnesseth, *that without faith it is impossible to please God*, Heb.11.6. And that *whatsoever is not of faith is sin*, Rom. 14.23. Christ himself again saith, that *except men be ingrafted into him, they can bring forth no fruit*, Joh. 15.1,2, &c. *Paul* often teacheth that we must be new men, and *cast off the old man*, Ephes.4.22. And again, he bids us to be *renewed in the spirit of our minds*, Ephes. 4. 23. And moreover he saith, that *the natural man perceiveth not the things that are of God, neither can he; for they are spiritually discerned*, 1 Cor. 2. 14. And again, that *it is God that worketh the will and the deed*, Phil. 2. 13. And he plainly confesseth of himself and of all others, that *we are not able of our selves so much as to think a good thought*; and that *all our sufficiency is of God*, 2 Cor. 3. 5. Which premisses do shew, that our

Against Free-will.

Ephes. 4. 2.

Understanding is blind, and our Will perverse in any Divine matter, or acceptable service unto God, till God do enlighten the one, and draw and move the other unto himself. Thus hath God ordered matters, to the end himself might have all the Glory ascribed to him, as good reason he should. For what is man since his fall in *Adam*, but an abject and run-away from God, of himself seeking by-paths, and crooked out-ways, leading from God, and from his Worship, except he be assisted from above? (which is signified by *Adams* hiding himself from the presence of God after his Fall.) And therefore *Augustine* saith well and truly, *Hominem libero arbitrio male usum, & se & illud perdidisse: That man having ill used his Free-will that he had, hath now both lost himself, and that.* And again, *Liberum arbitrium captivatum, ne quid possit ad justitiam: That Free-will is taken captive, that it can do nothing towards righteousness.* And again, *Hominis non libera sed a Deo liberata voluntas obsequitur: Not the Free-will, but the freed will of man (which is set free by God) doth obey and yield obeysance.* And again, *Liberum non fore, quod Dei gratia non liberavit: That the Will is bound and not free, till God deliver it and set it at liberty.* *Cyprian* (which Saint *Augustine* so often citeth) saith, *De nullo gloriandum, &c. Man must glory of nothing, because nothing is ours: therefore every man annihilating his own power, must learn wholly to depend upon God.* And *Chrysostom* saith, that *omnis homo non modo naturaliter peccator, sed totus peccatum est: Every man is not only sinful naturally, but is altogether sin.* And therefore Saint *Paul* sheweth, that till a man be regenerate or born anew, and untill he be renewed in the spirit of his mind, he hath in him nothing else, but *concupiscentias erroris; lusts and affections after error*, Ephes. 4. 23, 24. saying likewise, that *by nature we are the sons of wrath*, Ephes. 2, 3. Which also Christ himself testifieth to *Nicodemus*, saying, *That that which is born of the flesh is flesh, and that which is born of the spirit, is spirit*, and that *except a man be born anew by that spirit, he can never so much as see the Kingdom of God*, Joh. 3. 3. *&c.* And there- 2 Cor. 15. 17. St. *Paul* telleth, that there must be a *new creature*, whosoever will be in Christ Jesus, and a renewing and Metamorphosis of the mind (he useth the very word) before men can find out the good, and acceptable will of God, and what pleaseth him, *Rom.* 12. 2. I therefore conclude, that the *Papists* are far wide, and know not the misery and thraldom of men, whereinto they are fain by that great sin and disobedience of *Adam*, whilest they stand to defend Free-will in natural men. Indeed it appeareth to be free and too free unto evil, but it is so bound and fast tyed from desire of any Divine duties, that God must first draw it out of that servitude wherein it is, and set it at liberty, and move it to come, before it will shew any readiness that way. I wish therefore they see, that their Church not only may err, but erreth most grosly in many points.

Aug. ad Arct. Epist. 44. & Enchir. ad Lau. cap. 30. & lib. 3 cap. 7. & ad Bonif. cap. 8. & 3. & alib. passim.

Lib. de prædest. sanctitem ad Bonif. lib. 4. in Gen. Hom. 1.

They

They hold that in the Sacrament of the Lords Supper, it is lawful to debar the people of the Cup; and so they use: Which is contrary to the institution of Christ, *Bibite ex hoc omnes, Drink ye all of this, Mat. 26. 27.* And as well and by as good authority may they take the bread from the people likewise. And it is contrary to the express doctrine of Saint *Paul*, 1 *Cor.* 11, 23, 28. (who, as himself testifieth, delivered the Institution of Christ) for he saith, *Let a man examine himself; Et sic edat, & bibat: and so let him eat of this Bread, and drink of this Cup.* So that he must drink as well as he must eat. And that the people should be partakers, and receive in both kinds, was observed many hundred years in the Church after Christ. Insomuch, as Pope *Gelasius* decreed, that all they should be excommunicate, which would receive but in one kind. But *Rome* that now is, is not *Rome* that then was: but with her Council of *Constance*, is not ashamed to go against all Antiquity, and all Divinity. Against Communion in one kind. *C. Comperimus de consecra. dist. 2.*

But they hold (which is a marvellous gross error also) Transubstantiation in the Sacrament; namely, that after the words of Consecration, the Bread and Wine are changed into the very substance of the Body and Blood of Christ. And this they would seem to ground upon these words, *Hoc est corpus meum; This is my Body*, Mat. 26. 26. which they will have to be expounded literally. But why then do they not expound the other words of Christ literally also concerning the Cup? For the Text saith, in the 27. and 28. verses, *That he took the Cup, &c.* and said, *This is my blood.* I am sure they will not say, that the Cup was the blood of Christ (as the words be) but they will grant a figure in those words; namely, *Continens pro contento*, that *by the cup is meant the Wine in it.* If then they will admit a figure in this, why may there not be a figure in the other? namely, *Signatum pro signo*; That these words, *This is my Body*, should be understood thus, *The bread is a sign of my Body* (which was broken for you.) If we look into the old Sacraments of the *Jews*, namely, Circumcision, and the Paschal Lamb, we shall find the phrase of speech observed. For Circumcision was called the Lords Covenant, when indeed it was not the Covenant (as all men do know) but a sign and seal of the Covenant: for the Covenant was this to *Abraham*, *Ego Deus tuus & seminis tui, &c. I will be thy God, and the God of thy seed, &c.* Gen. 17. Rom. 4. 11. So likewise the Paschal Lamb is called the Passover, when indeed it was but a sign of the Passover, or passing over or thorow the Red Sea, (which was a mighty and most wonderful deliverance, *Pharaoh* and all his Host being drown'd in the Sea, when they passed thorow as on dry land.) Insomuch therefore as it is usual in Sacraments so to speak, it is not against reason, but standeth with very good reason to think, that Christ Jesus in instituting this Sacrament, which to the Christians is the same that the Paschal Lamb was to the *Jews*, did likewise call the Against Transubstantiation.

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Against Transubstantiation.

Bread his Body, in ſuch ſort as the Paſchal Lamb was the Paſſover: that is to ſay, figuratively; that as the Paſchal Lamb was called the Paſſover, and yet was but a ſign and remembrance of their Paſſover; ſo the Bread was called his Body, and yet it was but a ſign and remembrance of his Body.

And that this is the right Expoſition, may appear by the words of Chriſt, where he ſaith, *Do this in remembrance of Chriſt*, Luk. 22. 19. *Tertullian* likewiſe doth ſo expound them: for he ſaith, Chriſt ſaid, *hoc eſt corpus meum, id eſt, figura corporis mei*; *This is my body, that is, a figure of my body.* *Auguſtine* likewiſe ſaith, *Chriſti miranda patientia adhibuit Judam ad convivium, in quo corporis & ſanguinis ſui figuram diſcipulis tradidit: The admirable patience of Chriſt admitted Judas to the Banquet, wherein he delivered to his Diſciples a figure of his body and blood.* And again he ſaith, *Non dubitavit Dominus dicere, Hoc eſt corpus meum cum daret ſignum corporis ſui: The Lord doubted not to ſay, This is my body, when he gave but the ſign of his body.* And this Expoſition muſt needs be true: For St. *Paul* ſaith plainly and expreſly, 1 *Cor.* 11. 26, 28. *That the Communicant doth eat bread: Ergo*, it remaineth bread, after the words of Conſecration. For if it were tranſubſtantiate into the Body of Chriſt, then were there no bread to eat, but the body of Chriſt is the thing that ſhould be eaten. But none do eat the very body of Chriſt: for if every Communicant did eat the very body of Chriſt naturally, carnally, and really (as they groſly ſuppoſe) Chriſt ſhould have a number of bodies, which is palpably abſurd and monſtrous; and beſide, then every Communicant ſhould be ſaved, yea, even *Judas* himſelf (which is known to be the child of perdition, for Chriſt ſaith, *He that eateth my fleſh, and drinketh my blood, hath eternal life*, Joh. 6. 54. Indeed the Elect and godly do eat Chriſt and drink Chriſt, but how? not carnally, but ſpiritually, and by a true faith, apprehending Chriſt, and applying Chriſt with all his benefits, as firmly unto their Souls, as the Bread and Wine is applied to their bodies. Beſides, if Chriſt gave his Body to be eaten really by his Diſciples, at the time of the inſtitution of this Sacrament, what was it that did hang on the Croſs on the morrow? Moreover, Saint *Peter* ſaith, *Act.* 3. 21. that as touching the Body of Chriſt, the Heavens muſt contain him unto the end of the World. If his body be Heaven, and that he hath a true body (as all men know he hath) how can it be that he ſhould be both in Heaven and in Earth, as touching his body at one time? For though he have a glorified body, yet he retaineth the nature and property of a true body ſtill; which can be but in one place at once. And ſo ſaith *Auguſtine*, ſaying, *Corpus Domini in quo reſurrexit, uno tantum loco eſſe poteſt: The body of the Lord wherein he roſe again, can be but in one place only.* But the *Papiſts*, to help themſelves, are driven to this, to ſay, that there is a miracle in the Sacrament,

Tertul. cont. Marcion. lib. 4. Augu. Pſal. 8.

Auguſt. in Tom. 6. cont. Adamant.

Aug. in Joh. Tract. 3.

ment, and that Chriſt is there miraculouſly. Whereunto I anſwer, that if the Bread be turned into the very Body of Chriſt by a miracle, then ſhould it appear viſibly ſo; for the nature of every Miracle is to be viſible to the outward eye and ſenſes; as when Chriſt turned Water into Wine, it was viſibly Wine; when *Moſes* Rod was turned into a Serpent, it was viſibly a Serpent: and ſo if the Bread be turned into the very Body of Chriſt, it is viſibly his Body, if you will hold a miracle to be wrought therein. But *Auguſtine* anſwereth, there is no miracle in the Sacrament, ſaying thus, *Honorem tanquam religioſa poſſunt habere, ſtuporem tanquam mira non poſſunt: The Sacraments may have honour as things religious, but they are not to be admired at as miracles.* *Theodoret*, alſo is moſt expreſs againſt Tranſubſtantiation, for thus he ſaith, *Neque enim ſigna myſtica poſt ſanctificationem recedunt a natura ſua: manent enim in priore ſubſtantia, figura & forma, & videri & tangi poſſunt ſicut prius.* That is, *the myſtical ſigns after Conſecration, do not depart from their nature; for they abide ſtill in their former ſubſtance, figure, and form, and may be both ſeen and felt as before.*

Aug. Tom. 3. de Trinit. l. 3. c. 10.

Theod. dialog. 2.

Geluſius a Pope himſelf, doth ſay moſt plainly, that there is no Tranſubſtantiation in the Sacrament: his words be theſe, *Non deſinit ſubſtantia vel natura panis & vini, & certe imago, & ſimilitudo corporis & ſanguinis Chriſti in actione myſteriorum corporis Chriſti celebratur: The ſubſtance or nature of bread and wine doth not ceaſe, and verily there is the image and ſimilitude of the body and blood of Chriſt, celebrated in the action of the myſteries of the body of Chriſt.* And therefore I conclude, that the Church of *Rome* which now is, is not the ſame which it was in former times, but it is become degenerate and revolted from that former purity, which once was in it: And conſequently it is expreſly manifeſt, that that Church both may and doth err.

Gelaſ. contra Eutich.

The Church of *Rome* doth further hold, that their Pope hath authority to depoſe Kings and Princes. But by what title? It is clear that it is his either ſo doing, or attempting to do, he is both a notable traytor unto God, whoſe authority he doth claim and arrogate, and unto Princes, to whom he ſhould be ſubject. For the raiſing and pulling down of Princes, God hath reſerved to himſelf alone, in his power. *For it is he*, (not the Pope) *that depoſeth the mighty from their ſeats, and exalteth them that are of low degree*, Luk. 1. *It is he* (not the Pope) *that putteth down Kings, and giveth Kingdoms to whomſoever he will.* And it is he that teſtifieth of himſelf, ſaying, *Per me Reges regnant, & principes dominantur: By me Kings reign, and Princes bear dominion*, Dan. 2. 20. and *Chap.* 4. 14. and 22. Seeing therefore it is God that hath this high Authority proper to himſelf, which way can the Pope claim it, without injury and treaſon unto God? Will he claim it by reaſon of his keys, and in his Apoſtolical right? That he can-

Againſt the Popes Supremacy.

not

not do; For he must remember that the Keys given, *were the Keys of the Kingdom of Heaven*, Mat.16.19. And therefore by authority of the Keys he cannot meddle with Terrestrial Kingdoms, to open an entrance for any into them, or to shut out or exclude any that be in them. And beside, Saint *Paul* the Apostle doth say expresly both of himself, and of the rest of the Apostles, that how great authority soever they have for the overthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiff-necked opinions seated in mens hearts against God, as himself expoundeth in the same place) that all their power and means to convert men, is only by the sword of the Spirit, which is the Word of God, and by the power of the Keys committed to them. In all which their authority, given unto them from Christ, he confesseth plainly, 2 *Cor.* 10. 4. that the weapons of their warfare are not *carnal*, but mighty through God, that is *spiritual*. Which words do demonstrate, that by their Ecclesiastical Ministery, they have clearly no Civil Authority committed to them.

And moreover it is manifest, by the practice of the Apostles, and all their Precepts (commanding all Christians to obey their Rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles never had any such authority committed to them, *Rom.* 13.1, 2,3,4. 1 *Pet.*2.13. *Tit.*3.1. And therefore it is undoubtedly true, that the Pope of *Rome* cannot claim it by any such authority. Again, the Bishop of *Rome* can claim no more authority by the power of the Keys, or of binding and loosing, than any other Bishop elsewhere may do; for the Keys, that is to say, the power of opening and shutting, and of binding and loosing, *Joh.*20.22,23. were given to all the rest of the Apostles as well as to *Peter*. And consequently for any Minister of the Gospel, thereby to claim authority above another, is absurd; for they be all indifferently joyned in one commission, and therefore have all equal authority; and therefore the Bishop of *Rome* by vertue of the Keys, hath no more authority than any other Bishop hath; that is to say, none at all to depose Princes. Their duty is rather to practise obedience themselves to them, and to teach the same obedience to others as the Apostles of Christ did. Yea Christ himself said, *His Kingdom was not of this world*, Joh.18.36. himself likewise refused to be made a King, *Joh.* 6. 15. Himself paid tribute unto *Cæsar*, and commanded others to give the same, and all other duties of subjection and obedience unto *Cæsar*, Mat.22.21. If he were subject to *Cæsar*, it is a shame for the Bishop of *Rome* to exalt himself above *Cæsar*.

But perchance the Bishop of *Rome* will challenge this his Sovereign Authority over Princes by donation from *Constantine*, or some other Christian Emperour. Indeed such fables sometimes he is not ashamed to utter: but let it be the strongest way for him, if you will, that some

some Christian Emperour was so foolish as to give him his Empire, (which is neither likely nor credible) yet say I, it was neither lawful, nor tolerable for him to take it, if he will be a Minister of the Gospel, or successor of the Apostles. For Christ hath expresly forbidden his Apostles, and in them all the Ministers of the Gospel, all such dominion, and civil jurisdiction, saying thus unto them, *The Kings of Nations reign over them, and they that be great amongst them, bear rule or dominion.; but it shall not be so with you*, Mat.20.25,26. Mark.10.42,43. Luk.22.25,26.

Which words be most prohibitory, and shew that they may not reign like Kings of Nations, nor bear rule as great men in those Nations do; but they must serve in the Church, be diligent to discharge that great charge in the Church, which their Master Christ Jesus hath laid upon them. And therefore every way the Pope of *Rome* hath no title, but is hereby an usurper, and an intruder, and a notorious and odious Traytor, both to God and Princes. And besides, all the ancient Churches have affirmed and acknowledged the supream authority of Princes, above, and over all both Priests and People. And therefore saith *Tertullian*, *Colimus Imperatorem ut hominem a Deo secundum, & solo Deo minorem: We honour the Emperour as the next man to God, and inferiour to God only.* And again he saith, That Princes are, *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and over all men.* *Tertul. ad Scap.* *Tertul. in Apologet.*

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plentiful herein. I do not deny, but Ministers of the Gospel have power to bind and loose sinners; (as Christ himself sheweth, *Mat.*16.) but how, and whom? They can neither justifie the unrighteous, whom God abhorreth, not yet condemn the godly and faithful, whom God dearly loveth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemn such whom God acquitteth, *Rom.*8.33, 34. it is manifest that all their power of binding and loosing sinners, is limited and bounded within the compass of Gods word, which they may not pass; for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent; and to the assuredly faithful, repentant, and godly persons, whose continual care is to please God, and walk in his ways, they may pronounce the sentence of undoubted and certain salvation, because the Word of God doth affirm as much; and this is all the binding and loosing of sinners which they have. For in all their pronunciations of pardons, and forgivenes of sins, they must be sure they speak not in their own names, nor their own wills and pleasures, but they must do it in the name of God, being first assured that it is his word, will and pleasure, which they utter. But the Bishop of *Rome* observeth not the rule of God's Word to square and measure his pardon by, but pardoneth whom he list, and as he list, as if he were a god himself, having absolute power in himself (without respect of God's Word or Will) to do what he list. In so much as Traytors and Rebels against God, and their lawful Princes, he will not only pardon without exception, but he will abett them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feel the smart of it in Hell-torments together for ever. What the Religion of *Rome* is, may appear by this, that any man for money may get a pardon for his sins; and then what sin need rich men fear to commit, when a Pope's Pardon will salve all? or how can it be otherwise than a Religion of licentiousnes, when for money a man may have a license or dispensation against any sin whatsoever. These things be such open blots to the *Romish* Religion, as that worthily every good and godly mind hath it in detestation, and doth justly condemn it. Yet further will I prove, that the Church of *Rome* cannot be the true Church possibly.

How Ministers bind and loose

Against Traditions.

1 The Church of *Rome* doth hold, that the Divine and Sacred Scriptures do not contain all things needful to Salvation; but their unwritten traditions must (forsooth) all be received with equal and like authority; for so hath their Council of *Trent* determined. And Pope *Leo* the fourth feareth not to pronounce with a loud voice, *That he that receiveth not without difference the Popish Canons, as well as the Four Gospels, believeth not aright, nor holdeth the Catholick faith effectually.*

Concil. Trident. 1 decret. 4. sess. Distinct. 20. c. in libellis. Dist. 15. c. in Canon. Dist. 15. cap. sic omnes.

The

The Decretal Epistles also they number with the Canonical Scriptures. And Pope *Agatho* saith, that all the Sanctions and Decrees of their *Romish* See are to be taken as established by the Divine voice. Which Blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, do further add unto those Scriptures.

Wherein they commit two notable sins; first, accusing the Sacred and Canonical Scriptures, that they contain not all matters necessary to Salvation: which is directly contrary to the Testimony of Saint *John*, who saith, *That these things are written that ye may believe, and that in believing you may have life eternal.* And clean contrary to the Testimony of St. *Paul*, who saith, *That the Scriptures* (given by Divine Inspiration) *are profitable to reprove, to teach, to correct, to instruct, and perfect the man of God*, 2 Tim. 3. 15. *Ergo*, the Scriptures or Word of God written, is a true, sound, and perfect whole doctrine, containing in it self fully all things needful for our Salvation. Yea, St. *Paul* saith expresly to *Timothy*, *That the Scriptures are able to make him wise unto salvation*, 2 Tim. 3. 15. And therefore the Church of *Rome* being clean contradictory, doth marvellously err; and therefore also we need none of their unwritten tradirions.

And again, how should we be assured that those Traditions which they call Apostolical, be Apostolical, considering them not written by the Apostles? *Augustine* speaking hereof, saith thus, *Si quæ reticuit Jesus Christus, quis nostrum dicet hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* That is, *If Jesus Christ have kept any thing close, which of us shall say it is this or that? And if any say, it is this, how will he prove it?* For all the errors of the Church of *Rome*, shroud themselves under the harbour of Traditions. And *Chrysostome* saith flatly, *Whatsoever is requisite for our Salvation, is contained in the Scriptures.* And again he saith, *All things be clear and manifest in the Scriptures, and whatsoever things be needful be manifest there.* And *Hierome* in the Prologue of the Bible to *Pauline*, after he had recited the Books of the New Testament and the Old, saith thus, *I pray thee (dear Brother) among these live, muse upon these, know nothing else, seek for none other thing.* And again, upon the Books of the Old and New Testament; *These Writings be holy, these Books be sound, there is none other to be compared to these; whatsoever is beside these, may in no wise be received amongst these holy things.* And again he saith, *All other things which they seek out or invent at their pleasure, without the authority and testimony of the Scriptures (as though they were the traditions of the Apostles) the word of God cutteth off.* Let us therefore stand fast to the written Word of God; and as for their Traditions, which they cannot prove, but obtrude unto us without Testimony of Scriptures, let us contemn them. For as *Athanasius* saith, *The holy Scriptures inspired from God are sufficient*

August. in Epist. ad Januar.

Chrysost. in Mat. 24. hom. 4. Chrysost. in 2. Thessa. 2.

Hierome in his Prologue of the Bible.

Hierome upon *Haggæ* 2.

Athanas. contra Gentiles.

to all instruction of the truth. And as for the other point of the *Papists* in equalling and adding their Traditions, their Decretal Epistles and Canons, to the pure and divine Word of God, it is blasphemy intolerable, and who can endure it? For doth not God say thus, *Ye shall put nothing to the word which I command you, neither take ought therefrom, Deut.*4. And again he saith, *Whatsoever I command you, that take heed ye do only to the Lord; put nothing thereto, nor take ought therefrom.* And doth not St. *John* in his *Revelation* say, *That if any man add to this Book, God shall add unto him the plagues which are written in this Book, and shall take away his part out of the Book of Life?* I conclude therefore, that the Church of *Rome*, which doth not content her self with the Sacred and holy Scripture (which the chaste spouse of Christ evermore doth) is not the true Church of God: *For there she sheweth* her self to bear the mark of a strumpet. But when she proceedeth and addeth her own Traditions, Decretal Epistles and Canons, to the Word written; and maketh them to be of as good and equal authority as the Canonical and Sacred Scriptures themselves, what greater pride could have been shewed, or what higher Blasphemy? But these are the right notes of an adultress, to equal her self with her Husband. Yea, what should I say more? They hold, that the authority of the Church is above the Scriptures, which sheweth fully the notable pride and spiritual Whoredom of their Church.

Deut. 4. Deut. 12. Rev. 22.

Against Images.

2. The Church of *Rome* is Idolatrous, and therefore it is not the true Church. They fall down before Idols and Images, as the Heathen did, and therefore commit Idolatry as the Heathen did; I speak of the manner of their worship; for the Heathen, howsoever they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship the true God in the Image or Idol, as the *Papists* likewise do mean; for they say they be not such fools as to think, or believe, that an Image or Idol (made of wood or stone) could be God; neither were the Heathen so foolish as to think, or believe, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like); but (as they took it) they worshipped God in the Image, as the Papists say they do; And therefore the case for the manner of Worship is all one. Again, if the *Papists* do not worship the Idol or Image, why do they bow down unto it? God commandeth, saying, *Thou shalt not make to thy self any graven Image*; so that the very making of Images to represent God withal (who is a Spirit eternal and invisible) is Idolatry. Again he saith, *Thou shalt not bow down to them nor worship them, &c.* So that to bow down unto them (though they be supposed to represent God) is Idolatry: for God must be worshipped in such sort as himself hath prescribed, and not otherwise. And that it is flat Idolatry to Worship God in any Image, is expressed and manifest by the Children of *Israel*, when

Exod. 20.

when they made the golden Calf to be a representation of God; for the Text sheweth that it was Idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the Calf: for they were not so simple as to think, or believe, that that dead Idol or Image was God, and therefore the Idolatry of the Church of *Rome* is as gross and wicked as theirs was. Neither can the *Papists* help themselves in their wonted distinction of δουλεία, and λατρεία, affirming that they give to Images but *Duliam*, that is, *service*; and to God *Latriam*, that is, *Worship*; shewing thereby, that both they worship God, and serve Images. But how agreeth the Temple of God with Images, saith *Paul*; or what warrant have they to serve Images beside God? When Christ himself saith (it is written) *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Exod. 32. 2 Cor. 6. 15, 16. Mat. 4. 10. Deut. 9. 13. & 10. 20.

And *Paul* the Apostle doth likewise persuade expressly, that men should *turn from Idols or Images, to serve the living living God* (where the word *Dulia* is used) whereby the Apostle doth shew, that there is such an opposition between Images and the Service of God, that he that serveth the one cannot serve the other. God himself disliketh Idols and Images utterly, saying by the Prophet, that they *are so far from being Lay-mens books* (as the Papists term them) that they are no better than teachers of lyes. And Saint *John* himself commandeth all Christians to keep themselves from Idols; besides, it is Idolatry to pray unto any but God; for Christ biddeth when men pray, not to call upon the Virgin *Mary*, nor any other Saint departed this life, but upon God only. *When ye pray* (saith he) *say thus, Our Father which art in Heaven, &c.* Again, Saint *Paul* saith, *How shall they call upon him on whom they have not believed?* Declaring thereby, that Faith and Prayer go together. We can call upon none, but we must consequently also believe on him: but we are to believe on none but God; therefore we may pray to none but God; and therefore the Church of *Rome* calling upon Saints departed, committeth gross Idolatry: for the Scripture sheweth, that God only is to be prayed unto. Besides, they teach in their Idolatrous Mass, or Sacrament of the Altar (as they term it) after a certain mumbling of words by the Priest, there is no Bread nor Wine remaining, but the very Body and Blood of Christ; and that piece of Bread which is shewed (for Bread it still appeareth to be, for all their Magical mumbling) they command to be adored and worshipped. To adore or worship any Creature (such as Bread is) is Idolatry: The Papistical Church doth the same: *Ergo*, it is Idolatrous. I have proved it before, that it remaineth Bread after the Consecration; and that Christ cannot possibly be there, as touching the bodily substance, because in that respect *he is ascended up into heaven, and there sitteth on the right hand of God his Father, until he come to judg the quick and the dead.* And if they will not believe Divine testimonies there-

2 Thes. 1. Habak. 1. 1 Joh. 5. 22. Mat. 6. Rom. 10. 1.

therein, yet the authority of *Cicero* a Heathen man might somewhat move them, for in one place he saith, *Quem tam amentem esse putas, qui illum quo vescatur, Deum credat esse?* That is, *Whom do you think so mad, as to believe that which he eateth to be God?* Insomuch therefore as the Church of *Rome* doth worship Bread as if it were God, it is manifest, they be gross Idolaters. And consequently their Church cannot be the true Church of God on earth.

Cicero lib. de natura.

3. The *Papists* do not deny Christ in words, but if we examine them by particulars, we shall find that in deed they do: As for example, we know that the right faith believeth Christ Jesus to be both God and Man, which the Church of *Rome* in words will also affirm; but urge them in this point of the Sacrament, and then they bewray themselves, that they believe not Christ to have a true Body; for when they are pressed with this, that the Body of Christ cannot be both in Heaven and in Earth at one and the self-same time, because it is against the nature of a true body so to be; then they become *Ubiquitaries*, and say, that because the God-head of Christ is every where, therefore his Humanity is every where. But this is no good consequent; for the Godhead and Humanity are of several natures. And if his Body and Flesh were every where, as his Godhead is; how is that true which the Angel spake, saying, *Surrexit, non est hic: He is risen, he is not here?* for these words shew that his Body and Flesh is not every where. Again, if he were every where in respect of his Humanity, how is it true that he ascended into Heaven? For that word, Ascension, doth shew that his bodily presence did remove from one place to another; and then was it not in that place from whence it did remove.

Mat. 28. 6.

Lastly, It is the property of a Divine Nature to be every where, and therefore whilst they defend this Ubiquity *of the Flesh of Christ*, it is as much as if they should say, *that the Flesh of Christ* is turned into God, (which is a gross Heresie.) And thus it appeareth, that the *Papists* do, with the *Eutichians*, deny that Christ hath a true Body, when they hold, that (contrary to the nature of a true body) it may be in divers places at once; yea, every where; and therefore denying Christ to have a true body, they are not the true Church. And so much for their errour concerning the Person of Christ.

4. Now for the Office of Christ (for his Person and his Office be two chief things which we are all to regard.) The *Papists* will yield with us, that it consisteth in these three points; namely, that he is both a Prophet, a Priest, and a King. This I say in words they will acknowledg, but in deeds and verity they do not: for in respect that Christ is our Prophet, which should and did reveal his Fathers Will unto the World, we ought to be content with his voice, and search no further than he hath revealed in the Scriptures. But the *Papists* are not so contented, but they hold that their unwritten Traditions, and Popish Canons,

Canons, must also be received upon like peril of Damnation, as before I shewed. Concerning the Priest-hood of Christ, it consisteth in two things, namely, *the offering up of himself* once for a full, perfect, and sufficient Sacrifice; *and his intercession with his Father*, which yet remaineth also, and shall do to the worlds end. Both these the *Papists* annihilate, as I will prove. First, concerning the Sacrifice and Oblation of Christ, there is no doubt, but being once done upon the Cross, it was a most full, perfect, and satisfactory Sacrifice, to deliver both *a culpa & pœna*, from the guiltiness, and the punishment incident to that guiltiness; for otherwise, how should Christ be Jesus, that is, a Saviour, if he did not deliver us from the punishment, as well as from the sin? But the *Papists* hold that Christ hath obtained by his Passion remission for our sins going before Baptism; but for sins committed after Baptism, that his Passion hath taken away only the guiltiness, that the punishment remaineth notwithstanding; which is to be paid in purgatory (as they say) and to be redeemed by our own satisfactions, and so they make the punishment due to sin, (which is indeed eternal in Hell) to be but temporary in Purgatory, upon satisfactions (as they have devised.) But what can a man give for the ransom of his Soul? And it appeareth before, even by the report of *Augustine*, that the Catholick faith believeth no Purgatory, such as they have invented. For as St. *John* saith, *The blood of Christ is that which purgeth us from all sin:* and that his most precious blood is the only Purgatory we hold, and doth deliver his people from the punishment due to sins, as well as from sins; for our punishment was laid upon him, and with his stripes we are healed, as the Prophet *Isaiah* speaketh. Again, the *Papists* do say, they offer up Christ in their Mass, which Mass they say is propitiatory, both for the living and the dead. First, for the dead it cannot be propitiatory, nor do good unto; for as the tree falleth, so it lieth, and as a man is found to die, so he goeth either to Heaven or to Hell. A third place which the *Papists* call Purgatory, there is not. And if any be in Heaven, their Masses can do them no good; for they enjoy all good already. And if any man be in Hell, we know that *Ex inferno nulla redemptio*; *From hell there is no redemption.* And therefore for the dead it cannot be propitiatory, nor any thing else available; and for the living it cannot be propitiatory. Yea it is blasphemous and derogatory to the passion of Christ once for all; for inasmuch as he is a Priest for ever, after the order of *Melchizedeck*, he is to die but once, which he did upon the Cross; whose oblation being perfect (as the Author to the *Hebrews* speaketh) needed not any other help (as of Mass, or whatsoever else) to make it perfect; yea, it is wicked, gross, blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Jesus Christ: for God twice cried with a loud voice from Heaven, saying, *This is my beloved Son in whom I am well pleased.*

1 Joh. 1. 7.

Isa. 53.

Ecclef. 12.

Luk. 16.

Heb. 5. & 6. 7. 9. &c. & 9.

Mat. 3. 17. Mat. 17. 5.

5 As

5 As touching the other part of his Priest-hood, namely, his intercession with his Father, whereby he maketh request unto God for us, although the *Papists* ascribe that chiefly unto Christ; yet what do they else but clean rob him of it, when they associate others with him?
Rom. 8. 34. Heb. 7. 25. And namely the Virgin *Mary*, they call her *the Queen of Heaven, the Gate of Paradise, their life and sweetness, the Treasure of Grace, the refuge of sinners, and the Mediatrix of men.* I pray, what do they now leave to Christ? Yea, when they say thus to her, *O Fœlix puerpera nostra pians scelera jure matris impera Redemptori.* That is, *O happy Mother satisfying for our sins, by thy Motherly authority command the Redeemer.* What greater blasphemy to Christ could they have uttered? It is clear that St. *Paul* saith, *There is but one God, and one Mediator between God and Man, The Man Christ Jesus*, 1 Tim. 2. 5. But the *Papists* be not content with him, but will have many Mediators. St. *Paul* saith moreover, that *by him we have boldness and access unto God*, Ephes. 3. 12. And therefore what foolish fear is it of *Papists* to appoint to themselves other Mediators? Sith therefore the Church of *Rome* doth not repute the one oblation of Jesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrine) it cannot possibly be the true Church. Christ himself biddeth to ask in no other name than his, and promiseth, that whatsoever shall be asked in his name it shall be done, *Joh.* 14. 13, 14. *Chrysostom* speaking of the Woman of *Canaan*, who though she were a sinner was bold to come unto Christ, saith thus, *En prudentiam hujus mulieris; non Precatur*
Chrysost. hom. 12 de Cananea. *Jacobum, non supplicat Johanni, non adit ad Petrum nec Apostolorum cœtum respicit, aut ullum eorum requirit: sed pro his omnibus pœnitentiam sibi comitem adjungit, & ad ipsum fontem progreditur: Behold the wisdom of this woman she doth not pray* James, *she doth not beseech* John, *she goeth not to* Peter, *she looketh not to the company of the Apostles, neither doth request of any of them, but for all this she taketh repentance for*
Eadem hom. *her companion, and goeth to the very fountain it self.* And again he saith, *that to have access unto God, nihil opus est atrienst servo vel intercessore, sed dic, miserere mei Deus: is enim te audit quocunque sis loco, & undecunque invocetur; We have no need of any Courtly attendant or intercessor, but say, Have mercy upon me O God: for he heareth thee in what place soever thou art; and from what place soever thou callest upon him.*
Amb. in Rom. *Ambrose* likewise answereth the carnal reason of the *Papists*, *Solent* (saith he) *misera uti excusatione, dicentes, per istos posse ire ad Deum, sicut per Comites itur ad Reges. Ideo ad Regem per tribunos, & comites itur, quia homo utique est Rex: ad Deum autem, quem utique nihil latet, suffragatore non est opus, sed mente devota. Ubicunque enim talis locutus fuerit; respondebit illi.* That is, *They are wont to use a pitiful excuse, saying, By these* (Saints) *they may have access unto God, as by Earls there is access to Kings. Therefore is it that by Officers and Earls, access is made to the*

the King, because the King himself is a man. But to come to God (from whom nothing is hid) there is no need of a spokesman, but of a devout mind; for whersoever such a one speaketh to him, he will answer him. The Church of *Rome* therefore, which accounteth not of the sufficiency and perfection of that one oblation of Christ, nor of his continual intercession, cannot possibly be the true Church. James 4. 12.

6 The *Papists* in words will not deny but Christ is a King, which hath all power in Heaven and in Earth. But indeed it appeareth they do exile and banish him out of his Kingdom, or at least leave him but a small portion, or rather none at all; for in respect that he is a Spiritual King, and the King of his Church; he is also (as Saint *James* speaketh) the only Law-giver thereunto, and therefore by his Laws only, the Church is to be governed, which they cannot abide: for they add their Popish Canons, Constitutions, and Customs, whereby they will have the Church governed: yea, they will have these take place, though they utterly displace the Word of God, for the maintenance of them. Secondly, Christ only is to reign in the consciences of men, and yet the Pope claimeth power to bind mens Consciences by his Laws, Statutes, and Decrees. Thirdly, he claimeth most traiterously to be the head of the whole Universal Church, which title by way of prerogative is given and attributed only to Jesus Christ (to whom it only appertaineth.) But before I proceed any further herein, I demand of the Pope and Papists, when, and by what right, he their proud Pope taketh upon him this title to be Head of the Church, or Universal Bishop over all the Christian world (by vertue of which title he taketh upon him to rule as he list, and to do what he list,) First, to claim it as successor to *Peter*, is impossible: for that *Peter* the Apostle never had any such title, preheminence, or authority over the rest of the Apostles. Ephes. 1. 22.

It is true, that Christ said to *Peter* (after he had confessed Christ to be that Christ, the Son of the living God) *Thou art Peter, and upon this rock will I build my Church.* These words hitherto give no superiority to *Peter* above the rest, only they shew that the Church is builded *non super Petrum, sed super Petram: not upon the Person of Peter, but upon the rock*: and upon what Rock? namely, upon that Christ Jesus whom *Peter* confesseth to be the Son of the living God. For that confession of *Peter* concerning Jesus to be that Christ the Son of the living God, is the rock whereupon the Church is builded: for as St. *Paul* expoundeth and affirmeth, *Other foundation can no man lay; but that which is laid already*; namely Jesus Christ. And in another place he saith expressly; *that that rock was Christ.* And Christ himself affirmeth likewise, *that he that heareth his words, and doth them, is likened to one that buildeth his house upon a rock; shewing thereby that he, and his words and doctrine, be the rock, against which the gates of hell shall never prevail.* Agreeable hereunto Mat. 16. 18. 1 Cor. 10. 4. 1 Cor. 3. 11. Mat. 7. 24.

hereunto ſpeaketh Saint *Paul* again when he ſaith, that the Church is
Epheſ. 2. 20. builded *upon the foundation of the Prophets and Apoſtles. Chriſt Jeſus himſelf being the headſtone in the corner.* Where then ſhall we find that *Peter* was made Prince of the Apoſtles, to rule over all the reſt, as the Pope now doth? The *Papiſts* anſwer, that in the next words, when Chriſt gave unto *Peter* by ſpecial name, the keys of binding and loo-
Mat. 16. 19. ſing, he thereby made *Peter* the Prince and Univerſal Biſhop of the whole Church. But hereunto I ſay, that Chriſt therein gave no authority more to *Peter*, than to the reſt; that at this time the Keys were not given to him, nor to the reſt, only there was a promiſe that they
Joh. 20. 22, 23. ſhould be given; for the words be not in the preſent tenſe, *Do tibi, I give unto thee:* but in the future ſenſe, *Dabo tibi, I will give unto thee:* which promiſe of Chriſt was afterward truly performed, and when it was performed, the keys, that is, the power of binding and looſing ſinners, was given not only to *Peter*, but to *Peter* and all the reſt together, as Saint *John* in his Goſpel clearly declareth and avoucheth. Now becauſe *Peter* was the man that gave anſwer for himſelf and the reſt, therefore our Saviour Chriſt ſpake perſonally unto *Peter*; and ſo both *Cyprian* and *Auguſtine* do expound and declare it. Otherwiſe, neither in the promiſe of the keys, nor yet in the receit of the ſame, did *Peter* receive any more authority or ſuperiority than the reſt of the Apoſtles did. I grant he was called *primus*, becauſe he was of the firſt that was called to the Apoſtleſhip; or becauſe he was the firſt of all the Apoſtles that confeſſed Chriſt to be the Meſſias and Son of the living God: or becauſe he was readieſt always to ſpeak and anſwer. But all this doth not prove that he had authority over the reſt, or a larger commiſſion than the reſt. Yea, the words of their commiſſions do ſhew the contrary, namely, that they had all equal authority: for it was thus made unto them all indifferently, and without putting a difference, namely, *Go ye and teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt, teaching them to obſerve all things whatſoever I have commanded*, Mat. 28. 19, 20. Run over all that remaineth written, and you ſhall find that *Peter* was one of the Twelve, equal with the reſt, and their fellow, but not their Lord. Where was *Peter*'s ſuperiority, when *Paul* reproved him to his face? *Gal.* 2. 11. when being accuſed, he pleaded no privilege, but for the clearing of himſelf, and ſatisfaction of others, he anſwereth to that accuſation? Where was *Peter*'s authority over the reſt, when the reſt ſent him and *John* unto *Samaria? Act.* 11. 3, 4. and *Act.* 8. 14. In that he went at their ſending, he plainly ſheweth that he had no principality over them. Where was his preheminence or authority, when in a Council held at *Jeruſalem*, where the Apoſtles were, yet not *Peter* but *James* ruled the action, and according to his Sentence was the Decree made? *Act.* 15. 13, *&c.* Yea, I ſay moreover, that when there was contention amongſt the Apoſtles, who

who ſhould be chief amongſt them, Chriſt told them plainly, *that Kings of Nations might bear rule over their people, and that great men under thoſe Kings might likewiſe exerciſe authority over other, but ſo might not they do one over another*, Luk. 22. 25, 26, &c. *but the greateſt amongſt them ſhould be as the leaſt, and as a ſervant: yea, ſhould be the leaſt, and ſhould be a ſervant*, as is declared in *Mat.* 20. 25, 26. and in *Mark* 10. 42, 43.

If the greateſt muſt be as the leaſt, what authority hath he above the leaſt? For then hath the leaſt as great authority as the greateſt: that is, they have all equal authority. I marvel therefore what the Pope and *Papiſts* mean, contrary to the tenour of the Commiſſion of Chriſt, contrary to the practice of *Peter* himſelf, and contrary to this Decree made by Chriſt of their equality, to ſay notwithſtanding that *Peter* was Prince of the Apoſtles, and had authority over them all: when as indeed it is manifeſt by all the Scriptures, and courſe of his life, he neither claimed nor had any authority over the reſt more than the reſt had over him, and conſequently the Pope of *Rome* can never claim that as Succeſſor to *Peter*, which was never in *Peter* his ſuppoſed Predeceſſor.

The *Papiſts* perceiving that the Scriptures make nothing for but againſt them, becauſe they would have the matter colored with ſome antiquity, or ſhew of antiquity at the leaſt, have deviſed ſome counterfeit and forged Authors (as *Anacletus*, and *Anicetus*, and ſuch like) to ſpeak ſomething for them. But the falſhood of all thoſe, is diſcovered by other Writers (if they be well marked.) In *Cyprian*'s time it was deemed a matter odious for any to take upon him to be Biſhop of Biſhops, as appeareth by that voice which he crieth in the Council of *Carthage*. It was likewiſe Decreed in the *African* Council, that none ſhould be called Prieſt or Prieſts, or Arch-Prieſt, or any ſuch like. The Council of *Nice* did decree, that the Biſhop of *Rome* ſhould keep himſelf within the compaſs of his Province, and not exceed his bounds; as likewiſe the Biſhops of *Antioch*, *Jeruſalem*, and *Conſtantinople* were to do the like. Other Councils did affirm as much (which, becauſe they are ſufficiently known I need not to recite.) But they all ſhew, that at thoſe times the Biſhop of *Rome* had no greater Juriſdiction than within his own Province, and that he could not meddle within the Provinces of other Biſhops. And *Hierome* of his time ſaith, that the Biſhop of *Eugubium*, or any other the leaſt Sea, is equal to the Biſhop of *Rome*. The title of Univerſal Biſhop was much deſired of *John* Biſhop of *Conſtantinople*, and much contention there was about it, but it was never obtained of the Biſhop of *Rome*, until the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of *Rome*: after which, the Biſhops of *Rome* never ceaſed ſtill to augment their dignity, and increaſe the pride of the *Romiſh* See. And even at the very firſt

Hieron. ad Evangelium.

time, when *John* Bishop of *Constantinople*, sought to get that title of Universal Bishop to his See, *Gregory* then Bishop of *Rome*, did himself stand against it mightily, and affirmeth, that he could be no less than Antichrist whosoever did take unto him that Title. First therefore it is manifest, that until the time of *Gregory* Bishop of *Rome*, an Universal Bishop was not heard of in the Church, and *Boniface* the Third, was the first Bishop of *Rome* that got this title, which was about six hundred years after Christ. And besides, how will the Bishop of *Rome* that now is, avoid himself to be Antichrist, sith by the express determination of *Gregory* Bishop of *Rome*, his Predecessor, he is condemned for Antichrist, inasmuch as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to be Antichrist, usurping the Prerogative title of Christ Jesus? But the Pope saith, that though he claim thus to be the Head of the Church, yet he doth not name himself to be otherwise than a Ministerial Head, and to be Christs Vicar on Earth. But why will he be so arrogant as to challenge this title, without lawful, conveyance made unto him from Christ, which he cannot shew? For who dare take upon him to be a Lieutenant to an earthly Prince without Letters Patents first had from the Prince? Again, the Church of Christ on earth being as a chaste Spouse of her Husband and Head Christ Jesus, neither can nor ought to acknowledg any other for her Head, than that her Husband to whom she had plighted her troth. Lastly, there can be no Successor, but when the Predecessor is gone and absent: but Christ is always present with his Church, according to his own words, *Behold, I am with you to the end of the world*, Mat. 28.20. And therefore he can have neither Successors nor Vicar to represent his person, or to guide his Church: for his Spirit (since his bodily Ascension) is the Guide and Governour of the Church in his room; *Joh.* 14. and 15. and 16. for no man mortal is appointed thereunto. I conclude therefore, that for all these causes, the Church of *Rome* cannot possibly be the true Church.

Vide Greg. lib. 4 Epist. 32. 34. 36 38. 39. & lib. 6. Epist. 20. 28, 29 30.

Against Justification by Works.

7. The Church of *Rome* doth not ascribe Justification to faith in Christ Jesus only, but saith, that mens works be meritorious, and to them partly is Justification to be ascribed: and so they make mens imperfect works to be causes of Salvation, which is a gross errour, even in the foundation or fundamental point. Saint *Paul* saith, *That all are justified freely by his grace*, Rom. 3.24. If they be justified *gratis, freely* (as he affirmeth) then are they justified without any desert of theirs. And St. *Paul* setteth down this Axiom in the conclusion, *We hold that a man is justified by faith without the works of the Law*, Rom. 3.28. And the Apostle in very many places (whereof mention shall be made hereafter) doth expressly exclude Works from being any causes of our Justification; for indeed they are the effects thereof. And therefore it appeareth

peareth to be a true position, that *faith only doth justifie*, inasmuch as Justification is (in the sight of God) imputed to our faith, not to our works: For *Abraham believed God, and that was imputed to him for righteousness*, as *Paul* speaketh, *Rom.* 4.8. And he sheweth that *Abraham* was not justified by works before God; for if *Abraham were justified by works, then should he have wherein to glory, but not before God*; and because he had not wherein to glory before God, therefore he was not justified in the sight of God. I grant that Saint *James* in his second Chapter doth say, that *Abraham was justified by his works, when he offered up his Son* Isaac *at* Gods Commandment. And likewise that he saith, that *a man is justified by works, and not by faith only*. But before whom is he justified by works? Not before God, but before men, that is to say, his works do declare unto men that faith whereby he is justified before God. And that this is the meaning of Saint *James*, may appear by that his saying, where he saith, *Shew unto me thy faith by thy works*; *thou sayest thou hast faith*, that is not enough, thy words do not prove it, thy works will; *therefore* (saith he) *shew me thy faith by thy works*. This word *(shew me)* doth manifest what manner of justification he speaketh of, namely, that he speaketh of a justification before men. For it is God that respecteth the faith of a man, whereby only he is justified in his sight: and it is men which respect the works, whereby indeed they testifie unto the world their faith to be good before God. For (as Saint *James* saith truly) *faith without works is but a dead faith*, and not good nor found, nor available. But faith and works must go together. And indeed where a true faith is, there good works will shew themselves as the fruits thereof. And thus *Paul* and *James* are to be reconciled; which thing *Thomas Aquinas* a Schoolman of the Papists doth himself plainly testifie, saying, that Christ Jesus doth justifie *effective*, effectually, Faith doth justifie *apprehensive*, by taking hold of Christ; and good works do justifie *declarative*, that is, do declare unto men their justification before God. And so it is clear, that howsoever a true faith cannot be without works, as fire cannot be without light and heat; yet our justification before God is to be imputed to our faith, not to our works; as warmth is to be imputed to the heat of the fire, not to the light of the fire. For so saith Saint *Paul* expressly, *That God imputeth righteousness without works*, Rom. 4.6. And again, *That it is by grace not of works*, Rom. 11.6. And again, *not of works*, Rom. 9.11. Again, St. *Paul* telleth the Saints at *Ephesus*, that *God hath ordained men to walk in good works*; yet he saith that they may not trust to be saved by them; for he affirmeth, and assureth them, *That they are saved by grace, and not by their works*, Ephes. 2.8, 9, 10. Again, he speaketh in the person of himself, and of all the children of God, and saith, *That we are saved not by works, but by his Predestination and Grace*, 2 Tim. 1.9. And again, *God is our Saviour, not for any works which*

we have done, but according to his own mercy he hath saved us, Tit. 3. 5.

Hilar. in Mat. cap. 8. *Ambr. in Rom. 3.* And divers other like places be. Wherefore St. *Hilary* hath these very words (which we hold) *Sola fides justificat: Faith only doth justifie.* And *Ambrose* among other sentences hath this, *Non justificari hominem apud Deum nisi per fidem: That a man is not justified before God, but by faith:* which is as much, as *Faith only doth justifie before God.* Saint *Basil* doth say, *That this is perfect and sound rejoycing in God, when a man doth not boast of his own righteousness, but knoweth that he wanteth in himself true righteousness, and that he is justified by faith only.* And *Gregory Nazianzen* saith, that *to believe only, is righteousness.* And therefore it is evident both by the expres Testimony of the Scriptures, and of the Fathers, that we hold the truth in this behalf, and that the Church of *Rome* is in a marvellous errour. It is true which is written, that *every man shall be rewarded according to his works*; because the faith of men is esteemed and estimated by their works, as the tree is known by the fruit: But there is no Text of Scripture to shew, that any man is saved *Propter merita*, for his works or merits; but many Texts of Scripture to the contrary, as before appeareth. For when we have done all that we can, yet we must say (as Christ commandeth) *We are unprofitable servants*, Luk. 17. 10. And therefore the *Papists*, which teach works meritorious, yea works of Supererogation available to Salvation, as well for others as for themselves, hold not the right faith, and consequently are not the true Church.

The Pope Antichrist. But if I should shew all the corruptions of the *Romish* Church, I should be infinite, neither am I able to number them. I will therefore conclude all this Discourse only with this Argument following. The Pope of *Rome* being the Head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, and that is prefigured in the *Revelation* of Saint *John*. *Ergo*, it is impossible that the Church of *Rome* should be the true Church: for the Church of Antichrist, (though it boast never so much) cannot be the true Church, though it would fain be so accounted; as many an harlot desireth to be reputed an honest woman.

1 One mark of that Antichrist, *Paul* sheweth to be this, 2 Thes. 2. 8. *That he should exalt himself above every one that is called God*; he doth not say above God, but above every one that is called God, *Joh.* 20. 34. Now those whom the Scripture calleth gods, we know to be such as be the Judges and Magistrates of the Earth, *Psal.* 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high and honourable title of Gods. That the Pope of *Rome* is such a one as doth exalt himself above any such god of the earth, namely, above all Princes and Magistrates, is a thing so well known, as I need not to prove it; himself by his wicked practices, and his Jesuits, Seminaries and Priests, do in their Books manifest the same unto the world.

2. Another

2. Another mark of Antichrist St. *Paul* setteth down to be this, namely, 2 *Thes.* 2. 4. *That he should sit in the Temple of God, shewing himself to be God.* And I pray what doth the Pope else, but sit in the Temple of God as God? who claiming the Apostolick See, he taketh upon him to be the Head of the Church, and to rule as he list: to erect Princes, and to depose them again from their Thrones: *that he cannot err*; *that he can forgive sins*, matters that belong particularly to God; and to no other. What doth he else but by these demonstrations shew himself to be God, insomuch as he arrogateth to himself most proudly the authority of God himself? which things the sixth Book of the *Decretals*, the *Clementines, and the Extravagants* do abundantly testifie. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is, *Papa stupor mundi*; *the Pope is the wonder of the world: Nec Deus es, nec homo, sed Neuter, & inter utrumque: Thou art not God, neither art thou man*; *but Neuter, mixt of both.* But these Popes were bold to take unto themselves the very name of God, and to accept it, given of others; according as Pope *Sixtus* the fourth, when he should first enter into *Rome* in his dignity Papal, had made for him a Pageant of Triumph, cunningly fixed upon that Gate of the City he should enter in at, having written upon it this blasphemous verse, dedicated unto him.

Oraculo vocis mundi moderaris habenas;
Et merito in terris crederis esse Deus.

By Oracle of thine own voice the World thou governest all,
And worthily a god on earth men think, and do thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take upon him much more than *Luciferian* pride (howsoever to deceive the world with words) he calleth himself *Servus servorum Dei*, a servant of the servants of God, that he exalteth himself above God himself, and his worship, for he taketh upon him to be above the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary unto them: which God himself (whose will is immutable, and revealed therein) will not do, for he and his word will not be contrary. Again, hereby it is manifest, that he exalteth himself above God, inasmuch as there is less danger and punishment, for any that breaketh any of Gods laws, than for one that breaketh any the least Constitution of the Pope. Moreover, he claimeth authority in three places: Heaven, Earth, and Purgatory, and that is the reason he weareth a Triple-Crown; so that by this account and claim, he hath more and larger extended authority than God himself: for such a third place as Purgatory is, he knoweth not of. And what do these things

but

but manifeſt him, to exalt himſelf even above God, and all that is worſhipped?

3. Antichriſt is deſcribed to be ſuch a one as ſhould come in lying ſigns, and falſe miracles and wonders, 2 *Theſ.* 2. 9. (*Whereby, if it were poſſible, he would deceive the very Elect.*) And that this is verified in the Pope and Popiſh Church as all men know that have been acquainted with their knavery, deceits, and frauds; ſo let their *Aurea Legenda*, and book of *Torphees* teſtifie to the whole world.

4. St. *Paul*, 2 *Theſ.* 2. 8. ſheweth by his name, that he that he ſpeaketh of, ſhould be ὁ ἄνομος, that is, *a lawleſs perſon*, or *one ſubject to no law*; which is alſo manifeſtly verified in the Pope; for no laws will hold him, neither divine nor humane: for he claimeth to be above them all, and to change and alter what he liſt, and when he liſt, and to whom he liſt; which the gloſs upon the Decretals do teſtifie, ſaying thus of the Pope; *Legi non ſubjacet ulli*: that is, *He is not ſubject to any Law.* What is this elſe but to be ὁ ἄνομος, *a lawleſs perſon*, even the very ſame whom St. *Paul* ſpeaketh of?

5. St. *John* in his *Revelation* doth pourtray Antichriſt and his ſeat, by the name of the great *Whore, with whom have committed fornication the Kings of the earth, and the inhabitants of the earth have been drunken with the wine of her fornication. This woman is that great City which had dominion over the Kings of the earth, at the time of this Revelation*, as St. *John* expreſly affirmeth, *Rev.* 17. 18. It is well known, that there was then no other City which reigned over the Kings of the earth, but only *Rome*; and therefore *Rome* only is and muſt needs be the ſeat of Antichriſt; for no other can be by this evident and plain deſcription of St. *John*; for *Rome* was the only City of the world that reigned over the Kings of the earth, the head whereof was then the Emperor, but now the Pope; for the condition of the firſt Beaſt (namely, of the *Roman* Empire civil) is altered and changed into an Eccleſiaſtical and *Roman* Empire.

6. St. *John* in his *Revelation*, 13. 11. ſaw *a Beaſt riſing out of the earth, which had two horns like the Lamb, but he ſpake like the Dragon:* and then all that is ſpoken of this Beaſt, doth fitly and only agree to that man of *Rome* the Pope, who though in ſhew he were the Lamb; for what is more mild or humble, than to call himſelf the Servant of the ſervants of God? Yet indeed he playeth the part of the Dragon, or Devil, having learned this cunning of Satan; who though he be never ſo bad a ſpirit, yet will transform himſelf into an Angel of light, to deceive ſouls, 2 *Cor.* 11. 14. as the Apoſtle ſheweth. But *here is wiſdom*, ſaith *John* in that *Revelation, Let him that hath any wit, count the number of the Beaſt, for it is the number of a man*, and his number is *666*. Now becauſe the number of this wicked Beaſt containeth ſix hundred ſixty and ſix, *Ireneus* thinketh that this Antichriſtian Beaſt ſhould be λατεῖνος, that is, a man of *Italy*, for the number of the Beaſt is ſet down in great Letters, and this *Greek* word (*Lateinos*) doth make up the juſt number of ſix hundred ſixty ſix, which is the number of the Beaſts name. If any do think, that though this *Revelation* were written in *Greek*, as being the more known and common language, yet that it was uttered to St. *John* in *Hebrew*, becauſe the *Hebrew* tongue is the holy Tongue, and that St. *John* himſelf was an *Hebrew* or *Jew* by Nation, and that likewiſe divers *Hebrew* words are found in the *Revelation*; (whoſe opinion is not unlikely, but very probable) then let him ſeek out an *Hebrew* word, which containeth that juſt number, and herein he need not ſearch far, or to ſtudy much upon the matter; for the *Hebrew* word *Romiith* (that is, *Romanus, a man of Rome* in *Engliſh*) doth in thoſe *Hebrew* Letters contain the juſt number of ſix hundred ſixty ſix, which is the number of the name of that Antichriſtian Beaſt. And ſo by the number of the Name to be accounted, either by *Greek* Letters, or by *Hebrew* Letters, it is perfectly agreeing to that *man of Rome* the Pope. All the marks agreeing to Antichriſt (whatſoever they be) are found fully and only accompliſhed in the Pope; and therefore there is no doubt but he is that notable Antichriſt, of whom *Paul* and St. *John* in his *Revelation* do teſtifie, and conſequently the Church of *Rome* being not the true Church of Chriſt, but contrariwiſe, the viſible Church of Antichriſt, is juſtly forſaken, and for ever to be forſaken of all Chriſtians, as they tender their Salvation in Jeſus Chriſt; to whom only they have betrothed themſelves, and to whom they muſt remain conſtant for evermore; which God grant us all to do *Amen.*

CHAP. VI.

Againſt Schiſm and Schiſmatical Synagogues.

MAny there be, who out of a godly and zealous mind, do in good ſort ſeek Reformation, and for that Church-government, which Chriſt himſelf hath inſtituted in his Church, whom I neither dare, nor do reprove: Others there be, that ſeek Reformation amiſs, with venemous and ſlanderous Tongues, railing and reviling againſt thoſe which underſtand it; which things do neither grace themſelves, nor yet the cauſe which they would prefer; otherſome there be, who to make the cauſe of Reformation odious, do ſay, that it aboliſheth her Majeſties ſupream government, and authority in cauſes Eccleſiaſtical. I would wiſh all men to ſpeak the truth, and to ſeek the preferment

ment of Gods truth, in a dutiful, peaceable, and charitable sort. Let the cause be made no worse than it is. For my part, I desire no more than every Christian ought, namely, that the truth of God should carry the preheminence, whatsoever it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another; for so would this controversie sooner come to an end, and the more speedily be decided. Others there be, who for that in so long time they cannot see their desired Discipline and Church-government to be established, run from our Church, and make a schism and separation from us, erecting Discipline by their own authority, condemning our Church to be no Church, that they may make their detestable Schism the more allowable; these are the *Brownists* and *Barowists*, who will not stay the chief Magistrates pleasure for the establishing thereof, nor yet allow unto us any Church in *England*, but themselves. But they (for against them I deal) and you must understand, that a Church may be, yea a true Church may be and is, though it have neither Elders, nor Deacons, nor Discipline in it, for we read in *Act.* 2. 41, 42, 43, 47. of an assembly of people at *Jerusalem*, that received the Word of God and believed, and which are expressly called a Church, (and who can or dare deny them to be the true Church of God, sith the Holy Ghost doth so testifie of them?) and yet at that time no Deacons were chosen, nor Consistories of Elders erected. For they were not erected till afterward. And therefore a true Church of God may be, though as yet it have not these; for this desired Discipline is not an essential part of the Church; for it doth resemble the wall of a City, or an hedg or ditch about a Vineyard; and it is a City, though the wall be wanting, and it is a Vineyard, though the hedg or ditch be wanting; though so much the less fortified I grant. Inasmuch therefore as we have the Preaching of Gods Holy Word, and the right administration of the Sacraments (which be the essential marks of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may be corruptions both in Doctrine and Discipline some, and yet the Church where they be, the true Church of God. Admit (if they will) that Ministers in the Church of *England*, be not rightly created and brought into the Church; will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought and born into the world, not according to the right course or order of nature, but otherwise (as by ripping of his mothers belly) is no man; for the one cometh unorderly into the world, as the other doth into the Church. I am sure the corrupt ordination of a Minister doth not prove him to be no Minister; neither doth

Note.

doth any other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, will any man therefore say he is no man? They say we do not only want the right Discipline, but we have also put a wrong Discipline in the place thereof. But what of this? The error then I confess is great, but yet not such as doth make a nullity of our Church, so long as it holdeth Christ Jesus the life and soul of the Church, and is ready to reform her error, whensoever by good proof it shall be manifested unto her. In the mean time their argument is nothing worth; for if a man lose a leg or arm, yet none will deny him to be a man for all this blemish or defect; yea, though he put a wooden leg instead of his leg which he wanteth, yet he remaineth a man still, because his principal parts remain. So though we want that Discipline, yet we have the principal parts of the Church, namely, the right preaching of the Word of God, and administration of the Sacraments, and therefore a true Church of God undoubtedly. And if we have a true Church, though not a perfect Church, let the *Brownists* and *Barowists* consider from whence they are faln; for if the Church of Christ be the body of Christ, as St. *Paul* affirmeth, what do they else, but by their Schism, and Separation, rent themselves from the body of Christ? and then let them remember whose members they be, until they be reunited. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prove it, which neither they nor all the world shall do. To say (as they say) that a set-form of prayer is used in the Church, and exhibited unto God, the prayer being framed according to the rule of Gods word, is idolatry, is detestable. For by as good reason they may condemn all prayer made to God by the Preacher or Pastor of the Congregation; which they will not do; and besides, all the reformed Churches in Christendom, have a set form of publick prayers for publick meetings and congregations.

Note.

A Simile.

They say that we observe Saints days, and dedicate Churches unto them; but they should shew that we do these things in honour of the Saints, else have they no reason to charge our Church with Idolatry (as wickedly they do) for the statute it self doth express, that our Church doth call them Holy-days, not for the Saints sake, but for the holy exercises used upon them in the publick assemblies. Again, true it is, that divers Churches amongst us, are called by the names of those Saints they are dedicated unto; but to say therefore we do dedicate Churches unto them, it is very ridiculous. For when we call St. *Peter's* Church, or Saint *Paul's* Church, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and St. *Luke* in *Acts* 17. calleth it *Mars* street; will any man therefore be so foolish, or so fond, as to say therefore he committed Idolatry, or that therefore he dedicated that place

to that Heathen god of battel? None I think will be so wicked or absurd.

Moreover, it is true, that we observe fasting-days; but therein we observe no *Romish* fasts, nor place therein the worship of God, nor the remission of our sins, nor the merit of eternal life (as the *Papists* do.) But the politick Laws of this land, which appoint that men shall not eat flesh upon certain days, do it in respect of the Common-wealth, as to maintain Navigation so much the better, and for spare of the breed of young Cattel; appointing moreover a penalty for such as shall take the days to be observed as meritorious *Romish* fasts.

I therefore wish them to cease their slander against this Church, and to cease their damnable Schism, and to be reconciled to that Church of ours, from whence they have foolishly departed; for how imperfect a Church soever it be, (whose imperfections God cure in his good time), yet shall they never be able to shew otherwise, but that the Church of *England* is the true Church of God, from which it is utterly unlawful to make a separation. God forgive us all, and reconcile us unto him, *Amen.*

FINIS.

FOUR SERMONS PREACHED BY Mr. *HENRY SMITH.*

1. The Trumpet of the Soul.
2. The Sinful mans Search.
3. *Maries* Choice.
4. *Noahs* Drunkenness.

Two zealous Prayers.

And Published by a more perfect Copy than heretofore.

LONDON, Printed by *A. M.* for *Edward Brewster* at the *Crane* in St. *Pauls*-Church-yard, and *John Wright* in *Little-Britain*, 1674.



THE TRUMPET OF THE SOUL founding to *JUDGMENT*.

By *HENRY SMITH*.

The *TEXT*

Eccles. 11. 9. *Rejoyce, O young man, in thy youth, and let thy heart be merry in thy young days, follow the ways of thine own heart, and the lusts of thine eyes. But remember for all these things thou must come to judgment.*

WHen I should have preached under the Cross, I mused what Text to take in hand, to please all, and to keep my self out of danger; and musing, I could not find any Text in the Scripture that did not reprove sin, unless it were in the *Apocrypha*, which is not of the Scripture; this Text bids them that be voluptuous, be voluptuous still; let them that be vain-glorious, be vain-glorious still; let them that be covetous be covetous still; let them that be drunkards, be drunkards still; let them that be swearers, be swearers still; let them that be wantons, be wantons still; let them that be careless Prelates, be careless still; let them that be Usurers, be Usurers still; but saith *Solomon*, *Remember thy end, that thou shalt be called to judgment at the last for all together*. This is the counsel of *Solomon* the wisest then living. What a counsel is this for a wise man, such a one as was *Solomon*?

In

In the beginning of his Book, he saith, *All is vanity*, and in the end he saith, *Fear God and keep his Commandments*; in the twelfth Chapter he saith, *Remember thy maker in the days of thy youth*; But here he saith, *Rejoyce O young man in thy youth.* Here he speaketh like an Epicure, which saith, Eat, drink, and be merry, here he counsels, and here he mocks; yet after the manner of scorners, although they deserved it in shewing their foolishness, as in the first of the Proverbs, *He laughed at the wicked in derision*; as in the second *Psalm*, God seeing us follow our own ways. For when he bids us pray, we play; and when he bids us run, we stand still; and when he bids us fast, we feast, and send for vanities to make us sport; then he laughs at our destruction. Therefore when *Solomon* giveth a sharp reproof, and maketh you ashamed in one word, he scoffingly bids you do it again, like a School-master which beateth his Scholar for playing the Truant, he biddeth him play the Truant again. Oh this is the bittrest reproof of all. But lest any Libertine should misconster *Solomon*, and say, that he bids us be merry and make much of our selves, therefore he shutteth up with a watch-word, and setteth a bridle before his lips, and reproveth it, as he speaketh it, before he goeth any further, and saith, *But remember that for all these things thou must come to judgment.* But if we will understand his meaning, he meaneth when he saith, Rejoyce, O young man; Repent, O young man, in thy youth; and when he saith, Let thy heart chear thee; let thy sins grieve thee; for he meaneth otherwise than he speaketh: he speaketh like *Micajah* in the Book of Kings, the second Chapter, *Go up and prosper*; or like as *Ezechiel*, *Go up and serve other Gods*, or as St. *John* speaketh in the *Revelation*, *Let them that be wicked be wicked still.* But if there were no judgment-day, that were a merry world, therefore saith *Solomon*, when thou art in thy pleasures, flaunting in the fields, and in thy brave ruffes, and amongst thy lovers, with thy smiling looks, thy wanton talk, and merry jests, with thy pleasant games, and lofty looks, *Remember for all these things thou shalt come to judgment.*

Whilest the Thief stealeth, the hemp groweth, and the hook is covered within the bait; we sit down to eat, and rise up to play, and from play to sleep, and a hundred years is counted little enough to sin in; but how many sins thou hast set on the score, so many kinds of punishment shall be provided for thee. How many years of pleasure thou hast taken, so many years of pain; how many drams of delight, so many pounds of dolor. When iniquity hath plaid her part, vengeance leaps upon the Stage, the Comedy is short, but the Tragedy is longer; the black guard shall attend upon you, you shall eat at the Table of sorrow, and the crown of death shall be upon your heads, many glistering faces looking on you, and this is the fear of sinners; when the Devil hath entised them to sin, he perswadeth like the old Prophet

Prophet in the Book of Kings, who, when he had enticed the young Prophet contrary to the Commandment of God, to turn home with him and to eat and drink, he curst him for his labour, because he disobeyed the Commandment of the Lord, and so as a Lion devoured him by the way. The foolish Virgins think that their Oyl will never be spent; so *Dina* straggled abroad, whilest she was deflowred. What a thing is this to say, Rejoyce, and then Repent; what a blank to say, Take thy pleasure, and then thou shalt come to judgment? It is as if he should say, Steal and be hanged, steal and thou darest; strangle sin in the cradle, for all the wisdom in the world will not help thee else, but thou shalt be in admiration like dreamers, which dream strange things, and know not how they come. He saith, *Remember judgment.* If thou remember always, then thou shalt have little list to sin: If thou remember this, then thou shalt have little list to fall down to the Devil, though he would give thee all the world; and the glory thereof. *Solomon* saith, The weed groweth from a weed to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorn; Lying breeds perjury, perjury breeds haughtiness of heart, haughtiness of heart breeds contempt, contempt breeds obstinacy, and brings forth much evil. And this is the whole progress of sin, he groweth from a lyer to a thief, from a thief to a murtherer, and never leaveth until he hath searched all the room in hell, and yet he is never satisfied; the more he sinneth, the more he searcheth to sin: when he hath deceived, nay, he hath not deceived thee, as soon as he hath that he desireth, he hath not that he desireth; when he hath left fighting, he goeth to fighting as gain; yet a little, and a little more, and so we fly from one sin to another. While I preach, you hear iniquity engender within you, and will break forth as soon as you are gone. So Christ wept, *Jerusalem* laughed; *Adam* brake one, and we break ten; like children which laugh and cry, so as if we kept a shop of vices, now this sin, and then that, from one sin to another.

O remember thy end, saith Solomon, *and that thou must come to judgment.*

What shall become of them that have tried them most? Be condemned most, *Rejoyce O young man in thy youth.*

But if thou mark *Solomon*, he harps upon one string, he doubles it again and again, to shew us things of his own experience, because we are so forgetful thereof in our selves like the Dreamer that forgetteth his Dream, and the Swearer his Swearing. So we beg of every unclean spirit, untill we have bumbasted our selves up to the throat, filling every corner of our hearts with all uncleanness, and then we are like the Dog that cometh out of the sink, and maketh every one as foul as himself; therefore saith *Solomon*, If any one will learn the way to Hell, let him take his pleasure.

Methinks I see the Dialogue between the Flesh and the Spirit, the worst

worſt ſpeaketh firſt, and the Fleſh ſaith, Soul, take thine eaſe, eat, drink, and go brave, lie ſoft, what elſe ſhould you do, but take your pleaſure; thou knoweſt what a pleaſant fellow I have been unto thee, thou knoweſt what delight thou haſt had by my means; but the ſoul cometh in, burthened with that which hath been ſpoken before, and ſaith, I pray thee remember judgment, thou muſt give account for all theſe things, for unleſs you repent, you ſhall ſurely periſh.

No, ſaith the Fleſh, talk not of ſuch grave matters, but tell me of fine matters, of ſoft beds and pleaſant things, and talk to me of brave paſtimes, Apes, Bears and Puppits, for I tell thee, the forbidden fruit is ſweeteſt of all fruits, for I do not like of your telling me of judgment; but take thou thy Jewels, thy inſtrument, and all the ſtrings of vanity will ſtrike at once, for the fleſh loves to be brave, and tread upon Corks, it cannot tell what faſhion to be of, and yet to be of the new faſhion.

Rejoyce, O young man, in thy youth.

O this goes brave, for while wickedneſs hath caſt his rubs, and vengeance caſt his ſpurrs, and his foot, and thus ſhe reels, and now ſhe tumbles, and then ſhe falls; therefore this progreſs is ended.

Pleaſure is but a ſpur, riches but a thorn, glory but a blaſt, beauty but a flower, ſin is but an hypocrite, honey in thy mouth, and poyſon in thy ſtomach; therefore let us come again and ask *Solomon* in good ſooth, whether he meaneth in good earneſt, when he ſpake theſe words: O (ſaith *Solomon*) *It is the beſt life in the world to go brave, lie ſoft, and live merrily, if there were no judgment.* But this judgment mars all, it is like a damp that puts out all the light, and like a Box that marreth all the ointment; for if this be true, we have ſpun a fair thread, that we muſt anſwer for all, that are not able to anſwer for one; why *Solomon* maketh us fools, and giveth us gawdies to play withal: what then, ſhall we not rejoyce at all? Yes, there is a godly mirth, and if we could hit on it, which is called, *Be merry and wiſe.* *Sarah* laughed, and was reproved; *Abraham* laughed, and was not reproved. And thus much for the firſt part.

But remember for all theſe things thou ſhalt come to judgment.

This Verſe is as it were a Dialogue betwixt the fleſh and the ſpirit, as the two Counſellors, the worſt is firſt, and the fleſh ſpeaketh proudly, but the ſpirit cometh in burthened with that which hath been ſpoken. The fleſh goeth laughing and ſinging to Hell; but the ſpirit caſteth rubs in his way, and puts him in mind of Judgment, that for all theſe things now ends *Rejoyce*, and here comes in *But*: if this *but* were not,

not, we might rejoyce ſtill; if young men muſt for all the ſports of youth, what then ſhall old men do being as they are now? Surely, if *Solomon* lived to ſee our old men live now, as here he ſaith of young men; ſo high as ſin rageth, yet vengeance ſits above it, as high as *Babel*.

Methinks I ſee a ſword hang in the air by a twine-thread, and all the ſons of men labour to burſt it in ſunder. There is a place in Hell where the covetous Judg ſitteth, the greedy Lawyer, the griping Landlord, the careleſs Biſhop, the luſty Youth, the wanton Dames, the thief, the robbers of the Common-wealth, they are puniſhed in this life; becauſe they ever ſinned as long as they could, while mercy was offered unto them; therefore, becauſe they would not be waſhed, they ſhall be drowned. Now put together, rejoyce and remember, thou haſt learned to be merry, now learn to be wiſe. Now therefore turn over a new leaf, and take a new leſſon, for now *Solomon* mocked not as he did before; therefore a check to thy ruffes, a check to thy cuffes, a check to thy robes, a check to thy gold, a check to your riches, a check to your beauty, a check to your muck, a check to your graves. Wo from above, wo from below, wo unto all the ſtrings of vanity; doſt thou not now marvel, that thou haſt not a feeling of ſin? for now thou ſeeſt *Solomon* ſaith true, thine own heart can tell that it is wicked, but it cannot amend; therefore it is high time to amend; as *Nathan* cometh to *David* after *Beelzebub*, ſo cometh accuſing Conſcience after ſin. Methinks that every one ſhould have a feeling of ſin, though this day be like yeſterday, and to morrow like to day, yet one day will come for all, and then Wo, wo, wo, and nothing but darkneſs. And though God came not to *Adam* until the Evening, yet he came; although the fire came not upon *Sodom* until Evening, yet it came; and ſo comes the Judg, although he be not yet come, though he have leaden feet, he hath iron hands, the arrow flayeth and is not yet fallen, ſo is his wrath; the pit is digged, the fire kindled, and all things are made ready and prepared againſt that day, only the final ſentence is to come, which will not long tarry.

You may not think to be like to the thief that ſtealeth and is not ſeen; nothing can be hid from him, and the Judg followeth thee at the heels; and therefore whatſoever thou art, look about thee, and do nothing but that thou wouldeſt do openly, for all things are opened unto him: *Sarah* may not think to laugh, and not be ſeen; *Gehazi* may not think to lye and not be known; they that will not come to the Banquet, muſt ſtand at the door.

What? Do you think that God doth not remember our ſins, which we do not regard; for while we ſin, the ſcore runs on, and the Judg ſetteth down all in the Table of remembrance, and his ſcrowl reacheth up to heaven.

Item, for lending to Uſury; Item, for racking of Rents; Item, for de-

deceiving thy Brethren; Item, for falſhood in Wares; Item, for ſtarching thy Ruffs; Item, for curling thy Hair; Item, for painting thy face; Item, for ſelling of Benefices; Item, for ſtarving of Souls; Item, for playing at Cards; Item, for ſleeping in the Church; Item, for prophaning the Sabbath-day: With a number more hath God to call to account, for every one muſt anſwer for himſelf. The fornicator for taking of filthy pleaſure; O ſon, remember thou haſt taken thy pleaſure, take thy puniſhment. The careleſs Prelate, for murthering ſo many thouſand Souls. The Landlord, for getting money from his poor Tenants by racking of his Rents. See the reſt, all they ſhall come like a very ſheep, when the Trumpet ſhall ſound, and the Heaven and Earth ſhall come to judgment againſt them, when the Heavens ſhall vaniſh like a ſcrowl, and the Earth ſhall conſume like fire, and all the Creatures ſtanding againſt them; The Rocks ſhall cleave aſunder, and the Mountains ſhake, and the foundation of the Earth ſhall tremble; and they ſhall ſay to the Mountains, Cover us, fall upon us, and hide us from the preſence of his anger and wrath, whom we have not cared for to offend: But they ſhall not be covered, and hid: but then they ſhall go the black-way, to the Snakes and Serpents, to be tormented of Devils for ever. O pain unſpeakable; and yet the more I expreſs it, the more horrible it is; when you think of torment paſſing all torments, and yet a torment paſſing all that; yet this torment is greater than them, and paſſing them all.

Imagin you ſee a ſinner going to Hell, and his Sumner gape at him, his acquaintance look at him, the Angels ſhout at him, and the Saints laugh at him, and the Devils rail at him, and many look him in the face, and they that ſaid, they would live and die with him, forſake him, and leave him to pay all the ſcores: Then *Judas* would reſtore his Bribes; *Eſau* would caſt up his Pottage; *Achan* would caſt down his Gold; and *Gehazi* would refuſe his Gifts; *Nebuchadnezzar* would be humbler: *Balaam* would be faithful, and the Prodigal would be tame.

Methinks I ſee *Achan* running about, where ſhall I hide my Gold that I have ſtoln, that it might not be ſeen, nor ſtand to appear for a witneſs againſt me?

And *Judas* running to the high Prieſts, ſaying, Hold, take again your money, I will none of it, I have betrayed the innocent blood.

And *Eſau* crying for the bleſſing when it is too late, having ſold his birth-right for a meſs of Pottage.

Wo, wo, wo that ever we were born; O where is that *Dives* that would believe this, before he felt the fire in Hell, or that would believe the poorest *Lazarus* in the world, to be better than himſelf, before the dreadful day come when they cannot help it, if they would never ſo fain, when repentance is too late; *Herod* ſhall then wiſh that

that he were *John Baptiſt*; *Pharaoh* would wiſh that he were *Moſes*, and *Saul* would wiſh that he had been *David*; *Nebuchadnezzar*, that he had been *Daniel*; *Haman* to have been *Mordocheus*; *Eſau* would wiſh to be *Jacob*; and *Balaam* would wiſh he might die the death of the righteous; then he would ſay, I will give more than *Hezekias*, cry more than *Eſau*, faſt more than *Moſes*; pray more than *Daniel*; weep more than *Mary Magdalen*; ſuffer more ſtripes than *Paul*; abide more impriſonment than *Michajah*, abide more cruelty than any mortal man would do, that it might be, *Ite*, Go ye curſed, might be, come ye bleſſed. Yea, I would give all the goods in the world, that I might eſcape this dreadful day of wrath and judgment, and that I might not ſtand among the *Go*. O that I might live a beggar all my life, and a Leper; O that I might endure all plagues and ſores from the top of the head, to the ſole of the foot, ſuſtain all ſickneſs and griefs, that I might eſcape this judgment.

The guilty Conſcience cannot abide this day. The ſilly ſheep when ſhe is taken will not bleat, but you may carry her and do what you will with her, and ſhe will be ſubject; but the ſwine, if ſhe be once taken, ſhe will roar and cry, and think ſhe is never taken, but to be ſlain: So of all things, the guilty Conſcience cannot abide to hear of this day, for they know that when they hear of it, they hear of their own condemnation. I think if there were a general collection made through the whole world, that there might be no judgment day, then God would be ſo rich, that the world would go a begging, and be as a waſte Wilderneſs. Then the covetous Judg would bring forth his bribes; then the crafty Lawyer would fetch out his bags; the Uſurer would give his gain, and the idle ſervant would dig up his talent again, and make a double thereof. But all the money in the world will not ſerve for our ſins, but the Judg muſt anſwer for his bribes, he that hath money, muſt anſwer how he came by it, and juſt condemnation muſt come upon every ſoul of them; then ſhall the ſinner be ever dying, and never dead, like the *Salamander*, that is ever in the fire and never conſumed.

But if you come there, you may ſay as the Queen of *Saba* ſaid of King *Solomon*, I believed the report that I heard of thee in mine own Country, but the one half of thy wiſdom was not told me. If you come there, to ſee what is done, you may ſay, Now I believe the report that was told me in my own Country concerning this place, but the one half as now I feel, I have not heard of; now chuſe you whether you will rejoyce, or remember; whether you will ſtand amongſt you bleſſed, or amongſt you curſed; whether you will enter while the Gate is open, or knock in vain when the Gate is ſhut; whether you will ſeek the Lord whileſt he may be found, or be found of him

when you would not be fought, being run into the bushes with *Adam* to hide your selves; whether you will take your Heaven now here, or your Hell then there; or through tribulation, to enter into the Kingdom of God, and thus to take your Hell now here, or your Heaven then there in the life to come, with the blessed Saints and Angels, so that hereafter you may lead a new life, putting on Jesus Christ and his Righteousness.

THE



THE
SINFUL MAN'S SEARCH.

Job 8. 5, 6, 7.

v. 5. *If thou wilt early seek unto God, and pray unto the Almighty.*

v. 6. *If thou be pure and upright, then surely he will awake unto thee, and make the habitation of thy righteousness prosperous.*

v. 7. *And though thy beginning be but small; yet thy latter end shall greatly increase.*

IN a sick and evil affected body (dearly beloved) we usually see preparatives ministred, that the maladies may be made more fit and pliable to receive wholsom medicines. The like, yea, and greater regard ought we to have of our souls, which not being crasie only, or lightly affected with sin, but sick even unto death, had need to be prepared with threats and exhortations, comforts and consolations, one way or other, that they may be made fit, not to receive the preparative, but the perfection of happy salvation. And for this cause have I made choice of this part of Scripture, as of a light to shine unto us in darkness, a direction to our steps, and a lanthorn to our paths, while we wander through the boistrous waves of this wicked world. The Text is plain an object to every mans capacity, naturally budding unto blossoms. The first containing our duty which we are to perform towards God. The second, Gods promises, if we perform this duty.

Our duty towards God, is implied in these three conditions. First, *If thou wilt early seek unto God.* Secondly, *If thou wilt pray unto the Almighty.* Thirdly, *If thou be pure and upright*; so that the whole consisteth on these three points. First, what it is that God requireth, namely, a diligent and speedy search, in these words, *If thou wilt seek early.* Secondly, how thy search is to be made, in Prayer, in these words; *If thou wilt pray to the Almighty.* Thirdly, what effect these things ought to work in us, a purity and sincerity of life, in these words, *If thou be pure and upright.* Division

As our duty towards God consisteth in three points, so Gods blessing towards us is also threefold, answerable to the same. First, for seeking, he promiseth, *He will awake unto thee.* Secondly, for praying unto him, *He will make the habitation of thy righteousness prosperous.* Thirdly, for being pure and upright, *He will make thy latter end increase exceedingly:* yea, though the beginning be but small.

Concerning the Search. Psal. 107. Mat. 6.

First, therefore considering the search, it is a work both in desire and labour to be joyned to God. In the *Psalms*, this standeth for the burthen of the song. *They called upon the Lord in the time of their trouble, and he delivered them.* It is but, *Ask and have, seek and find, knock and it shall be opened unto you.* Saving that here these things are to be regarded, to wit, How, by Whom, and When we must seek the Lord.

Mat. 17. 20. Eccles. 35.

How, must be humbly; for if ye have but as much faith as *a grain of Mustard-seed, and say unto this mountain, Remove, it shall remove, and nothing shall be impossible unto you.*

Then next, humbly, for it is the humble Petition that pierceth the skies, and that shewed the Publican to depart home to his house more justified than the boasting Pharisee, and they alone that be humbled and meek, find rest for their souls.

Gal. 6. 1 Thes. 6.

And last of all, continually; for we must not faint in well-doing, because the reward is not promised to *him that doth, but to him that continueth to do.*

2 Tim. 2.

But we may long seek and never find, except we seek the Father by the Son: *For no man knoweth the Father, but the Son, and he to whom the Son shall disclose him: He is the way, the truth, and the life, and no man cometh to the Father but by him. There is one God, and one Mediator betwixt God and man, the man Christ Jesus.* So that if we sin, we have an Advocate, Jesus Christ the Just, and he is the propitiation for our sins; only let us seek the Lord while he may be found.

And to this end, the word *seeking* is used in this place, that we may learn, that as the Heavens and the Planets, and the whole frame of Nature were ordained to finish their course by motions and operation; so man, as he was ordained to a most blessed and happy end, should attain thereunto, not by sloth and idleness, but by an earnest seeking of the same.

Mat. 13. 14.

The Kingdom of Heaven is like a Treasure, which cannot be found without seeking and digging. It is like the precious pearl, for which the wise Mechant was content not only to seek, but to sell all that he had to buy it. God hath placed us here in this world as Husbandmen, to plow upon the fallow of our hearts; as labourers to work in the Vineyard; as Travellers to seek a Country, as Soldiers to fight the battel of the Lord, against the Flesh, the World, and the Devil.

And for this purpose hath he proposed unto us an untilled land, a Vineyard,

Vineyard, a triple enemy to fight against; that we might remember, that we must till the ground, if we will reap the fruit, that we must prune the Vine, if we will drink of the grape; that we must fight, if we will overcome. *He that tilleth the Land* (saith the wise man) *shall be satisfied with bread, but he that followeth idleness shall be filled with poverty.* Idleness is a moth or canker of the mind, and the fruits thereof are wicked cogitations, evil affections, and worse actions; corrupt trees without fruit, twice dead, and pluckt up by the roots, engendring in the mind a loathing of God and godliness.

Prov. 28. Judg. 1. Prov. 24.

Eichew therefore idleness, I beseech you, and by the want ye find in others, learn instruction for your selves. Be not forgetful how busie your enemy is, if he find you idle; first he putteth you in mind of some vanity; then offereth opportunity to practise; then he craveth consent, and if you grant him that, he triumpheth by adding practice; he leaveth no means unattempted, whereby he may subvert and bring you to perdition. To one (as to *Evah*) he promiseth the knowledg of good and evil. Another he seduceth with lying speeches, as he did *Pharaoh* the King, whom he deceived by false Prophets. To the *Jews* he pretended the Temple of the Lord. To the Heathen he sheweth Universalities and Antiquities. And to other particulars, he leaveth nothing unattempted, whereby he may intangle the soul of the simple, and wrap them in the snare of death. Flie idleness therefore, and seek vertue, and the way thereof; seek learning as for a Jewel, make diligent search and inquisition after her; seek early and seek late, in the morning sow thy seed, and in the evening let not thy hand rest; seek him in the day of trouble, and he will deliver thee, and thou shalt glorifie him.

Gen. 3. Exod. 7. 22. 1 King. 13. 1 Cor. 2.

Seek him, there is the Commandment; he will deliver thee, there is the promise; and thou shalt glorifie him, there is the condition. To disobey the Commandment is rebellion; to distrust his promise is infidelity; to refuse the condition, is vile ingratitude. Wherefore let us seek, and seek earnestly, with a fervent spirit, and humbleness of heart, and let us perswade our selves, that there is no finding without seeking, no opening without knocking.

The second circumstance to be considered in this point, is to whom we must seek for these things. Our direction is made unto God, *for every good and perfect gift is from above, descending from the Father of lights.* And as for many causes we are to seek God, and to God alone, so especially for these four.

James 1. 17.

First, because we have nothing of our selves nor of any other creature, but whatsoever we have, we have it of God: For what hast thou that thou hast not received? In him we live, we move, and have our being. Art thou wise in thine own conceit? O remember that the wisdom of the world is foolishness with God. O consider that the natural.

1 Cor. 2. Rom. 11.

tural man underſtandeth not the things of God. Theſe things are hid from the wiſe and prudent, and are revealed to Babes and ſucklings. Alas, what were man if he were once left to himſelf? A map of miſery, and a ſink of calamity. Alas, how were he able to reſiſt the fiery darts of the adverſary, who continually goeth about like a roaring Lion, ſeeking whom he may devour? Here ye may note, firſt his malice, for
2 Pet. 2. he daily accuſeth us before the chief Judg of the Kings Bench; when
Revel. 2. he cannot prevail in this Court, but ſeeth his bills of accuſation repelled, then he removeth the matter to the Court of our own Conſcience, where on the one ſide, he layeth the books of the Law, and ſtatutes made againſt ſin; on the other ſide, the bills of accuſation brought in againſt us out of the Book of the Law alledging theſe ſtrict places againſt us, *The ſoul that ſinneth ſhall die the death. Curſed is he that abideth not in every point of the Law, to do it.* On the other ſide he bringeth in our Conſciences to witneſs againſt us, and then inferreth this hard concluſion, *Therefore there is no hope in ſalvation.*

Then if he ſee that we appeal from juſtice to mercy, and ſay, At what time ſoever a ſinner repenteth, the Judg putteth all his wickedneſs out of his remembrance, he dealeth with us as crafty worldlings deal in matter of Law, who when they ſee their matters paſs againſt them in higher Courts, bring down their caſe into the Country to be decided by their Neighbours; Who, either for their ſimplicity cannot, or for their favour dare not judg of the truth of the matter.

1 So our adverſary, though God himſelf do diſcharge us, though our Conſcience doth teſtifie our innocency; yet he accuſeth us in the third Court before men, where he is bold to pour out his whole venom and poyſon of his malice againſt us, and ſo forge what lies and ſlanders, and libels he liſt, becauſe he knoweth they ſhall be received as true.

2 Thus he accuſeth Chriſt Jeſus our bleſſed Lord and Saviour before *Pontius Pilate*, and cauſed divers falſe and untrue witneſſes to come in againſt him. But if he were malicious only to wiſh our deſtruction, and not mighty to wreak his malice, we ſhould have little
Luk. 11. cauſe to fear. But he is mighty, therefore he is termed a Lion, the pow-
Epheſ. 6. er of darkneſs, a great Dragon, which drew to the earth the third
Revel. 12. part of the Stars of Heaven; that is, with earthly temptation to have overthrown them, which ſeemed to ſhine in the Church of God as Lamps and Starrs. O then how eaſie is our overthrow, if the Lord did not hold us up, which ſhine not as Starrs in heaven, but creep like worms on earth.

3 Yet if he were but malicious and mighty, it were better with us, but he is fierce, and therefore called a roaring Lion, who laying wait for the blood of the godly, ſtirreth up blood-thirſty perſecuters to make themſelves drunk with the blood of Saints; as moſt grievouſly he

he did from the time of *John Baptiſt*, to the reign of *Maxentius* the ſpace of 294 years, ſlaying ſome by the ſword, burning others with fire, hanging ſome on the Gallows, drowning ſome in Rivers, ſtabbing ſome with forks of iron, preſſing others unto death with ſtones, devouring many thouſands of the tender lambs of Chriſts flock.

4. To this malice, might and rage, is added his ſubtil policy, which he uſeth in circumventing the faithful; he doth not pitch his tents in Job 1. any one place, but walketh about from place to place to ſpy out his beſt advantage, in the night he ſoweth tares, and in the day he hindreth the growth thereof.

5. He proceedeth after further, and addeth to his policy induſtry, he conſidereth our natures and diſpoſitions, and to what ſins we do moſt incline; and thereunto he applieth himſelf, ſometimes by flattery, ſometimes by fear, ſometimes by feeding our humours, he ſubtilly inticeth us, ſometimes by violence he goeth about to inforce us, ſometimes by changing himſelf into an Angel of light, he endeavoureth to betray our ſouls into his hands, and in whatſoever eſtate he findeth us, he thereby taketh occaſion to lay ſiege to our ſouls.

Thus you ſee noted in a word, the force of our adverſary; examin now your ſelves, whether you have any thing in your ſelves, and you ſhall find nothing but weakneſs and corruption. It is God that giveth ſtrength to the mighty, wiſdom to the prudent, and knowledg to the underſtanding; he teacheth *Davids* hands to fight, and Pſal. 144. his fingers to battel, he giveth ſtrength to his arms to break a bow, even a bow of ſteel; wherefore let neither the wiſe man glory in his wiſdom, nor the ſtrong man in his ſtrength; but let him that glorieth glory in the Lord.

Secondly, We are to ſeek unto God alone, becauſe none is ſo preſent as he; for God, becauſe he is Almighty, and with his power filleth both Heaven and Earth, is preſent always with them that fear him, and ready to ſuccour them in diſtreſs. The Lord is near to all that call upon him in truth, he heareth our groanings and ſighs, and knoweth what things are neceſſary for us before we ask.

The third reaſon why we muſt ſeek unto God is, none is ſo able to help as he. But of this I ſhall have particular occaſion to ſpeak when I come to this point, *And pray unto the Almighty.*

The fourth reaſon why we muſt ſeek Chriſt alone is, becauſe there is none ſo willing to help as he. It is a great courage to us to make ſuit, when we are perſwaded of the willingneſs of him to whom we make ſuit; and I pray ye, who was ever more careful for our ſalvation, and more watchful over us than the Lord? who ever put his truſt in him, and was confounded? in this reſpect he is called a Father, becauſe as the father tendereth his ſon, ſo the Lord doth all thoſe that put their truſt in him. Can there be any more willing to help us than

Chriſt, whoſe whole head was ſick, and whoſe heart was heavy for our ſakes? yea, in whoſe body, from the ſole of the foot to the crown of the head, was nothing but wounds, and ſwellings and ſores? but alas, this was nothing to that he ſuffered for our ſakes. He was compaſſed about with fear and horrors, till his ſweat was drops of blood, and his bones bruiſed in the fleſh, he was whipped, and ſcourged, and chaſtiſed with ſorrows, till he cried out in the bitterneſs of his ſoul, *O Lord, if it be poſſible, let this cup paſs from me.* The heavy hand of God was ſo grievous upon him, that he bruiſed his very bones, and rent his reins aſunder; he could find no health in his fleſh, but was wounded, yea wounded to the death, even the moſt bitter death upon the Croſs. His tender fingers were nailed to the Croſs; his face was wrinkled with weeping and wailing; his ſides imbrued and gored with his own blood, ſpurting and guſhing freſh from his ribs, the ſhadow of death was upon his eyes.

O what grief could be like this, or what condemnation could be ſo heavy, ſith there was no wickedneſs in his hands? ſith he was the brightneſs of his Fathers glory, and the Sun of Righteouſneſs that ſhined in the world, as to ſee his days at an end, to ſee ſuch throbbing ſighs and careful thoughts without cauſe of this, ſo deeply engraven in the tables of his breſt? But was this all? No, my Brethren, ſith his excellency was ſuch above all creatures that the world was not worthy to give him breath, it was a greater grief unto him, to ſee himſelf made a worm, and not a man, a ſhame of men, and contempt of the people; to ſee his life ſhut up in ſhame and reproaches, how could it but ſhake his bones out of joynt, and make his heart melt in the middeſt of his bowels? who was ever ſo full of wo, and brought ſo low into the duſt of death? upon whom did the malice of Satan ever get ſo great a conqueſt?

This though it were exceeding, yet it was not all, no, it was but a taſte of grief in compariſon of the reſt; behold therefore (if your weary eyes will ſuffer you to behold) the depth of all miſeries yet behind; the ſin that he hated, he muſt take upon his own body, and bear the wrath of his Father poured out againſt it. This is the fulneſs of all pains that compaſſed him round about, which no tongue is able to utter, or heart conceive; the anger of the Father burned in him, even to the bottom of Hell, and deep ſink of confuſion; it wrapped him in the chains of eternal death; it crucified him, and threw him down into the bottomleſs pit of calamity, and made his ſoul by weeping and wailing to melt into theſe bitter tears trickling from his eyes; *O God my God, why haſt thou forſaken me?*

O that my head were a well of water, and a fountain of tears, that I might weep day and night at the remembrance thereof; but leſt I linger too long about one flower, while I have many to gather, I will conclude this one point in a word. Sith

Sith Chriſt hath ſuffered theſe, and an infinite number more ſuch like torments for our ſakes, it is blaſphemous once to dream or imagin any to be more willing to help us than he; nay, he is more ready to hear our prayers, than we to offer them unto him, inſomuch as he complaineth by the Prophet *Iſaiah, I have been found of them which ſought me not, all the day long have I ſtretched out my hand unto a rebellious people, which walked in a way that was not good, even after their own imaginations.* And unto *Jeruſalem* he ſaith, *O Jeruſalem, Jeruſalem, How often would I have gathered thee together, as a Hen gathereth the Chickens, but ye would not!* Iſaiah 65. Matth. 23.

Wherefore to end this point; Seek for knowledg as for a treaſure, and for wiſdom, as for the wedg of gold of *Ophir*. No mention ſhall be made in compariſon of it, of Coral, Gabiſh, or that precious Onix, *For wiſdom is more precious than pearls.* But above all things, ſeek it where it may be found; and where is the place of underſtanding? Surely, man knoweth not the path thereof. *The deep ſaith, it is not in me; the Sea ſaith, it is not in me; death and deſtruction ſay, We have heard the fame thereof with our ears; all creatures ſay, it is not with us: But God underſtandeth the way thereof; and unto man he ſaith, The fear of the Lord is the beginning of wiſdom, and to depart from evil is underſtanding.* Job 28. Prov. 9.

The third Circumſtance is, when we muſt ſeek unto God, and holy *David* anſwereth, *Early, even in a time when he may be found.* Let us redeem the day, which we have foreſlowed ſo many days, wherein we have ſo long hardened our hearts; let us take up this day, and make it the day of our repentance; let us make it a day of newneſs of life, as it is the firſt day of the new year, let even this moment be the laſt of a ſinful life, and the firſt day to godlineſs. And as the wiſe man ſaith, *Make no long tarrying to turn unto the Lord, and put not off from day to day; for ſuddenly ſhall the Lords wrath break, and in thy ſecurity thou ſhalt be deſtroyed, and ſhalt periſh in the time of vengeance.* Pſal. 32. Eccleſ. 5.

Art thou a Magiſtrate, placed in high room and Authority, and ſeated in the Throne of Dignity? Then uſe not this thy might to wrong and oppreſſion, grind not the face of the poor, ſwell not with pride, deſpiſing his low eſtate. *Sell not thy righteouſneſs for ſilver, preferring the Merchants of* Babylon, *before the Citizens of* Jeruſalem. Amos 8.

Art thou a private labouring man? *Do thy duty truly, be ſubject, and live in dread to diſpleaſe the good Magiſtrate.* 1 Pet. 3.

Art thou old, and haſt conſumed the flower of thy youth in wantonneſs? Break off thy courſe, and frame thy life to ſobriety; give the water no paſſage, no, not a little; for if it have never ſo little iſſue, it will overflow thee; and if thou do ſlack the reins never ſo little, thy ſins will carry thee (like a wild horſe) thorow brambles and

bushes, and will leave no soundness in thy flesh; work this reformation in thy self betimes, even to day, even this first day of the new year, *If you will hear my voice, harden not your hearts.*

Art thou young, and dost begin to flourish like the young Palm-tree? O consider, that the only way to retain the blossoms of thy beauty, and to keep thy flower from withering, and thy life from fading away, it is to seek early unto God, and to apply thy mind to understanding, to prevent the morning watches, and to give thy body to be moistened of the morning dew. For beside the good hours that are well imployed in some good study and holy exercise, early rising bringeth health to thy body, and increaseth the number of thy days.

Seek therefore, and seek early, consecrate your selves Nazarites unto the Lord, touch no unclean thing, give no provocation to the flesh, Eccles. 12. *Strive with the Cock in watchfulness, and rise with the chirping of the Birds; Sacrifice your body a sweet smelling sacrifice unto the Lord: This Sacrifice is like a sacrifice of fine flour; it is like the fat taken from the peace-offering, yea, it is better than any sacrifice, it is like the flower of roses in the spring of the year, and as the lilies in the springs of water, and* Eccles. 32. 47, 50. *as the branches of frankincense in the time of Summer: And as a vessel of massie gold beset with rich precious stones, as a fair Olive that is fruitful, and as the tree that groweth up to the clouds.*

Having spoken of the Search, it followeth that I speak of the manner, how it is to be made. In prayer, by these words, *If thou pray unto the Almighty.*

I shewed you before the force of our adversary; receive now a shield against his force, even the shield of prayer. He is not to be resisted by ringing of an hallowed Bell, nor by sprinkling of holy water, nor by the reliques of Saints, nor by our own works and merits; for these are weapons of his own making; but by an earnest seeking to God, which search and seeking must be made by prayer, against which, his poysoned venom taketh no effect.

It is his malice that accuseth, prayer pleadeth thy case before God, Mat. 2. and repelleth all his accusations; for all the Prophets do witness, that whatsoever we ask in prayer, if we believe, we shall receive it. Is it his rage and fury that should terrifie us? no, that prayer that strengthened *Samson* to rent a young Lion, as one should have rent a Kid, having nothing in his hand, shall smite and shut up the mouth of the Lion. As for his policy and walking up and down, seeking to devour James 5. 15. us, it cannot prevail? *For the prayer of the faithful shall save them*; and the Lord shall raise them up, and if they have committed sin, it shall be forgiven them, and after this conflict ended, they shall triumph for ever with Jesus Christ our Saviour. But in any case see you unite John 16. to your prayer, knowledg, that you be not seduced to offer your petitions

petitions to strange Gods, as Saints, stocks or stones. Then consent Act. 15. 10. that we ask only in the name of Christ Jesus, not for any desert of our own; for whosoever believeth in Christ, shall have remission of sins, he shall not perish, but have life everlasting, he shall not come into judgment, but shall pass from death to life. Lastly, a confidence, which is a certain perswasion of Gods mercy towards us; this is that prayer, of which the Lamb testifieth, *That whatsoever we ask by prayer it shall be given us by God the Father.* A thing (dearly beloved) so precious, that nothing is more accepted in Heaven, nothing more grateful to God; a service commanded of God himself, taught by Christ our Saviour, and frequented by the Angels; a thing of more force with God than any Oration of the Eloquent.

Hast thou not heard how the Sun stood still in the Firmament, and Josh. 6. was not suffered to run his course? *Joshuah* and *Hezekias* prayed, and 2 King. 20. the Sun stood still. Hast thou not heard of the stopping of the Lions mouths? *Daniel* prayed, and this prayer stopped the Lions greedy Dan. 6. and devouring throats. Hast thou not heard of the dividing of the Red Sea? The *Israelites* prayed, and the waters of *Jordan* were dried Exod. 14. up; yea, the *Israelites* prayed, and the waters stood about them like to a wall. Hast thou not heard how the fiery furnace lost his heat? The three Children prayed, and the fire lost his heat. Hast thou not heard Dan. 3. how the Heavens were opened and shut? *Elias* prayed, and the Heavens were shut up three years; *Elias* prayed, and the clouds poured 1 King. 17. down rain from Heaven.

O sure fortress, more forcible than any engin, and stronger than the gates of Hell, and to conclude the sum and substance of all in few words, the only thing whereby mortal men have the Clouds, and the Stars, and the Angels, and all the Powers of Heaven at Commandment. For as *Deborah* sung in her song, *They fought from Heaven, even the Stars in their courses fought against Sisera.* For all Creatures have been subject to the prayers of the faithful to revenge the Lords quarel, to help the Lord, to help the Lord against the mighty. Prayer hath ever been the cognisance, and the victory, and the triumph of the faithful, for as the soul giveth life to the body, so prayer giveth life to the soul.

O that I could engrave the love of it in your hearts, as with a Diamond, and so instill your minds, that my words might be pricks to your Consciences, and thereby give you occasion to pray often. It is a wonderful matter to be able to perswade men; but if prayer be able to perswade the living God, O how great is the force thereof, it goeth through the clouds, and ceaseth not till it come near, and will not depart till the most high have respect thereunto. O that you would therefore pray often, and learn of Christ (the most absolute pattern of our life) to pray continually. He prayed in his Bap- Luk. 6. John 13. tism,

Mat. 25. John 18. Luke 22. Luke 23. Mat. 19. Psal. 40. Rom. 8. 2 Tim. 4.

tism, in the Wilderness, in Preaching, in working of Miracles, in his Passion on the Mount, in the Garden, in his last Supper, in commending his spirit to God at all times, and in all places, that he might leave unto us an example of the same. It followeth, *And pray to the Almighty.* To those three former reasons which I brought, why we must seek and pray to God alone, I added this as a fourth; because there is none so able to help us as the Lord. He that trusteth in the Lord shall be as Mount *Sion.* If God be on our side, who can be against us? It is God that justifieth, who condemneth? the Lord destroyeth the counsel of the Heathen, he maketh their devices

Psal. 8. 3. Isa. 9. Prov. 2.

to be of none effect; Christ is the Angel of great counsel, wisdom, and understanding, and there is no device against the Lord. The world notwithstanding is come to that frame, that every man hath got him a strange kind of belief; Some believe not the Law, but the Prophets; Some be perswaded in the Supremacy, but not in the Sacrament; Some in Free-will, but not in Merit; Some in Invocation on Saints, but not in Purgatory; Some in Pilgrimages and Pardons, but not in Images; Some like the Doctrine well enough, but not the Preachers; the most believed little, yet many believe somewhat, few believe all; therefore to deal plainly, because plain dealing is best, you must not believe by the halfs; I mean you must not repose some trust in God, and some in Saints, but all in the Lord.

Psal. 10. 5.

The Gods of the Gentiles they have mouths and speak not, eyes and see not, ears and hear not. Then what can be looked for at their hands? But the Lord is strong and mighty, a merciful God, and therefore through the Scriptures he is called a Rock, a Fortress, a strong Tower, a Shield, a Horn of Salvation, a refuge, the Lord of Hosts, with other such like appellations, that we might be assured, that our help and deliverance cometh from the Lord.

Psal. 18.

Putteſt thou any trust in man, whose breath is in his nostrils? Cursed is he that maketh man his strength, and flesh his arm: *Surely Pharaoh, and all Princes are a broken staff, on which if a man lean, it will strike into his hand and pierce it, and lay him groveling in the*

Jerem. 6. 7. Psal. 18.

dust. It is better therefore to trust in the Lord, than to put any confidence in Princes. Thinkest thou, that Angels, or Saints, or Images can help thee? O foolish and impious piety, to attribute more unto the Angels than they dare arrogate unto themselves. The Angel in

Revel. 19.

the Revelation forbiddeth *John* to worship him. As for the Image we read that to turn the glory of the incorruptible God into the

Rom. 1. Deut. 27.

similitude of a corruptible creature, is Idolatry. Well may I then affirm with *Moses. Cursed be the Image and the Image-maker.* The conclusion therefore of this point, is this, that we seek the Lord and his strength evermore, that we pray unto God in humility and sincerity, and in full assurance of faith continually, who without end

end is to be sought, because without end he is to be beloved.

The third thing contained in our duty is, what effect this seeking and praying ought to work in us, comprehended in these words, *If thou be pure and upright*; If the Clouds be full they will pour fourth rain upon the Earth, and unpossible it is, that a man that seeketh after God, and prayeth unto the Almighty, should not bring forth the fruit of a good life; for if the tree be good, the fruits cannot be bad, and if the head of the water be pure, it will send forth pure waters into the cisterns. Wherefore as good motions are stirred up by prayer, so must they be fostered, by practice of life, according to that of the Apostle, *Quench not the Spirit, nor* 1 Thes. 5.

grieve the holy one of God, by whom ye are sealed to the day of redemption.

He quencheth, dearly beloved, the Spirit, which being once lightened with the sparkles of faith, and felt Gods motions in his heart, Ephes. 4.

doth neglect to increase the one to a flame, and the other to good works in his life, but with the Dog turneth to his vomits, and with the Sow that was washed, to her wallowing again in the mire. Therefore (beloved) love and seek the Lord, pray to the Almighty, be pure and upright in conversation, flie from sin as from a serpent, for if thou come near, it will bite thee. The teeth thereof are as the teeth of a Lion, to slay the souls of men, and all iniquity is as a two edged sword, the wounds that it gives cannot be healed. I dare not stand as I would upon these points, fearing tediousness; wherefore let this suffice for the former general part, concerning the duty we owe unto God.

Now Gods Promises for the performance hereof, yield unto us most plentiful matter of Doctrine and consolation. First, of his justice, that as he will suffer no sin unpunished, so he will suffer no good work unrewarded, but giveth to every several action his several hire, and just recompence of reward. Shall the hour come, in which all that are in their graves shall hear a voice, and come forth, they that have done well, to the Resurrection of life, they that have done evil, to the Resurrection of condemnation? Shall the Lord search *Jerusalem* with Lanthorns? Shall all foul corners be swept, and all pleits and wrinkles be unfolded? Shall the Grave, Death, and Hell give up all that is in them? And shall all dead (both small and great) stand before God, when the Books are opened? and shall every man have praise of God according unto his deserving? Shall we then discern between the vessels of honour and of wrath, between Sheep and Goats, the just and unjust: Finally, shall there be an infallible, general, and incorrupt judgment, wherein the book of all our offences shall be laid wide open? Now God be 1 Thes. 5.

merciful unto us: be favourable, O Lord, be favourable. But to proceed, it is thy nature, O Lord, to gather up the wheat, and burn the Ephes. 4.

tares

tares, to cut down all fruitless trees, and cast them into the fire, yea, into a fiery furnace, that never shall be quenched, into an utter darkness, where is weeping, wailing, and gnashing of teeth, then be favourable, O Lord, be favourable.

Doth not the Lord spare *David*, a King and a Prophet for murther? Doth he not spare the *Sichemites* for adultery? Nor *Absalom* for treason? Nor *Saul* for tyranny? Nor *Eli* for negligence? Nor *Achab*, *Jeroboam?* Nor *Jezabel* for cruelty? Nor *Herod*, *Nebuchadnezzar*, and *Lucifer* for pride? Nor *Pharaoh* for incredulity? Then be favourable, O Lord, be favourable unto us, in whom almost every one of these sins do dwell and remain. Did the Lord for corruption overflow the World with water? Did he burn *Sodom* for her Villany? Did he cast *Adam* and *Eve* out of Paradise for eating of the forbidden fruit? Did he stone a poor wretch to death for gathering chips on the Sabbath day? Then be favourable, O Lord, be favourable unto us. But doth not the Lord spare the Cedar-tree for his height, nor the Oak for his strength, nor the Poplar for his smoothness, nor the Lawrel for his greenness? No verily, from the Cedar that is in *Libanon*, even to the Hyssop that groweth out of the wall; yea, every one that bringeth not forth good fruit is hewn down and cast into the fire; it is a righteous thing with God, to render vengeance to those that disobey him, and to destroy such as have forsaken the Law, by everlasting perdition.

Behold, the Lord shall come in the great and latter day of judgment, when none shall escape his judgment-seat, with clouds shall he come, and every eye shall see him, even they which pierced him thorough, shall also wail before him, being summoned all to appear most fearfully before his Imperial Throne of Majesty; then be favourable, O Lord, be favourable. Alas, with what eyes shall we miserable sinners behold him, so glorious sitting in his Royal Kingdom, with all his mighty and holy Angels, and whole number of Saints, sounding with the voice of the Archangel, and trumpet of God, causing the Heavens to pass away with a noise, and the Elements to melt like wax, and the Earth to burn with the works thereof? Yea, with what eyes shall we behold him, when we see the Sun darkned, the Moon eclipsed, and the Stars fall down from Heaven? But alas, when he taketh the furbished blade into his hand, when he is ready to throw the fiery thunderbolts of his wrath, when he summoneth before him the worm that never dieth, the fire that never shall be quenched, to revenge upon the wicked, into what a plight are they then driven? Then leave they off, Be favourable, O Lord, be favourable, and say to the Hills, O ye Mountains, come and cover us; O ye waters, come and overwhelm us; Wo, wo, wo, how great is this darkness? The godly on the other side are bathed in such streams of bliss, and advanced

ced to such happiness, as neither tongue can utter, nor heart conceive.

The second thing we have to note in his promises, is his mercy, which exceedeth all his works. For God, though he hath given a curse of the law against sinners, yet seeing Christ for the penitent hath born the curse, whereby his justice is not impaired, he is content to accept our weakness as our strength, to recompence our imperfection with reward of greatest perfection, and that which we can perform but in small part, he is content to accept as whole, not for any desert of ours, but in satisfaction of his son, who paid with the seal of his own blood, the ransom for our sins, he hath cancelled the hand-writing that was against us. Wherefore we are to pray unto God, that whensoever our sins shall come in question before him, that he would look upon Christ Jesus, the true looking-glass, in whom he shall find us most pure and innocent, and to shine most clearly in the righteousness which he had given us by faith; so that we appear not in our own righteousness, but in the righteousness of the Lamb, who having taken away the sins of the world, and having made us as white as snow, though we were as red as crimson, saith, he will be merciful to our iniquities, and will remember our sins no more. Of him do all the Prophets bear witness, that through his name all that believe shall receive remission of their sins. Again, *Drink ye all of this, for this is my blood which is shed for the remission of sins.* Christ gave himself for our sins, that he might deliver us from the curse of the Law, even according to the will of the Father. Christ bare our sins in his own body on the tree, that we being delivered from sin, might live in righteousness, by whose stripes we are healed, for we were as sheep going astray, but are now returned to the Shepherd and Bishop of our Souls. It is no more but believe and be saved; believe and receive remission; believe, and lay off thine own righteousness, and invest thy self with the righteousness of the unspotted Lamb.

David was young, and after was old, yet in all his days he never saw the righteous forsaken. Sometimes he scourgeth his Children, but like a loving Father, he layeth no more upon them than they are able to bear; for he afflicteth them for his own justice, because they are sinners, for his wisdom, to exercise their faith, for his mercy, to cause them to repent; but this is the end of all, he helpeth them in their distresses, he revengeth himself upon his enemies, and giveth to his people rest and quietness. O that we would therefore praise the Lord, and forget not all other his singular benefits. O that we would confess, that his mercy endureth for ever.

The third thing to note in his promises, is his bountiful kindness, in requiring so small a thing, with so great and liberal blessings; and bindeth himself by obligation (as it were) that as sure as we perform

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the one, so he will not fail to accomplish the other.

The fourth, is his patience and long suffering, which is not slackness, as some men account slackness; but is patience, because willingly he would have no man to perish, but gladly would have all men come to repentance. He is content to stay our leisure, till we seek and pray unto him and never smiteth, till there be no hope of redress.

The fifth is his love, in that he is content to stir us up to holy exercises, and purity of life, and to allure us with fair promises of aid, and prosperous increase of all his blessings in this world. The particular examination of these blessings would require a larger discourse, than (fearing tediousness) I dare presume to trouble you withal; wherefore a word of each, and so I end.

Touching the first, where it is said, *God will awake up unto thee*, it is a greater benefit than the words import; for it signifieth, not only that he will hear thee, but that he will also do what thou desirest, and
Psal. 78. satisfie thy request. As long as the sinner sleepeth, the Lord is said to be asleep; but as soon as the sinner awaketh from sin, *God will arise* (saith *David*) *and his enemies shall be scattered, and they that hate him, shall fly before him, as the smoak vanisheth before the wind, and as the wax melteth before the fire, even so shall the wicked perish at the presence of God.* Wherefore as St. *Paul* exhorted the *Ephesians*, so I exhort
Ephes. 5. you, *Awake thou that sleepest, stand up from the dead, and Christ shall give thee light*; awake unto God, and God will awake unto thee, and Christ, even the Son of God, the bright morning Star, shall give thee the light of life.

In the second, he promiseth abundance of worldly blessings, in recompence of prayer, for it is said, *He will make the habitation of thy*
Revel. 22. Psal. 1. 22. Prov. 28. *righteousness prosperous*, that is, the Lord will make peace within thy walls, and prosperity within thy palaces; he will command his blessings to be with thee in thy store-house, and in all thou settest thy hand unto; he will open unto thee his good treasure, even the Heavens to give rain on thy land in due season. *Thou shalt lay up gold as the dust, and the gold of Ophir as the flint of the river; thou shalt wash thy paths with butter, and thy rocks shall pour out rivers of oyl; thou shalt*
Job 12. Psal. 1. 28. *call salvation thy wall, and praise shall be in thy Gates. Lo, thus shall the man be blessed that feareth God.*

Lastly, *for being pure and upright*, he will make thy latter end greatly increase, and that thou mayest the less mistrust his promises, he will do it, though thy beginning be but small.

Here (Brethren) ye see what a sea of matter is offered me, whereunto if I would commit my self I might discourse unto you, what strange events (by Gods providence) have happened in the world, what great Kings and Potentates have been plucked down from their Thrones, and what contemptible persons in the eyes of the world, have

have been advanced to their rooms. How *Mordochens* a stranger was exalted into *Hamans* place; how *Joseph* and *Daniel*, the one a bond-man in *Ægypt*, the other a captive in *Babylon*, were made Princes in those Kingdoms. But because I will not over-much transgress the bounds of modesty, or hold you longer than in this place I have been accustomed, only remember what the Prophet saith, *He raiseth the needy out of the dust, and lifteth the poor out of the mire, that he might set him with the Princes, even with Princes of the world.*

Hest. 8. Gen. 30. Dan. 2. Psal. 11. 5.

Remember the example of *David*, whom the Lord chose and took from the Ews great with young, that he might feed his people in *Jacob*, and his inheritance in *Israel*. Remember the example of *Job*, how the Lord turned the Captivity of *Job*, as the rivers of the South, how he blessed the last days of *Job* more than the first, how he gave him sheep, and camels, and oxen, and she-asses in more abundance than he had before, how he encreased him with Sons and Daughters, even to the fourth generation, so that he died being old and full of days. Remember even our own estate, for whom the Lord hath done great things already; as created us, and redeemed us, and sanctified us, and not long since delivered us from the gaping jaws of those that sought to suck our blood. Upon some he hath bestowed humility, whereby their minds are adorned with vertue; honour upon others, whereby their persons are invested with Majesty; upon others comelineſs, whereby the other two are graced; upon others Orchards, which they planted not, at least unto which they gave no increase; upon others, increase of vertuous Children, whereby their posterity is preserved; upon others, the free passage of his word, which a long time had been obscured by ignorance, the mother of devotion, as the shavelings call it, but under a stepdame of destruction, as we perceive it; and and though he bestow but some one or two of his blessings upon us, yet how much are we bound for these blessings to sing praise, and honour, and glory, unto him that sitteth upon the Throne, and unto the Lamb for ever. But upon whom he hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to rejoyce in God their Saviour. Examine then your own Consciences, I beseech you, whether God hath bestowed all these blessings upon you, or no, and if he have, O what great cause have you to come before his face with praise, to sing loud unto him with Psalms, to worship and to fall down before him, to give unto the Lord, the glory of his name, to bring an offering of thanksgiving, and to enter into his courts with praise. And yet who knoweth whether the Lord hath greater blessings for you in store, ye may be sure he will pull down the mighty from their seat, and exalt the humble and meek. Surely, the Lord doth use vertue as a means to bring us to honor, and whosoever you shall see endued with the vertues of this Text, I

Pfal. 78. Job 42. Pfal. 126. Pfal. 41. Pfal. 99. Pfal. 56.

mean with ſeeking unto God with prayer and purity of life, ye may be ſure there is a bleſſing reſerved for him of the Lord, yea, ſuch a bleſſing, as though his beginning be but ſmall, yet his latter end ſhall greatly encreaſe.

God increaſe the love of theſe things in our hearts, and make us worthy of Chriſts bleſſings, which he hath plentifully in ſtore for us; that after he hath heaped temporal bleſſings upon us, he will give us the bleſſing of all bleſſings, even the life of the world to come.

Maries.



Maries Choice.

Luk. 10. 38, 39, &c.

v. 38. *Now it came to paſs as they went, that he entred into a certain town, and a certain woman named* Martha *received him into her houſe.*

v. 39. *Now ſhe had a Siſter called* Mary, *which alſo ſat at Jeſus feet and heard his preaching.*

v. 40. *But* Martha *was cumbred about much ſerving, and came to him and ſaid, Maſter, doſt thou not care, that my Siſter hath left me to ſerve alone? Bid her therefore that ſhe help me.*

v. 41. *And Jeſus anſwered, and ſaid unto her,* Martha, Martha, *thou careſt and art troubled about many things.*

v. 42. *But one thing is needful,* Mary *hath choſen the good part, which ſhall not be taken away from her.*

Joh. 11.

AS Chriſt had ſhewed himſelf loving unto *Lazarus* and his Siſters, in raiſing him from the death of the body, and then from the death of the ſoul; ſo do they here ſhew their thankful minds to Chriſt again, the one by receiving him into her houſe, and the other by entertaining him into her heart. As he was God, he was received of *Mary*; as he was man, he was received of *Martha*. They both deſired to entertain our Saviour, as *Jacob* and *Eſau* deſired to Gen. 27. pleaſe their aged Father; but *Mary* made choice of the better part, and was preferred before her Siſter, as *Jacob* ſped ſooneſt of moſt dainty veniſon, and prevented his brother of the bleſſing. And although the care of *Martha* in entertaining of Chriſt be not to be miſliked, yet *Maries* diligence in hearing his Doctrine, is of purpoſe preferred, to teach us, that it is much better with *Mary* to ſtudy in the Word, and firſt to ſeek the Kingdom of God, than with *Martha* to labour in the Mat. 6. 33. world,

world, and to neglect that heavenly Kingdom. And yet notwithstanding, such is the corruption of this rusty age, that our greatest care is to provide for this present life, as the rich man, *Luk.* 12. enlarged his Barns, wherein to put his store for many years; but we never or very late remember to provide for the life to come, like that other rich man, *Luk.* 16. that never thought of Heaven, till he was tormented in the flames of hell.

In the Eleventh of *John*, Christ is said to love the whole Family, and here he is said to come unto them; For whom he loveth, he cannot chose but visit, like the Friends of *Job*, that came to comfort him in his great adversity; yea, and the greater love he beareth unto any, the ofner he will resort unto them, yea, he will come and dwell with them, *Joh.* 14. 23. Like *Jacob*, that came down into *Egypt*, to his beloved Son *Joseph*, and dwelt in *Goshen*. But Christ is yet more kind than *Jacob* was, for he came not, till he was sent for with Horses and Chariots, but Christ came of his own accord to this beloved family.

Job 2.

Gen. 45. Gen. 4. 7.

Thus doth he always prevent us with his blessings; before he was desired he came into the world, he called his Apostles before they came to him, and before he was requested, he came unto this noble house. O happy house that entertained such a guest! but thrice happy inhabitants to whom such a guest would vouchsafe to come! When he came to the swinish *Gadarens*, they desired him to depart out of their coasts, preferring their Swine above their Saviour; but this godly family received him into their houses, preferring their God before their gold, and the health of souls before their worldly wealth. They received him into their house, who had not a house wherein to put his head, wherein their Hospitality is commended, and shall certainly be rewarded at the dreadful day; for with this and such like works of mercy, the Lord shall answer the sentence of Judgment, which is to be denounced against the wicked, that never exercised those works of mercy.

Luke 8.

Mat. 8. 19.

Let us learn by their example to be harbourers, and given to hospitality, which is so often commended unto us in the Scripture, and shall be so richly rewarded at the last day. Those godly Fathers, *Abraham* and *Lot*, entertained Angels in the habit of strangers; so we may daily entertain Christ Jesus in the habit of a poor man, of a blind man, or of a lame man; and whatsoever is done to any of these that are his members, he accounteth and accepteth as done unto himself.

Gen. 18. & 19.

Now as the vertue of Hospitality is commendable in all sorts of men; so is it more especially commended to the Ministers, who are expresly commanded by the Apostles amongst other things, to be given to Hospitality. Unto the Levites in time of the Law, the Lord appointed Cities of refuge, to signifie that the Ministers house should be

1 Tim. 3. 2. Numb. 35.

be the poor mans harbour, and his store their treasure; but the true Ministers of our days have no Cities of refuge for others, for they have none for themselves; they have not wherewith to relieve the wants of others, for they have not to relieve their own.

When *Martha* had thus entertained Christ, as he was man into her house, *Mary* began to entertain him, as he was God, into her heart, she sat at his feet to hear his preaching, for no sooner was Christ come into the house, but that he took occasion to teach and to instruct the family and instead of bodily food, which they bestowed upon him, to give unto them the food of the Soul. Thus doth he always shew himself a thankful guest into what house soever he entreth, he leaveth better things behind him than he findeth, he loves not to be in debt for his dinner, for instead thereof he bringeth salvation to his house; neither doth he leave his supper unpaid for here, for instead thereof he bestoweth upon them an heavenly Sermon. This should be the exercise of faithful Ministers, when they are invited to great feasts, that as they are called the salt of the earth, which serveth to season the meats, to make them savory, and preserve them from putrefaction, so they should season the table-talk with some godly conference, to minister grace unto the hearers, *Ephes.* 4. 29.

Luke 15.

Mat. 5. 13.

These Sisters were godly Women, and both earnest favourers of Jesus Christ, and yet in the manner of their devotion there is such difference, that the worldly affection of the one may in some sort be misliked, in respect of the godly exercise and practice of the other; *Martha* is sore incumbred with much serving, where a little service had been sufficient, but *Mary* is attentive to hear the Word of God, which never can be heard sufficiently.

Mary sitteth to hear the Word, as Christ used to sit when he preached the Word, to shew that the Word is to be preached and heard with a quiet mind; in a still night every voice is heard, and when the body is quiet, the mind most commonly is quiet also. But *Martha* is troubled with other affairs, and therefore unfit to hear the Word, as the ground that is surcharged with stones, or overgrown with weeds and thorns is unfit to receive the seed, or yield any fruit to him that tilleth it: As often therefore as we come to hear the Word of God, we must not come with distracted minds, we must not trouble our selves with the cares of this life, which (as our Saviour said) are thorns to choak the Word, and to make it unfruitful. For *Moses* was unfit to walk with God, till he had put off his shoos, and the blind man unfit to come to Christ, till he had thrown away his cloak; so we must think our selves unfit to hear the Word, and unapt for every heavenly exercise, till we have put off our shoos, that is our worldly cogitations and affections, and till we have cast away our cloak, that is, all lets and impediments which might hinder us from profiting in our profession.

Mat. 5. Luke 4. John 8.

Matth. 5. 13. Luke 8. 14.

Exod. 3. Mar. 10.

When

When our minds are quiet, we are fit to deal with heavenly matters; therefore the Doctors conferred sitting in the Temple; and God delighteth to deal with us when we are most private; he appeareth to
Gen. 18. *Abraham* sitting in the door of his Tent. The holy Ghost came down
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Mary sat at Jesus feet, yet sat she not sleeping as many sit at the Preachers feet, but she sat at Christ his feet, and heard his word: As
Act. 22. *Paul* was brought up at the feet of *Gamaliel*, and was perfectly instructed in the law of the fathers.

Her humility is commended, in that she sat at Jesus feet, to shew that the Word is to be heard with all humility; her diligence and earnestness appeareth, in that she would not depart to help her Sister, to signifie that the hearing of the Word must be preferred before all worldly businesses.

Her diligence and humility, serveth to condemn our negligence and contempt of Christ and his Word, we do not sit at Christ his feet, nay, we rather set Christ at our feet, when we are so negligent in hearing his Word.

Gen. 8. We are as slow to come to the Church, as the Raven was to come
Exod. 8. 32. to the Ark, and as loth to spend any time in the service of God, as *Pharaoh* was loth to let the *Israelites* go to serve the Lord. If a commodity were to be seen, whereout some profit might arise, how careful would we be to procure it? What pains would we take to get it?
2 Sam. 15. *Absalom* was not more desirous of a Kingdom, than the rich men of
Luke 8. our time are desirous of Golden gain. But if it be a matter of cost or
Mat. 13. 40. trouble, if they cannot hear the Word preached without some hinderance to their worldly business, and some extraordinary charge to their purse, then like the *Gadarens*, they are content to take their leave of Christ and his Word, and had rather lose that heavenly pearl, than they would part from their worldly pelf.

Thus in Christ we have the patience of a good Pastor, and in
2 Tim. 4. 2. *Mary* the pattern of a good hearer. Let Ministers learn by his example to take all occasions to preach the Word, to be instant in season and out of season; and let Christians learn by her example, first
Mat. 6. to seek the Kingdom of God and his Righteousness, and then to provide for the things of this life.

While *Mary* was careful for the food of the soul, *Martha* was curious to provide food for the body, her greatest care was to entertain Christ, and to make him good chear, to testifie her thankful mind unto him, that had done so great things for them, he had raised her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

If

If *Elias* deserved to be well dealt withal at the hand of his Hostess, 1 King. 17.
whose Son he had restored to life; or *Eliah* deserved such entertainment for her Sons reviving, then surely our Saviour Christ is worthy 2 King. 4.
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It was well done therefore of *Martha* to shew her thankful mind John 11.
unto Christ, but it was not well done at that time to shew her self thankful in that manner; it was then time to hear the Word, for at that time Christ preached the Word, it was no time for her to spend that time in other affairs, and to neglect the greatest affairs, the means of her own salvation.

It was not unlawful for *Martha* to labour on more than it was un- Mat. 25.
lawful for *Peter* to sleep; but when Christ was preaching, it was no time for her to be so busie in serving, no more than it was time for *Peter* to sleep, when Christ willed him so earnestly to watch and pray. When Christ preached out of *Simons* Ship to the people that stood up- Luke 5.
on the shore, it was no time for *Peter* to play the Fisherman. But when Christ had left speaking, and commanded him to launch into the deep, then it was time for *Peter* to let down the net.

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to hear the word, and as we may not utterly neglect our lawful callings to follow Sermons, so must not we bestow the Sabbath, which is consecrated to the service of God, in following the works of our Vocation. All things have their appointed time (saith the wise man) *Eccles.* 3. and every thing is seemly in his convenient season, but when things are done preposterously and out of order, there followeth confusion.

Although *Martha* did not hear Christ, yet did she labour for Christ; many in our days will neither labour for Christ, nor hear of Christ; but as the *Israelites* were weary of their journey in the wilderness, and Numb. 21.
loathed that heavenly *Manna*, so these men are weary of every godly exercise, and are soon cloyed with the Word of God.

The five foolish Virgins waited their Oyl to no purpose, and while Mat. 25.
they went to buy, were excluded the marriage; and these foolish men spend this time of grace vainly and wantonly, as though after this life there were no time of justice and vengeance to be feared. The day serveth for their pride and profit, the night is spent in sport and pleasure, and no time is left to hear the Word. When we are praying, they are playing; when we are preaching, they are eating and drink- Gen. 6.
ing, like the old world, that eat and drank, that married wives, and Heb. 11.
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Gen. 37. 1 Sam. 17.

Now *Martha* findeth her self aggrieved, and begins to envy her Sisters exercise, as *Josephs* Brethren envied him for his dreams; and the Sons of *Ishai*, that disdained their brother *David*, for his forwardness in the combat with *Goliah*.

These two Sisters, that in other things agreed so well together, in this do differ so much, that Christ must have the hearing of the matter and decide the controversie; *Martha* playeth the plaintiff, and accuseth her Sister. *Mary* the defendant, answereth by her Advocate, and Christ himself, that took upon him the office of an Advocate, is become the Judg, and giveth sentence on *Maries* side. *Martha* complaineth of her Sisters slothfulness, and seemeth after a sort to blame our Saviour for winking at it, requiring him to see the matter redressed speedily. But Christ reproveth *Martha's* curiosity, and then excuseth, yea, and commendeth *Mary's* care.

In *Martha* it appeareth how willing we are to please our selves in our own conceits, and how ready to conceive amiss of others doings, yea, sometimes to prefer our own defects before the perfections of other men. If *David* chasten his soul with fasting, it shall be turned to his reproof: If he put on sackcloth to testifie his contrition, they jest at him, and the drunkards make songs of him. If *John Baptist* be temperate in his apparel and diet, they will say he hath a Devil. If *Paul* answer discreetly for himself, he shall be charged to be mad with overmuch learning; yea, if our Saviour Christ himself frequent the company of sinners, to reclaim them from sin, they will not stick to call him a friend and companion of Publicans and sinners. Amongst us, if there be any that be more forward in Religion than the rest, and more diligent to hear the word, as *Mary* was, there shall not want some or other to censure them at their pleasure, yea, to find fault, and condemn them for so doing; yet are not the godly to be discouraged herewith, or to desist from their godly exercises; for as the Lord answereth for *Mary*, when she held her peace, so the Lord will defend their Cause, and take their part against their adversaries. The Lord cannot abide to hear his servants ill spoken of, but is always ready to maintain their right, and to answer for them. He will not suffer *Laban* to speak an ill word to his servant *Jacob*: And if *Aaron* and *Miriam* murmur against *Moses*, the Lord will punish it with leprosie. What a comfortable thing is this to the godly, that the King of Kings will take their parts, and will not suffer them to sustain any wrong? He is a most sure and trusty friend, that will not abide his friends to be back-bited or ill spoken of, but either he will answer in their defence, or he will find some means to stop their mouths, and restrain the slanderous tongues of their enemies, as sometime he stopt *Balaams* passage, when he went to curse Gods people, and caused the dumb beast to speak and reprove the madness of the Prophet, rather than he would have his people to be cursed.

Psal. 69. Luk. 7. 33. Act. 26. Luk. 7. 34. Gen. 3. 24. Numb. 12. Numb. 22. 2 Pet. 1. 5.

The

The repetition of *Martha's* name argueth the vehemency and earnestness of this admonition. The Lord is fain to be very earnest and importunate with us, before he can reclaim us. So when God spake unto *Abraham*, he called him twice by name; Christ called *Peter* thrice by name, *Joh.* 21. to cause him to make his threefold confession, to make amends for his threefold denial. And when the Lord spake unto *Samuel*, he called him four several times by name before he answered, for such is the great mercy of God, that he is content to admonish us often of our duty, and such is the dulness and perverseness of our crooked nature, that we cannot be gained by the first admonition; but the Lord must call us often and earnestly, before we will hearken unto him.

There are two things in the speech of Christ to be observed. The first is, his modest reprehension of *Martha's* immoderate care; the other is, his friendly defence of *Mary's* Choice. Though *Martha* was very careful to entertain Christ in the best manner, yet if he perceive any thing in her worthy reprehension, he will not stick to tell her of it; he will not sooth her in her saying, nor smooth her in her own conceit, for all the trouble and cost that she bestows upon him. If we be often invited to some mans table, and kindly entertained, it would be unkindly taken, if we should find fault with any disorder; but for as much as all Christ his actions are the instructions of Christians, therefore every Christian, but especially Preachers, whom it more specially concerneth, must learn by this example how to behave themselves, when they are invited to great feasts, namely, speak their conscience freely when they see a fault. The best requital that we can make for our good chear, is to give good counsel and wholsom admonitions to them that invite us. When Christ dined with the Pharisee, *Luk.* 11. and was misliked for not washing before dinner, he took occasion to reprove their hypocrisie, their outward shew of holiness, which was the sin of the Pharisees, and at another time he noteth them for pressing to the chief places at Banquets, and sheweth what modesty is to be observed in sitting down to meat, and what guests should be bidden to our Table. So should Preachers behave themselves towards those that invite them to great feasts, when they see perhaps some fault or disorder, either in the master of the house, or in some other of the guests, to say unto them thus, or otherwise as the case requireth, I will warn you of one thing that will do you good, that you would leave your Usury and Extortion, your Covetousness and Oppression, that you would leave your swearing and blaspheming the name of God, that you would forbear to prophane the Lords Sabbath, that you would leave your pride and excess in your diet and apparel, that you would forbear to speak ill of any behind their backs, or to bear any malice or hatred to any of your neighbours.

Luk. 14.

These are the faults which are easie to be espied almost in every place, and these are the faults, which the faithful Minister of Christ Jesus should not leave unreproved, wheresoever he cometh. But as 1 King. 18. *Elias* told *Ahab* of his Idolatry, though he were his King, and *John Baptist* told *Herod* of his Adultery, though he did many things for him, Mat. 24. and heard him gladly; so should the Preacher reprove the people for Mar. 6. 19. their notorious offence, notwithstanding some favours and courtesies received from them. If Christ had cause to find fault with *Martha* for her too much diligence in his entertainment, it seems he was not curious in his diet, but would have been content with simple cates, he was no delicate or dainty guest; he did not affect or delight in sumptuous banquets, or costly fare, he rather required a religious heart, a constant faith, a willing mind to hear the word, with an earnest care to live thereafter. These are the things wherein the Lord delighteth; these are the juncates which he desireth, and which he preferreth before all earthly chear.

Thus is *Martha* reprehended for her curiosity; now let us see how *Mary* is excused, and commended for her godly care. One thing is necessary (saith Christ) and what is that one thing? Even to hear the Word preached, which is the power of God to salvation, to every one that believeth. A man may better want all things than that one needful thing, and yet we desire all other things, and neglect that one thing, which is so needful.

This one thing hath *Mary* chosen, and therefore hath chosen the better part. *Martha's* part is good, because it provideth for this present life; but *Mary's* part is better, because it leadeth to eternal life. It is good to be occupied about our calling, to get our living; but it is better to be occupied in hearing the Word, which is able to save our Souls. As the head and the foot are both needful in the body, so *Mary* and *Martha* are both needful in a Commonwealth; man hath two Vocations, the one earthly by his labour; the other heavenly by his prayer. There is the active life, which consisteth in practising the affairs of this life, wherein man sheweth himself to be like himself; and there is the Contemplative life, which consisteth in the meditation of divine and heavenly things, wherein man sheweth himself to be like the Angels; for they which labour in their temporal Vocations, do live like men, but they which labour in spiritual matters, live like Angels. When they hear the Word, God speaketh unto them; when they pray, they speak unto God; so that there is a continual conference between God and them, because they are continually exercised in hearing and praying.

Christ loved *Martha* for her Hospitality, as *Isaac* loved *Esau* for his Venison. So did he love *Mary* for diligence in hearing his Word, as *Rebecca* loved *Jacob* for hearkening to her voice. A Nurse which hath her

her breast full of milk, doth love the Child that sucks it from her; Gen. 25. 28.
and Christ which hath his breast full of heavenly milk, is glad when he hath Children to suck the same; let us therefore (as the Apostle willeth us, 1 *Pet.* 2. 12.) *lay aside all maliciousness, and all guile, and dissimulation, and envy, and all evil speaking, as new born babes, desire the sincere milk of the Word, that we may grow thereby to be perfect men in Christ Jesus.* Let us breathe after the fountain of the living water, which springeth up unto eternal life; and as the fainty Hart desireth Psal. 42. 1. the water-brook to quench his thirst. And forasmuch as many things are so troublesome, and one thing is so needful, let us seek that one Eccles. 12. 13. needful thing, the end of all things, even to fear God and keep his Heb. 1. 6. Commandments, which we learn by hearing the Word of God, where- Rom. 10. 17. by faith (without the which it is impossible to please God) is begotten and nourished in the hearts of Men.

This is that good part which *Mary* hath chosen, by so much better than her Sisters Choice, because it concerneth a better life, and hath the fruition of this present life; *Mary* hath a double portion, she 1 Tim. 4. 8. heard the word, and eat of the meat which her Sister dressed; for godliness hath the promise of this life, and of the life to come. As for all other things, whether they be honours, promotions, pleasures, and what not; they serve only for the maintenance of this present life, which is so short and subject to mutability; but the Word of God is the food of the Soul, the bread of life, that immortal seed which bringeth forth fruit unto eternal life. Let the Word of God there- 1 Pet. 1. 23. fore be precious unto us, because it was so permanent; for Heaven and Earth must pass, but the Word of God endureth for ever. If we Luk. 21. 33. make choice of any thing beside, it must be taken from us, or we 1 Pet. 1. 25. shall be taken from it; but if we make choice of this one thing, it shall Jam. 1. 22. never be taken from us, neither in this world, nor in the world to come. The Lord grant that we be not only hearers, but doers of the Word, that it may be truly said of us, as Christ said of his Disciples that heard his Preaching, *Behold my Brother, My Sister and Mother.* Or as he answered the Woman that commended his carnal Mar. 12. 50. kindred, *Blessed are they that hear the word of God and keep the same.* Luk. 11.

The



The First SERMON OF NOAH'S Drunkenneſs.

Gen. 9. 20, 21.

Noah *alſo began to be a Husbandman, and planted a Vineyard.*
And he drank of the Wine, and was drunken, and was uncovered in the middeſt of his tent.

FIrſt, we are to ſpeak of *Noah*, then of *Cham*, his wicked ſon, and after of *Shem* and *Japheth* his good Sons: In *Noah* firſt, of that which he did well, and then of his ſin: In *Cham*, firſt of his ſin, and then of his curſe; In his brethren, firſt of their reverence, and then of their bleſſing.

Now we will ſpeak of the Father, and after of his Children. *Then* (ſaith *Moſes*) *that* Noah *began to be an Husbandman.*

This is the firſt name which is given to *Noah* after the flood, he is called

called a Husbandman, and the firſt work which is mentioned, was the planting of a Vineyard. One would think when all men were drowned with the flood, and none left alive to poſſeſs the earth, but *Noah* and his Sons, that he ſhould have found himſelf ſomething elſe to do, than to plant Vineyards; and that the Holy Ghoſt ſhould have intituled him King of the World, and not a Husbandman of the earth, ſeeing there be no ſuch men as *Noah* was, which had more in his hand, than any King hath in the world, or ſhall have to the worlds end; but thereby the Holy Ghoſt would ſhew, that God doth not reſpect Kings for their titles, nor men for their riches, as we do, and therefore he nameth *Noah* after the work which he did, not after the poſſeſſions which he had, an Husbandman.

It ſeemeth that there was great diverſity between this age and ours; for if we ſhould ſee now a King go to plow, a Noble man to drive the Team, a Gentleman keep Sheep, he would be ſcorned for his labour, more than *Noah* was for Drunkenneſs; yet when we read how this Monarch of the world thought no ſcorn to play the Husbandman, we conſider not his Princely calling, nor his ancient years, nor his large poſſeſſions, to commend his induſtry, or modeſty, or lowly mind therein. Which may teach us humility, though we learn to diſdain Husbandry. Of whom will we learn to be humble, if Kings give example, and the Son of God humbleth himſelf from Heaven to Earth, and yet we contemn the example of the Kings of the Earth, and the example of the King of Heaven.

The time was, when *Adam* digged and delved, and *David* kept ſheep, and all the houſe of *Jacob* were called men occupied about Cattel; but as they for this were abominable to the *Egyptians* (as *Moſes* ſaith in the ſame verſe) ſo they which do like them, are abhorred of their brethren, and they which live by them, ſcorn them for their works, which would be chatined themſelves, becauſe they work not.

There was no art nor ſcience which was ſo much ſet by in former times, and is now profitable to the Commonwealth, bringing leſs profit unto her ſelf that may ſo juſtly complain of her fall without cauſe, and her deſpight from them that live by her, as this painful ſcience of Husbandry; that it is marvel that any man will take the pain for the reſt, to be contemned for his labour, and be a ſcorn for the reſt, which might hunger and ſtarve, if he did not labour for them more than they do for themſelves. No marvel then though many of the poor Countries murmur and complain, that other cannot live by them, and they cannot live themſelves; but it is marvel if their complaints do not grow in time to rebellion, and pull others as low as themſelves? for why ſhould the greateſt pain yield the leſs profit? yet this is their caſe, for if you mark, you ſhall ſee, that the Husbandman

man doth bate the price of his fruits ſo ſoon as the dearth is paſt, though he raiſeth it a little while that dearth laſteth; but they which raiſe the price of their wares with him, ſeldom fall down, but make men pay as dear when the dearth is paſt, as if it were a dearth ſtill. Thus a plentiful year doth damage him, and a hard year doth advantage them. So this painful man is fain to live poorly, fare meanly, go barely, houſe homely, riſe early, labour daily, ſell cheap, and buy dear, that I may truly ſay, that no man deſerveth his living better, no man fulfilleth the law better; that is, *Thou ſhalt get thy living in the ſweat of thy brows*, than this poor Son of *Adam*, which picks his crums out of the Earth. Therefore he ſhould not be mocked for his labour, which hath vexation enough, though all men ſpeak well of him. And in my opinion, if any deſerve to be loved for his innocency, or for his truth, or his pain, or the good which he brings to the Commonwealth, this Realm is not ſo much beholding to any ſort of men, (but thoſe that feed the ſoul) as thoſe that feed the body, that is thoſe that labour the earth. Yet you ſee how they live like drudges, as though they were your ſervants to provide food for you, and after to bring it to your doors; as the beaſts ſerve them, ſo they ſerve you, as though you were another kind of men. I cannot think upon their miſery, but my thoughts tell me, that it is a great part of our unthankfulneſs, that we never conſider what an eaſie life and living God hath given unto us in reſpect of them.

If the Apoſtles rule were kept, *they which do not work ſhould not eat*; but now they which do not work, eat moſt, and the Husbandmen which work, eat not, but are like Bees, which provide food for others, and pinch themſelves. Let us conſider this, for they had not one law and we another, but the ſame curſe which was denounced upon *Adam*, was denounced upon all his Children? That every man ſhould get his living in the ſweat of his brows. Although I know there be divers works, and divers gifts, and divers callings to work in; yet always provided, they which do not work ſhould not eat; for in the ſweat of thy brows, that is, in labour and travel. Thou King, and thou Judg, and thou Prelate, and thou Landlord, and thou Gentleman ſhalt get thy living, as *Adam* thy father did, or elſe thou doſt avoid the curſe, and a greater curſe ſhall follow, that is, they which will not ſweat on earth, ſhall ſweat in hell.

Adam had food as well as thou, and ſo had *Noah*, and more than thou, unleſs thou hadſt all, for they had all, and yet they might not be idle; becauſe their hands were not given them for nothing; ſome work with their pen, ſome with their tongues, ſome with their fingers; as nature hath made nothing idle, but that he which is a Magiſtrate ſhould do the work of a Magiſtrate; he which is a Judg, ſhould do the work of a Judg; he which

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is a Captain, ſhould do the work of a Captain; he which is a Miniſter, ſhould do the work of a Miniſter, as when *Noah* was called a Husbandman, he did the work of an Husbandman. This contempt of the Country doth threaten danger to the land, as much as any thing elſe in our days, unleſs their burthen be eaſed, and their eſtimation qualified in ſome part of their pains. Thinking that you have not heard of this Theam before, ſeeing the words of my Text did lie for it; thus much I have ſpoken to put you in mind how eaſily you live in reſpect of them, and to rectifie our minds towards our poor brethren, which indeed ſeem too baſe in our eyes, and are ſcorned for their labours, as much as we ſhould be for our idleneſs.

Then (ſaith *Moſes*) Noah *began to be an Husbandman.* In that it is here ſaid that *Noah* began, it doth not diſprove that he gave not himſelf to Husbandry before, but it importeth, that *Noah* began to ſet up Husbandry again after the flood before any other, ſo this good man recomforted with the experience of Gods favour (which had exempted him and his ſeed out of the world) and rejoycing to ſee the face of the earth again, after the waters were gone, though an old man, and weaker than he was, yet he turned to his labour afreſh, and ſcorned not to til and plant for all his poſſeſſions, as though he were an Husbandman; ſuch a lowlineſs is always joyned with the fear of God, and they that are humbled with religion, do not think themſelves too good to do any good thing.

Here note by the way, that none of *Noah*'s Sons are ſaid to begin this work, but *Noah* himſelf; the old man, the hoary head, and careful father begins to teach the reſt, and ſhews his Sons the way how they ſhould provide for their Sons, and how all the world after ſhould labour and travel, till they return to duſt; ſo the old man, whom age diſpenſeth withal to take his eaſe, is more willing to provide for the wants of his Children, than they are which are bound to labour for themſelves and their parents too; as the Stork doth feed the damm when ſhe is old, becauſe the damm fed her when ſhe was young. What a ſhame is this to *Shem* and *Japheth*, that is, to us which are young and ſtrong, that the Father ſhould be called a labourer, when the Sons ſtand by? Now the ground was barren becauſe of the flood, and could not bring forth fruit of it ſelf, becauſe of the curſe; therefore it pitied *Noah* to ſee the deſolate, and barrenneſs, and ſlime upon the face of the earth which he had ſeen ſo glorious and ſweet, and fertile, with all manner of herbs and fruits and flowers before. Therefore he ſetteth himſelf to manure it, which waited for nothing now, but a painful labourer to til and dreſs it, that it might bring forth delights and profits for ſinful man, as it did before.

By this we may learn to uſe all means for the obtaining of Gods bleſſings,

bleſſings, and not to loſe any thing which we might have or ſave for want of pains; for that is ſin, as *Solomon* noteth in *Prov.* 24. when he reproveth the ſlothful Husbandman, becauſe his field brought forth netles and thiſtles, inſtead of grapes, not becauſe the ground would not bear grapes, but becauſe the ſlothful man would not ſet them. Shall God command the earth and all his creatures to increaſe for us, and ſhall not we further their increaſe for our ſelves? As we increaſe and multiply our ſelves, ſo we are bound to joyn hand and help, that all Creatures may increaſe and multiply too, or elſe the Fathers ſhould eat the Childrens portion, and in time there would be nothing left for them that come after; this regard *Noah* ſeemeth to leave unto his poſterity, and therefore he gave himſelf unto Husbandry, which is commended in him unto this day, and ſhall be recorded of him ſo long as this book is read; whereby we are warned, that he which liveth only to himſelf, is not to be remembred of them which live after. But as *David* cared how the Realm ſhould be governed after his death as well as he did during his life; ſo though we die and depart this world, yet we ſhould leave that example, or thoſe books, or thoſe works behind us, which may profit the Church and Commonwealth, when we are dead and buried, as much as we did when we lived among them; Even as *Noah* planted a Vineyard, not for himſelf, but for the ages to come after.

Some do think that *Noah* planted the firſt Vineyard, and drunk the firſt Wine, and that there was no uſe of Grapes before; which opinion they are led unto, that they might excuſe *Noah*, and mitigate his fault, if he did ſup too deep of that cup, the ſtrength and operation whereof was not known unto him, nor unto any man before. But it is not like, that the excellent liquor and wholſome juice of the Grape did lie hid from the world ſo many hundred years, and no doubt but there were Vines from the beginning, and created with other trees; for how could *Noah* plant a Vineyard, unleſs he had ſlips of other Vines, or Grapes that grew before, ſeeing he did not create fruits, but plant fruits as we do? For this is principally to be noted, that ſo ſoon as he had opportunity to do good, he omitted no time, but preſently after the flood was gone, and that the earth began to dry, he plied it with ſeeds, and wrought it till he ſaw the fruits of his labour. By this we learn, to omit no occaſion to do good, but whenſoever we may do good, to count it ſin, if we do it not.

But if we be ſo exerciſed, then all our works ſhall proſper like the Vineyard of *Noah*, becauſe the fruit of the Vine doth chear the countenance, and glad the heart of man. Therefore ſome have gathered upon the planting of this Vineyard, a ſignification of gladneſs and thankfulneſs in *Noah* for his late deliverance, and the *Jews* by their ſolemn feaſts did celebrate the memorial of ſome great benefit, but

I rather judg that God would have us ſee in this example what men did in theſe days, and how we are degenerate from our parents; that we may prepare againſt the fire, as *Noah* prepared againſt the water.

This is worthy to be noted too, God did not ſo regard his Husbandry, but that he had an eye to his drunkenneſs, and ſpeaks of his fault as well as his vertue, whereby we are warned, that though God bleſs us now while we remember him, yet he will chaſten us ſo ſoon as we forget him; though we be in a good name now, infamy will riſe in an hour; though we be rich at this preſent, poverty may come preſently; though we be whole while we be here, yet we may fall ſick before night, even as *Noah* is praiſed in one verſe, and diſpraiſed in another verſe: even now God commendeth him for his lowlineſs, and now diſcommendeth him for his drunkenneſs; as though he had forgotten all his righteouſneſs, ſo ſoon as he had ſinned, and would call in his praiſe again.

This was to ſhew, that *Noah* was not ſaved from the Flood, becauſe he deſerved to be ſaved, but becauſe God had favour unto him; for he which was not drowned with water was after drowned with wine. As the *Phariſees* when they had done well were proud of it, and loſt their reward; ſo when *Noah* had done a good work, he ſpotted it with ſin, and was diſpraiſed where he was praiſed, as though God had repented him that he commended him. He planted well, but he drank not well; therefore that which was good did him no hurt; then ſeeing he was trapped with a good work, whatſoever we do, we may remember how eaſie it is to ſin, if we miſs in the matter, or in the manner, or time, or place, or the meaſure, as *Noah* did. He which planted the Vineyard, is worthy to taſte of the Grape; but if thou have found honey, (ſaith *Solomon*) eat not too much, leſt thou ſurfeit. So if thou haſt found wine, drink not too much, leſt thou ſurfeit. A little wine is better than a great deal, and if thou wilt follow the Apoſtles counſel, thou muſt drink it but for thy ſtomacks ſake, leſt that happen to thee which thou ſhalt hear of this noble Patriarch.

Though he were never ſo righteous before God and men, though he eſcaped the deſtruction which lighted upon all the world, though he had all the fowls of the air, and beaſts of the land at his command, though he paſſed the pilgrimage of man nine hundred years, yet *Noah* was but a man, ſo ancient, ſo righteous, ſo mighty, ſo happy. *Noah* ſhewed himſelf but a man for drinking the Wine which himſelf had planted, he was drunken. This was *Noah*'s fault, he was drunken with his own Wine, as *Lot* was defiled with his own Daughters. If *Cham* his Son had taken too much, and ſtript himſelf as his Father did, the holy Ghoſt would ſcarce have ſpoken of it, becauſe he was a man of note, but when the Father forgat himſelf, and gave his offence, mark the manner of the Holy Ghoſt, as though he would ſhew you a wonder; he diſplayeth *Noah*'s drunkenneſs, as *Cham* diſplayed his nakedneſs; as if he would ſay, Come and ſee the ſtrength of man. He which was counted ſo righteous, he which believed the threatning like *Lot* when the reſt mocked, he to whom all the fowls of the air, and the beaſts of the earth, flocked in couples as they came to *Adam*, he which was reſerved to declare the judgments of God, and to begin the world again; *Noah* the example of ſobriety, the example of moderation, is overcome with drink, as if he had never been the man. How eaſie, how quickly the juſt, the wiſe, the prudent, hath loſt his ſenſe, his memory, his reaſon, as though he had never been the man!

And how hard is it to avoid ſin, when occaſion is at hand, and pleaſant opportunity tempteth to ſin? it is eaſier for the Bird to go by the Net than to break the Net; ſo it is eaſier for a man to avoid temptations than to overcome temptations. Therefore God forbid *Balaam*, not only to curſe the people as *Balak* would have him, but he forbid him to go with *Balaks* ſervants, knowing that if he went with them, and ſaw the pomp of the Court, and heard the King himſelf ſpeak unto him, and felt the tickling reward, it would ſtrain his conſcience, and make him doubt whether he ſhould curſe or bleſs.

Peter but warming himſelf at *Caiphas* fire, was overcome by a ſilly Damſel to do that which he never thought, even to forſwear his Lord God. Therefore *Daniel* would not eat of the Kings meat, leſt he ſhould be tempted to the Kings will, ſhewing us that there is no way to eſcape ſin, but to avoid occaſion. Therefore *David* prayeth, *Turn away mine eyes from vanity*; as though his eyes would draw his heart, as the bait tilleth on the hook. *Noah* thought to drink, he thought not to be drunk; but as he which cometh to the field to ſound the Trumpet, is ſlain as ſoon as he which cometh to fight; ſo the ſame Wine diſtempereth *Noah*, which hath diſtempered ſo many ſince. Where he thought to take his reward, and taſte of the fruit of his own hands, God ſet an everlaſting blot upon him, which ſticks faſt till this day, like a bar in his arms, ſo long as the name of *Noah* is ſpoken of, that we cannot read of his vertue, but we muſt read of his ſin; whereby every man is warned to receive the gifts of God reverently, to uſe them ſoberly, and to ſanctifie himſelf, before he reach forth his hand unto them, that they may comfort and profit us, with that ſecret bleſſing which God hath hid in them; or elſe every thing, the beſt gifts of God may hurt us, as the pleaſant Wine ſtained and confounded the great Patriarch, when he de-

lighted too much in it, which he might have drunk as Chriſt did at his laſt Supper, and this diſgrace had never been written in his ſtory: But God would have a fearful example, like the pillar of ſalt, to ſtand before thoſe beaſts, whoſe only ſtrife is to make trial, who can quaff deepeſt, and ſhew all their valiantneſs in Wine.

Becauſe there is ſuch warning before us, now we have the Drunkard in ſchooling, I will ſpend the time that is left, to ſhew you the deformity of this ſin. If any hear me which have been overtaken with it, let them not marvel, why he cannot love his enemies, which loveth ſuch an enemy as this, which leadeth till he reeleth, duls him till he be a fool, and ſteals away his ſenſe, his wit, his memory, his health, his credit, his friends; and when ſhe hath ſtripped him as bare as *Noah*, then ſhe expoſeth him like *Noah* to *Cham*, and all that ſee him do mock him; it is a wonder almoſt, that any man would be drunk, that hath ſeen a drunkard before, ſwelling and puffing, and foming, and ſpuing, and groveling like a beaſt, for who would be like a beaſt for all the world? Look upon the Drunkard when his eyes ſtare, his mouth drivels, his tongue falters, his face flames, his hands tremble, his feet reel; how ugly, how monſtrous, how lothſome doth he ſeem to thee? ſo lothſome doſt thou ſeem to others when thou art in like taking.

And how lothſome then doſt thou ſeem to God? Therefore the firſt Law that *Adam* received of God, was abſtinence, which if he had kept, he had kept all vertues beſide, but intemperance loſt all. In abſtinence the Law came to *Moſes*, and he faſted when he received it, to ſhew that they which receive the Word of God, receiveth it ſoberly. A temperate man ſeldom ſinneth, becauſe the fleſh which doth tempt, is mortified, leſt it ſhould tempt; but when the handmaid is above the miſtreſs, and a man hath loſt the Image of God, and ſcarce retaineth the image of man, all his thoughts and ſpeeches, and actions, muſt needs be ſin, and nothing but ſin, becauſe the band of vertue, ſobriety is broken, when kept all together; when didſt thou want diſcretion to conſider? When didſt thou want patience to forgive? When didſt thou want heart to pray, but when ſobriety was fled away, and intemperancy filled her room? If ſhame let to ſin, it caſteth out ſhame; if fear let to ſin, it caſteth out fear; if love let to ſin, it expulſeth love; if knowledg let to ſin, it expulſeth knowledg, like a covetous Landlord, which would have all to himſelf and dwell alone.

There is no ſin but hath ſome ſhew of vertue, only the ſin of drunkenneſs is like nothing but ſin. There is no ſin but although it hurt the ſoul, it beautifieth the body, or promiſeth profit or pleaſure, or glory, or ſomething to his ſervants; only drunkenneſs is ſo impudent, that it deſcrieth it ſelf; ſo unthankful, that it maketh no recompence; ſo noiſome, that it conſumeth the body, which maketh ſinners ſpare, leſt they ſhould appear to be ſinners. Every ſin defileth a man, but drunkenneſs maketh him like a beaſt; every ſin defaceth a man, but drunkenneſs taketh away the image of a man; every ſin robbeth a man of ſome vertue, but drunkenneſs ſtealeth away all vertues at once; every ſin deſerveth puniſhment, but drunkenneſs upbraids a man, while the Wine is in the ſtomack. And though he would diſſemble his drunkenneſs; yet he is not able to ſet a countenance of it, but the child deſcrieth him; the fool knows that he is drunk, becauſe his face betrayeth him, like the Leproſie which braſt out of the forehead; ſo worthily hath he loſt his opinion of ſobriety which hath loſt it ſelf. His Son thinks himſelf more maſter now than his Father; his Servant makes him a fool; his Children lead him like a Child; his Wife uſeth him like a Servant. And although his drunkenneſs leaveth him when he hath ſlept, yet no man ſeeks to him for counſel after, no man regards his word, no man reckons of his judgment, no man is perſwaded by his counſel, no man accounts of his learning, no man hath any glory to accompany with him, but ſo ſoon as drunkenneſs hath made him like a beaſt, every man abhorreth him like a beaſt, as they did *Nebuchadnezzar*; the ſpirit flyeth from him, leſt it ſhould grieve it, his friends go away leſt he ſhould ſhame them, and no vertues dare come near, leſt he ſhould defile them.

How many things flie out when Wine goes in? How is it then that he which loveth himſelf, can be ſo cruel to himſelf, that he ſhould love his life, and ſhorten his life! that he ſhould love his health, and deſtroy his health! that he ſhould love his ſtrength, and weaken his ſtrength! that he ſhould love his wealth, and conſume his wealth! that he ſhould love his credit, and crack his credit! that he ſhould love his underſtanding, and overturn his underſtanding! that he ſhould love his beauty, and deform his beauty! The Poets need feighning no more, that Men are transformed into Beaſts; for if they were living now, they ſhould ſee Men like Beaſts; ſome like Lions, ſome like Wolves, ſome like Foxes, ſome like Bears, ſome like Swine. Who is the Beaſt, when the Beaſts ſatisfie Nature, and Man ſatisfieth Appetite? When the Beaſts keep meaſure, and Man exceeds meaſure? When the Beaſts are found labouring and Man found ſurfeiting, who is the Beaſt? I have read of a Bird which hath the face of a Man, but is ſo cruel of nature, that ſometime for hunger ſhe will ſet upon a Man and ſlay him; after, when ſhe comes for thirſt unto the water to drink, ſeeing the face in the water like the face of him whom ſhe devoured, for grief that ſhe had killed one like her ſelf, takes ſuch ſorrow, that ſhe never eateth nor drinketh after, but beats, and frets, and pines her ſelf to death.

death. What wilt thou do then which haſt not ſlain one like thy ſelf, but thy ſelf, thy very ſelf with a cup of Wine, and murdereſt ſo many vertues and graces in one hour?

As *Eſau* ſold his land and living for a meſs of pottage, ſo the drunkard ſelleth his ſenſe, and wit, and memory, and credit, for a cup of Wine. Thou haſt not murthered thy brother like *Cain*, but thou haſt murthered thy ſelf like *Judas*; as the *Rechabites* abſtaining from Wine, as *Jonadab* bid them, obtained the bleſſing which God had appointed to the *Iſraelites*; ſo let us take heed, leſt they which we account Idolaters, whileſt they faſt and watch, obtain the bleſſing which God hath appointed for us, (get away the bleſſings) while we ſit down to eat, and riſe to play. Therefore as Chriſt ſaid, remember *Lots* Wife, ſo I ſay, remember *Lot*; one hour of drunkenneſs did him more hurt, than all his enemies in *Sodom*. Remember *Noah*, one hour of drunkenneſs diſcovered that which was hid ſix hundred years. Ten times more might be ſaid againſt this vice; but if I have ſaid enough to make you abhor it, I have had as much as I would.

Some go about to excuſe *Noah*, becauſe he was an old man, and therefore might ſoon be taken cup-ſhot. Some becauſe the Wines were hotter in thoſe Countries than they are with us. Some becauſe of his change of drinks, which had not wonted himſelf to Wine before. Some becauſe as moſt men delight in that which by great labour they have brought to paſs of themſelves.

So no marvel though *Noah* had a longing to his own Grapes, following herein the example of a curious Cook, which doth ſup and ſup his broth, to taſte whether it be well ſeaſoned, that he may mend it, if he can, or mend the next; but as the Flie by often dallying with the Candle, at laſt ſcorcheth her wings with the flame; ſo taking, he was taken, and at laſt was drunk, yet this is imputed to him for his fault, that he was drunk, as the puniſhment which follows doth witneſs. Such is the providence of God, that his mercy might be glorified in all, he hath concluded all under ſin, and ſuffered the beſt to fall, that no man might truſt in his own ſtrength, and that we ſeeing their repentance, may learn to riſe again, how grievous ſoever our ſins be, if we have been Idolaters, if adulterers, if perſecuters, if murmurers, if murthercrs, if blaſphemers, if drunkards; *Aaron* and *Moſes*, and *Lot*, and *Abraham*, and *David*, and *Solomon*, and *Peter*, and *Paul*, and *Noah*, have been the like, who reign now in the Kingdom of Chriſt with his Angels, and ſo may we, if we repent like them. Theſe examples ſaith *Paul*, are not written for our imitation, but for our admonition.

Thus you have ſeen *Noah* ſober, and *Noah* drunken, whereby you may ſee that a man may be drunk with his own Wine, he may ſurfeit

ſurfeit with his own meats, he may luſt with his own Wife, he may offend with his own gifts, his own honour may make him proud, his own riches may make him covetous, his own ſtrength may make him venturous, his own wit may make him contentious. Therefore as the child plucks out the ſting before he takes the honey; ſo let every man, before he receives the gifts of God, ſit down and look what baits, what ſnares, what temptations Satan hath hid in them, and when he hath taken out the ſting, then eat the honey, and he ſhall uſe the bleſſings of Chriſt, as Chriſt did himſelf.

A Godly Prayer to be said at all times.

BEcause I have sinned, O Lord, and done wickedly in thy sight, and provoked thee to anger by my abominable wickedness; making my body, which thou hast ordained as a vessel for thine honour, an instrument of most detestable filthiness; O Lord, be merciful unto me, and pardon me this great wickedness. Look not upon me, good Father, with the eyes of justice, neither do thou draw against me the sword of judgment, for then shall I that am but dust stand in thy presence, when thy wrathful indignation cometh forth as a whirlwind, and thy heavy displeasure as a mighty tempest, seeing the earth trembleth, the depths are discovered, and the very heavens are shaken, when thou art angry? Exercise not therefore thy fury against me, that am but chaff before the wind, and as stubble against a flaming fire; though I have sinned grievously in thy sight, preferring my wicked desire before thy holy Commandments; esteeming the pleasure of a moment before eternal and everlasting joys: Nay, which is worse, making more account of vileness and vanity, and extream folly and madness, than of the Glory and Majesty of the most excellent, wonderful, and blessed God, nothing dreading his displeasure, whose wrath maketh the Devils to quake, and burneth unquenchable unto the bottomless pit of Hell? whose might is so great, that by the breath of his nostrils, he can in the twinkling of an eye destroy a thousand worlds; yet am I bold, prostrating my self before the throne of thy Majesty, heartily to beseech, and humbly to intreat thee, that thou wilt not deal with me according to my merits, for I have deserved, that thou shouldest rain down fire and brimstone, from out of Heaven upon me to devour me, or to open the earth under me, to swallow me up quick into Hell; but thou art gracious and full of compassion, and rich in mercies, therefore do men put their trust under the shadow of thy wings, I have none in Heaven to fly unto but thee, nor in earth, of whom I may receive any comfort, but at thy favourable hands, which are stretched out day and night, to receive all that by earnest repentance turn to thee, being ready to ease all those that are laden with the burden of their sin, and to refresh their distressed Consciences. In the multitude of thy mercies I approach unto thee, O Lord, desiring thee to look down from the height of thy sanctuary, upon me poor and wretched sinner, and to wipe away mine offences, and

and to blot out my misdeeds; especially this my ungracious, unclean, and ungodly act, that it may not come up in remembrance with thee, nor be imputed to me for ever for thy Sons sake, O Lord, in whom thou art well pleased, in whom thou wast fully satisfied upon the Cross for my sins; grant me free pardon and remission of that, I have so foolishly by my exceeding frailty, committed against thee in this shameful deed. But, O thou my unclean and unthankful soul, my ungodly and rebellious heart, what did I sinful wretch and execrable caitiff, so blindly and desperately attempt? How art thou become quite senseless that thou wast so ready to anger thy most loving God, and to provoke thy most mighty Judg, that thou mightest satisfie thy filthy flesh, suborned both by thine and Gods most malicious adversary, to grieve and vex the spirit of the Lord, and so damn thy self for ever? Hath not God of his singular favour, made the Heavens of old, and placed the Sun and Moon in them, two glorious lights, with innumerable Starrs, a wonderful workmanship for thy use and benefit? Hath he not lifted up the clouds by his strong arm, and heaped treasures of rain, hail, and snow, to do thee service? Hath he not in the midst of the world, laid the foundations of the earth, that thou mightest have a stable habitation, and mightest from thence behold every way thou lookest, the walls of this beautiful place? Hath he not gathered the waters into one place, and made the dry land appear, and drawn forth by his power a pure substance of air between Heaven and Earth, that Fishes might multiply in the Seas, Fowls in great abundance fly in the open face of the Firmament, tender Plants, Herbs, Flowers, Trees in all variety grow and fructifie upon the ground; yea, creeping things, Cattel and Beasts increase in infinite number, in Pastures, Fields, Gardens, Orchards, and Groves, and all these to do thee pleasure? Hath he not further given thee Springs and Rivers, Gold and Silver, Pearls and Jewels, even plenty of Streams, Stones, and Metal, to further thee with whatsoever for profit thou needest, or for pleasure desirest? Hath he not made thee Lord and ruler over all his Creatures, even over all the huge Elephants, the Whale, the strong Lion, and Unicorn, and Horse of War? over the savage Tigers, Bears, and Wolves? over the mighty Eagle, Griffin, Vulture, Ostrich, and Hawk? Art thou not clad and defended, fed and enriched cheared and renowned by these his Creatures, and that all the parts of the body, and sences of the mind, might be partakers of his goodness, and with his sweetness refreshed, comforted and delighted in great measure? yea, above all this, hath he not breathed into thy body an immortal Soul, that thou mightest remain with him in glory for ever? Did he not at the first frame thee like unto himself, that he might therefore love thee as his Son? Did he not cast into thy spirit the beams of his wisdom, that thou through thy understanding might-

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teſt behold him and his glory, and ſtir up ſparks of goodneſs in thy heart, that thou mighteſt by thy affection imbrace him and his bounty, and be made perfectly bleſſed by his infinite happineſs, who, when *Adam* thy ungrateful father, by diſtruſting him that hath faithfully promiſed, was throughly able to fulfill his will, and reſolutely determined exceedingly to advance him, having given him this whole world in teſtimony thereof, by diſcontenting his mind with the excellent eſtate he was placed in of unſpeakable love, unleſs he might be as good as God himſelf, proudly deſiring to make duſt the fellow of him, who was from everlaſting, infinitely full of Wiſdom, Power, Grace and Majeſty, and had done all this at the perſwaſion of the moſt traiterous rebel of his right gracious King, and ſpiteful enemy of his moſt bountiful Maſter, even then when this moſt villanous conſpiring with Gods notorious adverſary, had deſerved immortal hatred againſt him, and all that pertained unto him: yea, they are yet unborn, but contained in him, whoſe whole maſs by this impious diſobedience, became by juſt judgment a temple of curſed eſtate for ever and ever. Thou alſo thy ſelf bringing forth fruit of contempt of his Law, which is moſt holy, merciful, and mighty; yet even then I ſay, of unſpeakable pity and compaſſion intended, nay promiſed, nay laboured to deliver him and thee from that dreadful vengeance which ye have purchaſed by your wicked and ungracious demerits, and to reconcile you, baſe abjects and vile caſt-aways, and yet ſtubborn and ſpightful haters of the great God *Jehovah*, who when there was no means to be found in Heaven, nor Seas, nor in the Earth, nor under the Earth, but that he ſhould damm his only begotten Son, the very brightneſs of his Glory, who never offended him, but was an eternal delight unto his Soul, and rejoycing unto his Spirit, that thou mighteſt be ſaved, a groſs lump of ſlime and clay, ſtill vexing him by thy wickedneſs? yet delivered his Son into the full power of Satan, to put him to a moſt ſhameful death, by the hands of moſt deteſtable perſons, and did caſt him far away out of his favour, and threw him down into the bottomleſs pit of his unſupportable wrath and indignation, that thou mighteſt be placed between his own arms in the Kingdom of Heaven, in all Royalty and Glory, as his dear and entirely beloved Son. Why therefore waſt thou, O my unholy and unthankful nature, ſo ready and prone, ſo violent and head-ſtrong to commit things highly diſpleaſant in his ſight, who in a manner, and as far as was poſſible, ſlew himſelf for thy ſafety, when he had no creature ſo diſobedient as thee? O thou my inward ſoul, and ſpirit of my mind, awake and ſtand up to defend thy ſelf, for thou art beſieged with mighty enemies, the Prince of darkneſs, the rulers of the air, the ſpiritual craftineſs and policies of Hell! why ariſeſt thou not, thou ſluggard? thy foes in great number are prepared with many ambuſhments,

ments, having a huge army all maliciouſly bent, with venemous darts to pierce thorow thy heart; they are entred, thy holds at all five gates of thy outward ſenſe, yea, they have broken down thy inward door, and have left thee but one window towards Heaven to eſcape by, even by thy prayers whereto the Spirit of God waiteth thy ſpeedy coming: make haſte, O thou heavy with ſleep, or thou art taken by thy cruel enemies, whoſe hands are of iron, and their teeth of ſteel, to grind thy very bones to powder. Hearken no longer to that ſtinking harlot, thy wicked appetite, which lying in thy boſom, deſireth nothing but thy utter deſtruction; ſhe perſwadeth thee that thou art in no preſent danger, that ſhe may rejoyce at thy miſerable end. It may be thou are fed to the ſlaughter, that though thou go on a little way in thy pleaſant path, thou maiſt return back when thou wilt, and thy little wandring will not greatly be regarded. O thou unwiſe and ſottiſh heart! when wilt thou underſtand? hath the Son of God endured ſuch pain for the ſmalleſt of thy ſins, and makeſt thou ſo light account of ſo grievous crimes? doth the law thunder curſes, and plagues, and everlaſting torments againſt thy leaſt inordinate motions, and didſt thou not dread to perform ſo ſhameleſs a practice? Knoweſt thou not that the eyes of God and his Angels behold thee doing that thou wouldeſt be aſhamed to do in the preſence of ungodly men, or unclean Beaſts; or doſt thou conſider how thou didſt grieve the ſpirit of God, who hath vouchſafed of his infinite mercy, to dwell in thy body to this end, chiefly that he might mortifie thy carnal luſts? Why didſt thou then defile this temple which he hath ſanctified to be a houſe for himſelf to dwell in? take heed thou drive not out ſo worthy a gueſt by ſuch ſwiniſh and fleſhly behaviour, who if he once depart, then ſhalt thou be a hold for devils, and legions of damned ſpirits, that they may ſtuff thee full of all manner of iniquity, and then at length become pitch and brimſtone to maintain the fire of Gods ſcorching wrath in thy ſinews, ſpirit and inward bowels, drinking out in full meaſure the dregs of the wine of his rage and fury; and canſt thou be blind and wretchleſs, that for the vain pleaſure of ſin for a little while, thou wilt conſtrain God to torment thee everlaſtingly, who it may be, even at this inſtant, if thou wilt ſtill try his patience and long ſufferance, will ſuddenly take thy ſpirit from thee, or come in judgment to recompence to all ſinners by his final ſentence in the burning of the whole world, the ſtipend of horror, ſhame, confuſion, and utter reprobation, and weigh with thy ſelf, that to approach to God, is the chiefeſt joy of his choſen, to behold his glorious countenance in the face of his Son, whereas thy ſins do ſeparate thee from him, and make thee afraid to ſpeak to him by prayers, which is thy chiefeſt and greateſt ſolace in this mortal life; how much more will thy ungodlineſs make thee with delay of

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the last judgment, the speedy and present coming whereof, is a chief prop of our faith; and withal remember how the Devil, that roaring Lion, laboureth by his impure act to make thee most filthy and lothsom in the sight of God, and rejoyceth to see thy gracious Father, merciful Saviour, and comfortable Sanctifier, so abused and withstood, and angered by thee, whom he hath wonderfully made, carefully preserved, and dearly redeemed, and tenderly loved, that if it may be, thou shouldest by utter Apostasie dishonour him in the face of the world, who hath advanced thee in the presence of all his Angels; and though thou be so sure in faith that thou canst not utterly fall (the consideration whereof should make thee more dutiful, and not encourage thee in a sinful course) yet mayest thou by little and little, and by often falling, bring thy self into a better liking, both of the wicked and of wickedness it self, whom thou oughtest to hate with a perfect hatred, and then God by just judgment cast thee into a sure sleep, that thy filthiness may be seen of men, and thou condemned, to the grief of the righteous, and scorned to the shame of the ungodly, and in the mean season, by provoking Gods judgment, be spoiled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of Christian communication, of holy endeavours, of assured perswasions of faith, of stedfast waitings through hope, of constant suffering by patience, and hearty rejoycings from Love. In the perfect consummation of which things, because all happiness consisteth, beware thou careless wretch, lest suddenly by thy abominable filthiness, thou either for a time wholly deprive thy self of comfortable feeling of these things, or much diminish thy present graces and blessings received of the holy Spirit, to the glory of God the Father. But why do I utter my voice, or strive to make a dead carkass move? O quicken thou me that art the fountain of life, and call thou out of heaven thy dwelling place, that my wandring soul may hear the voice of her shepherd, and follow thee whither soever thou leadest; nay, of thy tender compassion take me up upon thy shoulders, and carry me gently into thy fold again; for thieves have stoln me away, and have bound my feet, so that I cannot go, and they watch for me until thou are gone, that they may carry me away quick from thy pastures: O do thou therefore presently deliver me, and give me thy helping hand; O cast thou down by thy spirit my raging lust, and by thy grace subdue my untamed affections. I am weak, O Lord, and unable to resist the force of my mighty adversary; send thy help from above, and save me out of the jaws of this cruel Lion; thou hast delivered me out of the mouth of Hell: O let not the gates thereof any more prevail against me; let me not any longer be occupied in ungodliness, lest my enemy triumph over me, saying, in his malicious heart, *There, there, so would I have it.* Let this sin be far from me, O Lord, lest I sh

should defile my self any more with this notorious wickedness; work therefore in my heart an utter detestation of it, that I may ever hereafter keep my self pure and unspotted for thy Kingdom. Thou that art able to make of stones children to *Abraham*, mollifie, I pray thee, my stony heart, that all manner of son-like affections may be imprinted therein; pluck up, O good Father, these roots of bitterness, that no unsavory fruit may come of the tree, which thou by thine own hand hast planted: I desire, I look, I call, I cry for thy assistance, that I may conquer this unruly motion. O blessed Saviour that hast granted so many petitions upon earth, to them that were careful for the body, fulfill, I pray thee, this my desire, not for health, nor strength, nor riches, nor honour, nor for food, nor apparel, but for thy heavenly grace and inspiration; yea, let me lose all those rather than be left in my sinful flesh, that I should be ruled any longer thereby. Mortifie, good Father, in me the old body of sin, and give unto me a new body purged from these dead works, to serve the living God; renew my spirit daily, that I may cast away these works of darkness; let it be enough, O merciful Father, that my weakness in falling heretofore, hath been made known unto me, lest I should be too proud. Now let thy strength appear in putting this mine enemy under my feet, that thereby I may be bold to put my confidence in thee. Why should my body made by thine hand, and my soul framed according to thy image, be given over as a prey into the hands of Satan? Deliver me, O Lord, from the snares of the hunter, and preserve me from the hand of mine enemy, who lieth in wait for my spiritual life, and laboureth my everlasting destruction, so shall I praise thee for thy great goodness, and magnifie thy name for giving me conquest over my adversary that is too strong for me. To thee I fly for succour till this tempest be overpast, hide me I pray thee under thy shield and buckler, that none of the fiery darts of Satan take hold on me. Good Lord, for the love thou beareſt unto Mankind, for thy Sons sake, who hath taken our nature on him, grant that I may not be tempted above my strength, and that in all temptations I may flie unto thee as a horn of my salvation, yielding thee most humble and hearty thanks for that thou hast given me a desire to withstand my sinful flesh, which thy work I beseech thee for thy names sake to perfect, and fully accomplish.

Mat. 26. 41. *Watch and pray lest you enter into temptation; the spirit is willing, but the flesh is weak.*

Another zealous Prayer.

ETernal God, Almighty and most Merciful, we thy unworthy servants, prostrate before thy Throne of grace do yield our [illegible] body and soul unto thee for all thy benefits, which thou from our [illegible]

haſt heaped upon us, as though we had always done thy will, although we were occupied about vain things, never marked, never loved, never ſerved, never thanked thee ſo heartily for them, as we eſteem a mortal friend for the leaſt courteſie. Therefore we come with ſhame and ſorrow to confeſs our ſins, not ſmall but grievous, not a few but infinite, not paſt but preſent, not ſecret but preſumptuous, againſt thy expreſs word and will; againſt our own conſcience, knowledg and liking, if any had done them, but our ſelves; O Lord, if thou ſhouldeſt require but the leaſt of them at our hands, Satan would challenge us for his, and we ſhould never ſee thy face again, nor the heavens, nor the earth, nor all the goodneſs which thou haſt prepared for man; what ſhall we do then, but appeal unto thy mercy, and humbly deſire thy fatherly goodneſs, to extend that compaſſion towards us, which thy beloved Son our loving Saviour hath purchaſed, ſo mightily, ſo graciouſly, and ſo dearly for us? we believe and know that one drop of his blood is ſufficient to heal our infirmities, pardon our iniquities, and ſupply our neceſſities; but without thy grace, our ſighs, our ſtrength, our guide, we are able to do nothing but ſin, as woful experience hath taught us too long, and the example of them which are void thereof, whoſe life is nothing elſe but the ſervice of the world, the fleſh and the devil. Therefore good Father, as thou in ſpecial favour haſt appointed us to ſerve thee, like as thou haſt ordained all other creatures to ſerve us, ſo may it pleaſe thee to ſend down thy heavenly Spirit into our hearts, change our affections, ſubdue our reaſon, regenerate our wills, and purifie our nature to this duty; ſo ſhall not thy benefits, nor thy chaſtiſements, nor thy word return void, but accompliſh that for which they were ſent, until we be renewed to the image of thy ſon. Good Lord, we beſeech thee, look down in the multitude of thy compaſſions, upon thy militant Church, this ſinful Realm, thy gracious ſervant, our dread Soveraign, his Honourable Council, the Civil Magiſtrates, the painful Miniſters, the two Univerſities, the people that ſit in darkneſs, and all that bear thy Croſs. Gather us into one communion of thy truth, and give unto every man a ſpirit to his Calling, that we being mindful of the account, and that we are called Chriſtians, may firmly reſolve, ſpeedily begin, and continually perſevere in doing and ſuffering thy holy will. Good Lord bleſs and ſanctifie our meeting, that no temptation hinder me in ſpeaking, nor them in hearing, but that thy word may be heard and ſpoken as the word of God, which is able to ſave our ſouls in that day. There is no cauſe, O God moſt juſt, why thou ſhouldeſt hear ſinners, which art diſpleaſed with ſin, but for his ſake which ſuffered for ſin, and ſinned not; in whoſe name we lift up our hearts, hands, and voices unto thee, praying as he hath taught us, *Our Father which art, &c.*

F I N I S.