

POLITIC HUNTING.

Esau was a cunning hunter, and a man of the field ; and Jacob was a plain man, dwelling in tents.—GEN. XXV. 27.

WHEN God hath a long while deferred his actual blessings to the importunate suppliants, and extended their desires, at last he doubles on them the expected mercy. So he recompenseth the dilation with the dilatation and enlarging of his favours. Rebekah had been long barren, and now the Lord opens her womb, and sets her a-teeming ; she conceives two at once.

It is observable that many holy women, ordained to be mothers of men specially famous and worthy, were yet long barren. Sarah, the wife of Abraham, that bore Isaac ; Rebekah, the wife of Isaac, that bore Jacob ; Rachel, the wife of Jacob, that bore Joseph ; Hannah, the mother of Samuel ; Elizabeth, the mother of John the Baptist. Hereof may be given some reasons :—

1. One Chrysostom gives, *Ut ex mirabili partu sterilium, præstrueretur fides partui virginis*,—That by the miraculous child-bearing of barren women a way might be made to believe the birth of Christ by a virgin.

2. To shew that Israel was multiplied, not by natural succession, but by grace. So Theodoret.

3. To exercise the faith, hope, and patience of such as, notwithstanding a promise, had their issue delayed.

But now Isaac prays, God hears, Rebekah conceives. She conceives a double burden, a pair of sons struggling in her womb. Her body is no less disquieted with this plenty, than her mind was before with the lack of children. Esau and Jacob are born : brethren they are, not more near in birth than different in disposition ; for ‘Esau was a cunning hunter, a man of the field ; but Jacob was a plain man, dwelling in tents.’

These two are the subject of my discourse ; wherein I regard their *nomina*, *omina*,—names and proceedings. Their names, Esau and Jacob, note their conditions for opposite : the one ‘a cunning hunter,’ the other ‘a plain man.’ Of both whom I will be bold to speak literally and liberally : literally, of their individual persons ; liberally, as they were figures and significations of future things.

For herein is not only regardable a mere history, but a mystery also. And as St Paul applied the true story of Isaac, the son of the free, and Ishmael, the son of the bond-woman, that by these things was another thing

meant, Gal. iv. 24 ; so I may conclude of these two brothers in the same manner : ver. 29, 'As then he that was born after the flesh persecuted him that was born after the Spirit, even so is it now.' So it is now, and so it shall be to the end of the world.

I must speak first of the first-born, Esau. It is probable he was called Esau in regard of his manner of birth : ver. 25, he that 'came out first was red, all over like a hairy garment ; and they called his name Esau.'

Some derive it from the Hebrew word *Quasah*, which signifieth, to make ; and taken passively it implies a perfect man, for he came forth red and hairy,—red, to betoken his bloody disposition ; hairy, to shew his savage and wild nature. Other children are born with hair only on the head, eyelids, and brows ; but he was hairy all over, promising extraordinary cruelty.

He had three names :—1. Esau, because he was complete ; 2. Edom, because he was red of complexion, or because he coveted the red pottage ; 3. Seir, that is, hairy.

You hear his name ; listen to his nature. God's Spirit gives him this character : 'He was a cunning hunter,' &c. A name doth not constitute a nature ; yet in Holy Writ very often the nature did fulfil the name, and answer it in a future congruence.

The character hath two branches, noting his *dition* and his *condition*.

His condition or disposition was hunting ; his dition, portion, or seigniory was the field : he was a field-man.

The first mark of his character is, 'a cunning hunter,' wherein we have expressed his *power* and his *policy*, his strength and his sleight, his brawn and his brain ; his might, he was a hunter ; his wit, he was a cunning hunter.

HIS STRENGTH : A HUNTER.—Hunting in itself is a delight lawful and laudable, and may well be argued for from the disposition that God hath put into creatures. He hath naturally inclined one kind of beasts to pursue another for man's profit and pleasure. He hath given the dog a secret instinct to follow the hare, the hart, the fox, the boar, as if he would direct a man by the finger of nature to exercise those qualities which his divine wisdom created in them.

There is no creature but may teach a good soul one step towards his Creator. The world is a glass, wherein we may contemplate the eternal power and majesty of God. 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead,' Rom. i. 20. It is that great book of so large a character that a man may run and read it ; yea, even the simplest man, that cannot read, may yet spell out of this book that there is a God. Every shepherd hath this calendar, every ploughman this A B C. What that French poet divinely sung is thus as sweetly Englished—

'The world's a school, where, in a general story,
God always reads dumb lectures of his glory.'

But to our purpose. This practice of hunting hath in it—1. Recreation ; 2. Benefit:

1. *Delight*.—Though man, by his rebellion against his Creator, forfeited the charter which he had in the creatures, and hereon Adam's punishment was, that he should work for that *sudore vultus* which erst sprung up naturally *beneficio Creatoris* ; yet this lapse was recovered in Christ to believers, and a new patent was sealed them in his blood, that they may use them not only *ad necessitatem vite*, but also *in delectationem animi*. So God gives man not only bread and wine to strengthen his heart, but even oil to refresh his

countenance. 'Let thy garments be always white, and let thy head lack no ointment,' Eccles. ix. 8. When Solomon had found men pulling on themselves unnecessary vexations in this world, and yet not buying peace in heaven with their trouble on earth, he concludes, 'Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry : for that shall abide with him of his labour the days of his life, that God giveth him under the sun,' Eccles. viii. 15.

But there is a liberty, the bounds whereof because men's affections cannot keep, it is better their understandings knew not ; for, *melius est nescire centrum, quam non tenere circulum*. I may say of too many, as Seneca, *Nihil felicitati eorum deest, nisi moderatio ejus*,—They have happiness enough, if they could moderate it. Nothing is *magis proprium materiæ*, say philosophers, more proper to matter, than to flow ; *nisi a forma sistitur*, unless the form restrain and stay it. Nothing is more peculiar to man than to run out, and to err exorbitantly, if grace direct not.

Men deal with recreation as some travellers do with another's grounds ; they beg passage through them in winter for avoidance of the miry ways, and so long use it on sufferance that at last they plead prescription, and hold it by custom. God allows delights to succour our infirmity, and we saucily turn them to habitual practices. Therefore Solomon condemns it in some, as he commends it in others. 'Rejoice in thy youth,' and follow thy vanities ; 'but know, that for all this God will bring thee into judgment,' Eccles. xi. 9. And our Saviour denounceth a *Væ ridentibus* ; for they that will laugh when they should weep, shall mourn when they might have rejoiced.

We often read of Christ weeping, never laughing ; taking his creatures for sustentation, not for recreation. Indeed he afforded us this benefit ; and what we had lost, as it were, *ex postliminio*, recovered to us. But it were strange that *hæres succedens in defuncti locum* should do more than the testator ever did himself, or allowed by his grant ; or that servants and sinners should challenge that which was not permitted to their Master and Saviour. But thus we pervert our liberty, as the Pharisees did the law, *in sensum reprobum*. These hunt, but keep not within God's pale, the circumferential limits wherein he hath mounded and bounded our liberty.

2. *Benefit*.—Recreations have also their profitable use, if rightly undertaken.

(1.) The health is preserved by a moderate exercise. *Sedentariam agentes vitam*, they that live a sedentary life, so find it.

(2.) The body is prepared and fitted by these sportive to more serious labours, when the hand of war shall set them to it.

(3.) The mind, wearied with graver employments, hath thus some cool respiration given it, and is sent back to the service of God with a revived alacrity.

HIS POLICY : A CUNNING HUNTER.—But we have hunted too long with Esau's strength, let us learn his sleight : 'a cunning hunter.' Hunting requires *tantum artis, quantum martis*. Plain force is not enough, there must be an accession of fraud. There is that common sense in the creatures to avoid their pursuers. Fishes will not be taken with an empty hook ; nor birds with a bare pipe, though it go sweetly ; nor beasts with Briareus's strength only, though he had a hundred hands. Here *astus pollentior armis*. Fishes must have a bait, birds a net, and he that takes beasts must be a cunning hunter. 'Can a bird fall into a snare upon the earth, where no gin is for him ?' Amos iii. 5. Nay, often both vises and devices, toils and toilings, strength and stratagems, are all too little.

A CUNNING HUNTER.—It appears that Esau's delight was not to surprise tame beasts that did him service, but wild; for against the former there needed no such cunning. How easily is the ox brought to the yoke, the horse to the bit, the lamb to the slaughter! His intention and contention was against wild and noxious creatures.

This observation teacheth us to do no violence to the beasts that serve us. Solomon stamps this mark on the good man's forehead, that he is merciful to his beast; and the law of God commanded that the mouth of the ox should not be muzzled that treadeth out the corn. God opened the mouth of an ass to reprove the folly of Balaam, who struck her undeservedly for not going forward, when God's angel stood *ad oppositum*.

Those sports are then intolerable wherein we vex those creatures that spend their strengths for our benefit. God therefore often justly suffers them to know their own power, and to revenge themselves on our ingratitude. The Roman soothsayers divined that when bulls, dogs, and asses (beasts created for use and obedience) grew mad on a sudden, *bellum servile imminebat*, it boded some servile war and insurrection. But we may truly gather, that when God suffers these serviceable and domestical creatures to make mutiny and rebellion against us, that God is angry with our sins; and that they no otherwise shake off our service than we have shaken off the service of God. So long as we keep our covenant with the Lord, he makes a league for us with the beasts of the field; but when we fall from our allegiance, they fall from theirs, and, without wonder, quit our rebellion against God with their rebellion against us. We see what we get by running from our Master; we lose our servants.

But if they that fly from God by contempt shall thus speed, what shall become of them that fly upon God by contumacy? If wicked Nabal could blame the servants *qui fugiunt dominos*, that run from their masters; how would he condemn them *qui persequuntur*, that run upon them with violence? But if we band ourselves against God, he hath his hosts to fight against us. Fowls in the air, fishes in the sea, beasts on the earth, stones in the street, will take his part against us. So long doth the hen cluck her chickens as she takes them to be hers; but if they fly from the defence of her wings, she leaves them to the prey of the kite. So long as we obey God, heaven and earth shall obey us, and every creature shall do us service; but if we turn outlaws to him, we are no longer in the circle of his gracious custody and protection.

A CUNNING HUNTER.—As cunning as he was to take beasts, he had little cunning to save himself. How foolish was he to part with his birthright for a mess of lentil pottage! And since there is a necessary discussion of his folly, as well as of his cunning, I will take here just occasion to demonstrate it; and that in five circumstances:—

1. He had a ravenous and intemperate desire. This appears by three phrases he used:—(1.) 'Feed me, I pray thee,' ver. 30; satisfy, saturate, satiate me; or, let me swallow at once, as some read it. The words of an appetite insufferable of delay. (2.) To shew his eagerness, he doubles the word for haste: 'with that red, with that red pottage;' red was his colour, red was his desire. He coveted red pottage; he dwelt in a red soil, called thereon Idumea; and in the text, 'therefore was his name called Edom.' (3.) He says, 'I am faint,' and, ver. 32, 'at the point to die,' if I have it not. Like some longing souls that have so weak a hand over their appetites, that they must die if their humour be not fulfilled.

We may here infer two observations:—

(1.) That intemperance is not only a filthy, but a foolish sin. It is impossible that a ravenous throat should lie near a sober brain. There may be in such a man understanding and reason; but he neither hears that nor follows this. A city may have good laws, though none of them be kept. But as in sleepers and madmen there is *habitus rationis, non usus et actus*,—such men have reason, but want the active use. *Venter præcepta non audit*,—the belly hath no ears. Though you would write such men's epitaphs while they are living, yet you cannot; for *mortem suam antecesserunt*, they have ante-acted their death, and buried themselves alive; as the French proverb says, They have digged their grave with their teeth. The philosopher passing through Vacia the epicure's grounds, said, *Hic situs est Vacia*: not, Here he lives, but, Here he lies; as it were dead and sepulchred. The parsimony of ancient times hath been admirable. The Arcadians lived on acorns; the Argives on apples; the Athenians on figs; the Tyrrinthians on pears; the Indians on canes; the Carmanes on palms; the Sauromatians on millet; the Persians, *nasturtio*, with cresses; and Jacob here made dainty of lentils.

(2.) That a man may epicurise on coarse fare; for lentil pottage was no extraordinary fine diet. But as a man may be a Crassus in his purse, yet no Cassius in his pots; so, on the contrary, another may be, as it is said of Job, poor to a proverb, yet be withal as voluptuous as Esau. Men have *talem dentem, qualem mentem*,—such an appetite as they have affection. And Esau may be as great a glutton in his pottage as those greedy dogs, Isa. lvi. 12, that fill themselves with strong wines; or those fat bulls, Amos vi. 4, that eat the lambs and calves out of the stall. Thus the poor may sin as much in their throat as the rich, and be epicures *tam latè*, though not *tam lautè*,—in as immoderate, though not so dainty fare. Indeed, labour in many bodies requires a more plentiful repast than in others; and the sedentary gentleman needs not so much meat as his drudging hind. But in both this rule should be observed, *Quantum naturæ sufficiat, non quantum gulæ placeat*,—Not what will please the throat, but what will content nature; to eat what a man should, not what he would. The poor man that loves delicate cheer shall not be wealthy; and the rich man that loves it shall not be healthy. As cunning as Esau was, here is one instance of his folly, an intemperate appetite.

2. His folly may be argued from his base estimation of the birthright; that he would so lightly part from it, and on so easy conditions as pottage. It seems he did measure it only by the pleasures and commodities of this life which were afforded him by it: ver. 32, 'I am ready to die: and what profit shall this birthright do to me?' Which words import a limitation of it to this present world, as if it could do him no good afterwards; whereupon the Hebrews gather that he denied the resurrection. For this cause the Apostle brands him with the mark of profaneness, Heb. xii., that he changed a spiritual blessing for a temporal pleasure.

And what, O ye Esauites, worldlings, are momentary delights compared to eternal! What is a mess of gruel to the supper of glory! The belly is pleased, the soul is lost. Never was any meat, except the forbidden fruit, so dearly bought as this broth of Jacob. A curse followed both their feedings. There is no temporal thing without trouble, though it be far more worthy than the lentil pottage. Hath a man good things? He fears to forego them; and when he must, could either wish they had not been so good, or a longer possession of them. Hath he evil? They bring grief, and he either wisheth them good, or to be rid of them. So that good things

trouble us with fear, evil with sorrow; those in the future, these in the present; those because they shall end, these because they do not end. Nothing, then, can make a man truly happy but eternity. Pleasures may last a while in this world; but they will grow old with us, if they do not die before us. And the staff of age is no pole of eternity. He, then, hath too much of the sensual and profane blood of Esau in him, Heb. xii. 16, that will sell everlasting birthrights and comforts for transient pleasures.

3. Another argument of his folly was, ingratitude to God, who had in mercy vouchsafed him, though but by a few minutes, the privilege of primogeniture; wherewith divines hold that the priesthood was also conveyed. The father of the family exercised it during his life, and after his decease the first-born succeeded in that with the inheritance. And could Esau be ungrateful to a God so gracious? Or could he possibly have aspired to a higher dignity? Wretched unthankfulness, how justly art thou branded for a prodigy in nature! There are too many that, in a sullen neglect, overlook all God's favours for the want of one that their affections long after. *Non tam agunt gratias de tribunatu, quam queruntur, quod non sunt evecti in consulatum*,—It is nothing with them to be of the court, except they be also of the council.

4. His obstinacy taxeth his folly, that, after cold blood, leisure to think of the treasure he sold, and digestion of his pottage, he repented not of his rashness; but, ver. 34, 'He did eat, and drink, and rose up, and went his way'—filled his belly, rose up to his former customs, and went his way without a *Quid feci?* Therefore it is added, 'he despised his birthright.' He followed his pleasures without any interception of sorrow or interruption of conscience. His whole life was a circle of sinful customs; and not his birthright's loss can put him out of them. A circular thing implies a perpetuity of motion, according to mathematicians. It begins from all parts alike, *et in seipso desinit*, ends absolutely in itself, without any point or scope objectual to move it. Earth was Esau's home; he looks after no other felicity: therefore goes his way with less thought of a heavenly birthright than if he had missed the deer he hunted. It is wicked to sell heavenly things at a great rate of worldly; but it is most wretched to vilipend them.

5. Lastly, his perfidious nature appeareth, that though he had made an absolute conveyance of his birthright to Jacob, and sealed the deed with an oath, yet he seemed to make but a jest of it, and purposed in his heart not to perform it. Therefore, chap. xxvii. 41, 'He said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.' He tarried but for the funeral of his father, and then resolved to send his brother after him; as Cain did Abel, because he was more accepted. It is hard to judge whether he was a worse son or a brother. He hopes for his father's death, and purposeth his brother's; and vows to shed blood instead of tears.

Perhaps from his example those desperate wretches of England drew their instruction. They had sold their birthright, and the blessing which Jesus Christ, like old Isaac dying, bequeathed in his will to all believers, and all the interest in the truth of the gospel, to the Pope for a few pottage, red pottage, dyed in their own blood, for seeking to colour it with the blood of God's anointed, and of his saints. And now, in a malicious rancour, seeing the children of truth to enjoy as much outward peace as they were conscious of an inward vexation, they expected but *diem luctus*, the days of mourning, when God should translate our late queen, of eternally-blessed memory, from a kingdom on earth to a better in heaven; and then hoped, like bus-

tards in a fallow-field, to raise up their heavy fortunes *vi turbinis*, by a whirlwind of commotion. But our *Pacator Orbis* (which was the real attribute of Constantine) beguiled their envious hopes. And as Paterculus said of the Roman empire, after Augustus's death, when there was such hope of enemies, fear of friends, expectation of trouble in all, *Tanta fuit unius viri majestas, ut nec bonis, neque contra malos opus foret armis*,—Such was the majesty of one man, that his very presence took way all use of arms. Our royal Jacob precluded all stratagems, prevented all the plots of these malicious Esauites, and settled us both in the fruition of the gospel and peace with it. But in meantime God did punish their perfidious machinations, as he will do perjury and treason, whosoever he finds them; for he will nail upon the head of the perjurer his oath traitorously broken.

In all these circumstances it appeareth, that though Esau was subtle to take beasts, he had no cunning to hunt out his own salvation. From all which scattered stones, brought together, let me raise this building of instruction.

The wisest for the world are most commonly fools for celestial blessings. Wicked men can *sentire quæ sunt carnis*, not of the Spirit. The prophet Jeremiah compounds both these, and shews how wisdom and folly may concur in one man: chap. iv. 22, 'They are wise to do evil; but to do good they have no knowledge.' Let them war, they have their stratagems; let them plot in peace, they have their policies. For hunting, they have nets; for fowling, gins; for fishing, baits: not so much as even in husbandry, but the professors have their reaches; they know which way the market goes, which way it will go. Your tradesmen have their mysteries—mysteries indeed, for the mystery of iniquity is in them: they have a stock of good words to put off a stock of bad wares; in their particular qualities they are able to school Machiavel.

But draw them from their centre, earth, and out of their circumference, worldly policies, and you have not more simple fools. They have no acquaintance with God's statutes, and therefore no marvel if they misjudge vices for virtues; as Zebul told Gaal, Judges ix. 36, that he mistook *umbras montium pro capitibus hominum*. A man may easily run his soul upon the rocks of rebellion, while he neither looks to the card of conscience nor regards the compass of faith.

A MAN OF THE FIELD.—We have taken the first branch of his character, the main proportion of his picture: 'he was a cunning hunter.' There is another colour added: 'he was a man of the field.' But because I take it for no other than an explanation of the former attribute, an exposition of the proposition, saving it hath a little larger extent, I do no more but name it.

We do not think, because he is called a man of the field, that therefore he was a husbandman; but, as the Septuagint calls him, a field-man, in regard that he was continually conversant in the field. There was his sport, there was his heart. Therefore, ver. 28, did Isaac love Esau, 'because he did eat of his venison.' He loved his venison, not his conditions. Some would read it thus, 'because venison was in his mouth,' and so turn his hunting into a metaphor: as if by insinuation he had wound himself into the favour of Isaac. But the other reading is better; saving that, by the way, we may give a reprehension to such mouth-hunters.

If you would know who they are, they are the flatterers, of whom we may say, as huntsmen of their dogs, they are well-mouthed; or rather, ill-mouthed. For an ordinary dog's biting doth not rankle so sore as their

licking. Of all dogs they are best likened to spaniels, but that they have a more venomous tongue. They will fawn, and fawn, and leap up, and kiss their master's hand: but all this while they do but hunt him; and if they can spring him once, you shall hear them quest instantly, and either present him to the falcon, or worry and prey on him themselves, perhaps not so much for his flesh as for his feathers. For they love not *dominos*, but *dominorum*; not their master's good, but their master's goods.

The golden ass, got into sumptuous trappings, thinks he hath as many friends as he hath beasts coming about him. One commends his snout for fairer than the lion's; another his skin for richer than the leopard's; another his foot for swifter than the hart's; a fourth his teeth for whiter and more precious than the elephant's; a last, his breath for sweeter than the civet beast's. And it is wonder if some do not make him believe he hath horns, and those stronger than bulls', and more virtual than the unicorn's. All this while they do but hunt him for his trappings; uncase him, and you shall have them baffle and kick him. This doth Solomon insinuate, Prov. xix. 4, 'Riches gather many friends: but the poor is separated from his neighbours.' He says not the rich man, but riches. It is the money, not the man, they hunt.

The great one bristles up himself, and conceits himself higher by the head than all the rest, and is proud of many friends. Alas! these dogs do but hunt the bird of paradise for his feathers. These wasps do but hover about the gallipot because there is honey in it. The proud fly, sitting upon the chariot-wheel, which, hurried with violence, huffed up the sand, gave out that it was she which made all that glorious dust. The ass, carrying the Egyptian goddess, swelled with an opinion that all those crouches, cringes, and obeisances were made to him. But it is the case, not the carcase, they gape for. So may the chased stag boast how many hounds he hath attending him. They attend indeed, as ravens a dying beast. Actæon found the kind truth of their attendance. They run away as spiders from a decaying house; or as the cuckoo, they sing a scurvy note for a month in summer, and are gone in June or July; sure enough before the fall. These hunters are gone; let them go: for they have brought me a little from the strictness and directness of my intended speech. But as a physician coming to cure doth sometimes receive some of his patient's infection, so I have been led to hunt a little wide, to find out these cunning hunters.

Be pleased to observe two general notes, and then I will come to the application:—

1. These two brethren were born together, were brought up together; yet how great difference was there in their composition of bodies, in their disposition of minds, in their events of life, or, as they say, in their fortunes!

(1.) For bodies: one was rough and hairy, the other was smooth and plain. This is seldom seen in children begot and born of the same parents, but seldom or never in two born at one birth. And we may go so far with the physiognomer to say, that complexion, though not guides, yet inclines the inward disposition.

(2.) For disposition of mind, this text shews a wide and opposite difference: 'Esau was a cunning hunter, a man of the field; but Jacob a plain man, dwelling in tents.' And Gregory observes from this example, the remoteness or contrariety of worldlings' and holy men's delights. Men of the world hunt after the pleasures of the world, as Esau. Men of grace give themselves to the contemplation and study of virtue, as Jacob.

(3.) For events or success in this world, there was such distance as greater could not be imagined ; for it is here said, 'the elder shall serve the younger.' The privilege of primogeniture belonged to Esau ; yet both that and the blessing went to Jacob. If among us the eldest son sell all his lands to a younger brother, many are ready to bless his stars, and to say, He is born to better fortunes. Divers things are here figured :—

[1.] Literally, here is intended that the Idumeans, the seed of Esau, should be subject to the Israelites, the posterity of Jacob. So we read, 2 Sam. viii. 14, that they were subdued to Israel by David, 'All they of Edom became David's servants ;' and so continued to the reign of Jotham. This gave the Jews not only a superiority in temporal dominion, but in spiritual blessings, the grace and mercy of God ; for they were the visible church, and Edom was cut off.

[2.] Mystically, this signifies the carnal Jews subdued to the Christians, though the other were the elder people.* Therefore it is observable, that in the genealogy of Christ, Matt. i., many of the first-born were left out. Luke iii. 38, Seth is put in for the son of Adam ; yet his eldest son was Cain. So, Matt. i. 2, 'Abraham begat Isaac,' yet his eldest son was Ishmael ; 'Isaac begat Jacob,' yet here his first-born was Esau ; 'Jacob begat Judah,' yet his first-born was Reuben. And David begat Solomon in Matthew's genealogy, Nathan in Luke's ; yet both younger brethren by Bathsheba. Exod. iv. 22, Israel is called God's first-born, and his chosen people, his appropriation. *Populus Judæus adumbratus fuit in his progenitis*,—the Jews were figured in these first-born ; and we the Gentiles, that were the younger brothers, have got away the birthright. Rom. xi. 19, they are cast off, we grafted in ; so that now the elder serveth the younger.

Which teacheth us to look well to our charter in Christ ; for it is not enough to be born of believing parents, but we also must be believers. Job may sacrifice for, not expiate, his sons' sins. It is sinful for men on earth to deprive the first-born ; but God may, and doth it. Gen. xlviii. 14, 'Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands wittingly : though Manasseh was the first-born.' And, ver. 18, 'When Joseph said to him, Not so, my father, Jacob answered, I know it, my son, I know it.' Thus generation may be cut off, regeneration never. A man may be lost though born in the faith, unless he be born again to the faith. Neither is it enough for Ishmael to plead himself the son of Abraham, unless he can also plead himself the son of God, and an heir of Abraham's faith.

2. Commend me here to all genethliacs, casters of nativities, star-worshippers, by this token, that they are all impostors, and here proved fools. Here be twins conceived together, born together ; yet of as different natures and qualities as if a vast local distance had sundered their births, or as if the originary blood of enemies had run in their several veins. It is St Augustine's preclusion of all star-predictions out of this place. And since I am fallen upon these figure-casters, I will be bold to cast the destiny of their profession, and honestly lay open their juggling in six arguments :—

(1.) The falsehood of their ephemerides. The prognosticators, as if they were midwives to the celestial bodies, plead a deep insight into their secrets ; or as if, like physicians, they had cast the urine of the clouds, and knew where the fit held them, that it could neither rain nor hail till some star had first made them acquainted with it. Demonstration hath proved these

* Aug. de Civit. Dei, lib. xvi., c. 25.

so false and ridiculous that they may rather *commovere nauseam quam bilem*, and *risum* more than both.

Perhaps when some appoint rain on such a day, some frost, others snow, a fourth wind, a last calm and fair weather, some of these may hit, some of these must hit. But lightly he that against his knowledge told true to-day, lies to-morrow; and he that lied yesterday may happen right next day; as a blind archer may kill a crow.

For this cause, I think, some were called *erring* or wandering stars; not so much that they were uncertain in their own seats and motions, as because they caused to err their clients and gaping inquisitors. And so they are called *erring* in the same phrase and sense as death is called *pale*; not that it is pale itself, but because it makes those pale it seizeth on; and winter dirty, not *formaliter*, but *secundum effectum*, because it maketh the earth dirty. So that rather their own speculations by the stars, than the stars, are erring: both *decepto sensu cum judicio, et corruptis organis*.

Therefore some of the subtler have delivered their opinions in such spurious, enigmatical, dilogical terms, as the devil gave his oracles; that since heaven will not follow their instructions, their constructions shall follow heaven. And because the weather hath not fallen out as they have before told, they will now tell as the weather falls out. So that reading their books you would think, as the beggars have their canting, they had got a new language out of the elements, which the poor earth never did or shall understand. And it is thought that canting is the better language, because it is not so ambitious as to meddle with the stars, whereof the prognosticator's head comes as short as his tongue doth of the beggar's eloquence.

(2.) The state of fortune-tellers and prophecy-usurpers; which is not only poor and beggarly, as if the envious earth refused to relieve those that could fetch their living out of the stars, but also ridiculous:—

‘Nil habet infelix paupertas durius in se,
Quam quod ridiculos homines facit.’

This is not all; but they are utterly ignorant of their own destinies. Now, *Qui sibi nescius, cui præscius?*—He that is a fool for himself, how should he be wise for others? Thrasius the soothsayer, in the nine years' drought of Egypt, came to Busiris the tyrant—

‘Monstratque piari
Hospitis effuso sanguine posse Jovem’—

and told him, that Jupiter's wrath might be appeased by sacrificing the blood of a stranger. The tyrant asked him what countryman he was, of Egypt, or an alien? He told him, a stranger.

‘Illi Busiris; fies Jovis hostia primus,
Inquit, et Ægypto tu dabis hospes aquam;’—

‘Thou, quoth the tyrant, art that lucky guest
Whose blood shall wet our soil, and give us rest.’

It is reported that Biron, that French marshal, came to an astrologer to know the future success of his plots; which because he gave disastrous, the angry duke begun to his mischievous intendments in the fate-teller's blood. Can they read other men's fates in the stars, and not their own? Therefore one wittily wrote on such a book, after throwing it into the fire—

‘Thy author foretells much: alas! weak friend,
That he could not prognosticate thy end.’

(3.) The quick moving of the celestial bodies, and their remoteness from our eyes; both our sense is too weak to pierce into those fires, and those fires are too quick in motion for our apprehension. Therefore saith St Augustine, *Si tam celeriter alter post alterum nascitur, ut eadem pars horoscopi maneat, paria cuncta quero, quæ in nullis possunt geminis inveniri*;—If one of the twins be so immediately born after the other that the same part of the horoscope abide, I require likeness and equality in them both, which can in no twins be found. We see here two brethren born together, it is most likely, under the reign of one planet or constellation; yet more different in natures than the planets themselves.

To this they answer, that even this cause, the swift motion of the planets, wrought this diversity, because they change their aspects and conjunctions every moment. This would one Nigidius demonstrate, who upon a wheel turning with all possible swiftmess, let drop at once two aspersions of ink, so near together as possibly he could; yet *stante rota*, &c., the wheel standing still, they were found very remote and distant. Whereby he would demonstrate, that in a small course of time, a great part of the celestial globe may be turned about. But this St Augustine soundly returns on them: that if the planetary courses and celestial motions be so swift, it cannot be discerned under what constellation any one is born. And Gregory wittily derides their folly, that if Esau and Jacob were not therefore born under one constellation, because they came forth one after another; by the same reason, neither can any one be born under one constellation, because he is not born all at once, but one part after another.

(4.) *Vita brevis hominum*,—man's short and brittle life. If our age were now as it was with the patriarchs, when the stag, the raven, and long-lived oak, compared with man's life, died very young, they might then observe and understand the motion and revolution of the stars, and behold their effects; when if any star had long absented itself from their contemplation, they could stay two or three hundred years to see it again: but now, as an English nightingale sung—

‘Who lives to age

Fit to be made Methusalem his page?’

Of necessity this astrologer must live so long as to have observed the life of such a man born under such a planet, and after him another born in like manner. Nay, he must overtake the years of Methusalem in the successive contemplation of such experiments. But this life is not given, therefore not this knowledge.

(5.) The infinite number of the stars takes from them all possibility of infallible predictions. They cannot give their general number, and can they give their singular natures? To attempt it is *imprudencia cæcissima*; to affirm it, *impudentia effrontissima*,—blind dotage, shameless impudence.

(6.) The various disposition, conditions, natures, and studies *coetaneorum*, of such as are born together. So Gregory reasons of these twins: *Cum eodem momento mater utrumque fuderit, cur non una utriusque vite qualitas (vel æqualitas) fuit?*—When the mother brought them forth at one instant, how comes it to pass that they have not the same quality and equality in their lives? Are not many born at the same time and under the same constellation, *quorum processus et successus varios et sæpe contrarios videmus*,—whose proceedings and events we behold so different.

If we may give credit that Romulus and Remus were both born of a vestal (defiled by a soldier) at one birth, both exposed together to a wild desert, both taken together and nourished of a she-wolf, both building and

challenging Rome; yet Romulus slew his brother, and got the kingdom of that city, and after his own name called it Rome. *Fraterno primi maduerunt sanguine muri.* If Castor, Pollux, and Helena were got by Jupiter, and hatched by Leda out of one egg, how came they to so various fortunes? *Cur fratrem Pollux alterna morte redemit?* Cicero mentions it for the Chaldean folly, that they would have *omnes eodem tempore ortos*, all that were born (wheresoever) together, *eadem conditione nasci*,—to be born to the same condition.

But were all the infants slain at one time by Herod born under one constellation? Or all the old world drowned in the deluge under one star? Or all soldiers slain in one field under the same sign? The mathematicians were wont to affirm that all born under the sign Aquarius would be fishers. But in Getulia there are no fishers: was never any there born under the sign Aquarius? The Cretians, saith Paul, were always liars: what, were they all born under Mercury? The Athenians, greedy of novelties: had they all one predominant star? The Belgics, warriors: were they therefore all born under the reign of Mars?

But I have spent too much breath about this folly of prognosticators; of whom it may be said that not only 'the children of this world are wiser in their generation than the children of light,' Luke xvi. 8, but they would be wiser *ipsa luce*, than the light itself. They would know more than saints and angels, and search out the uninvestigable things of the Lord. *Nam si quæ, quæ eventura sunt, prævideant, æquiparent Jovi*,—If they could foresee future things, they would brag themselves equal to God. But secret things belong to God: revealed, to us. The other is both arrogant in man and derogant to God. And Gregory says well, 'If such a star be a man's destiny, then is man made for the stars, not the stars for man.' The devils know not future events, and will these boast it? *Sus Minervam scilicet.*

They grew up together, and presently Esau was 'a cunning hunter,' Jacob 'a plain man.' We see that even youth doth insinuate to an observer the inclination and future course of a man. The sprig shooting out of the tree bends that way it will ever grow. 'Teach a child a trade in his youth, and when he is old he will not forget it,' saith Solomon. Esau entered quickly into the black way, which leads to the black gates, that stand ever ready open for black souls. *Patet atri janua Ditis.* As if he should want rather time for his sport than sport for his time, he begins early, at the very threshold of his life and morning of his years. *Nequitia cursus celerior quam ætatis*,—his wickedness got the start of his age.

And did he ever stay his course? That foolish parents should be so indulgent to their children's licentiousness! nay, even ready to snib and check their forwardness to heaven with that curb, 'A young saint, an old devil,' and, 'Wild youth is blessed with a staid age!' But indeed, most likely, a young saint proves an old angel, and a young Esau an old devil.

And hence follows the ruin of so many great houses, that the young master is suffered to live like an Esau till he hath hunted away his patrimony, which scarce lasts the son so many years as the father that got it had letters in his name. But what cares he for the birthright? When all is gone, he, like Esau, can live by the sword. He will fetch gold from the Indies but he will have it. But he might have saved that journey, and kept what he had at home. If the usurer hath bought it, though for porridge, he will not part with it again, though they weep tears. It is better to want superfluous means than necessary moderation. *In se magna ruunt, summisque negatum est stare diu*; especially when the huge Colosses

have not sound feet. Vast desires, no less than buildings, where foundations are not firm, sink by their own magnitude. And there comes often fire *ex rhamno*, out of the bramble, Judg. ix. 20, that burns up the men of Shechem, and sets on fire the eagle's nest in the cedars. Ps. xxxvii. 16, *Parvum justo*, 'A little that a righteous man hath is better than the riches of many wicked.' And a plain Jacob will prosper better than a profane hunting Esau. Let a man begin then with God. 'Wherewithal shall a young man cleanse his way? By taking heed thereunto according to thy word,' Ps. cxix. 9.

Thus literally; let us now come to some moral application to ourselves.

Hunting is, for the most part, taken in the Holy Scripture in the worst sense. So, Gen. x. 9, Nimrod was a hunter, even to a proverb; and that 'before the Lord,' as without fear of his majesty. Now, if it were so hateful to hunt beasts, what is it to hunt men? The wicked oppressors of the world are here typed and taxed, who employ both arm and brain to hunt the poor out of their habitations, and to drink the blood of the oppressed. Herein observe—I. The persons hunted; II. The manner of hunting; and, III. The hounds.

I. The *poor* are their prey: any man that either their wit or violence can practise on. Not so much beggars; yet they would be content to hunt them also out of their coasts; but those that have somewhat worth their gaping after, and whose estates may minister some gobbets to their throats. *Aquila non capit muscas*,—the eagles hunt no flies so long as there be fowls in the air. The commonalty, that by great labour have gotten a little stay for themselves, these they hunt and lay along, and prey upon their prostrate fortunes.

If they be tenants, woe is them: fines, rents, carriages, slaveries, shall drink up the sweat of their brows. There is law against coiners; and it is made treason, justly, to stamp the king's figure in forbidden metals. But what is metal to a man, the image of God! And we have those that coin money on the poor's skins: traitors they are to the King of kings.

The whole country shall feel their hunting. They hunt commons into severals, tilled grounds into pastures, that the gleanings are taken from the poor, which God commanded to be left them, and all succour, except they can graze in the highways. And to others, to whom their rage cannot extend, their craft shall; for they will hoist them in the subsidies, or overcharge them for the wars, or vex them with quarrels in law, or perhaps their servants shall in direct terms beat them. Naboth shall hardly keep his vineyard, if any nook of it disfigures Ahab's lordship. If they cannot buy it on their own price, they will to law for it; wherein they respect no more than to have *ansam querelæ*, a colourable occasion of contention; for they will so weary him, that at last he shall be forced to sell it. But Tully says of that sale, *Ereptio, non emptio est*,—It is an extorting, not a purchasing.

Thus the poor man is the beast they hunt; who must rise early, rest late, eat the bread of sorrow, sit with many a hungry meal, perhaps his children crying for food, while all the fruit of his pains is served into Nimrod's table. Complain of this whiles you will, yet, as the orator said of Verres, *pecuniosus nescit damnari*. Indeed, a money-man may not be damnified, but he may be damned. For this is a crying sin, and the wakened ears of the Lord will hear it, neither shall his provoked hands forbear it. *Si tacerint pauperes, loquentur lapides*,—If the poor should hold their peace, the very stones would speak. The fines, rackings, en-

closures, oppressions, vexations, will cry to God for vengeance. 'The stone will cry out of the wall, and the beam out of the timber shall answer it,' Hab. ii. 11.

You see the beasts they hunt. Not foxes, not wolves, nor boars, bulls, nor tigers. It is a certain observation, no beast hunts its own kind to devour it. Now, if these should prosecute wolves, foxes, &c., they should then hunt their own kind; for they are these themselves, or rather worse than these; because here *homo homini lupus*. But though they are men they hunt, and by nature of the same kind, they are not so by quality; for they are lambs they persecute. In them there is blood, and flesh, and fleece to be had; and therefore on these do they gorge themselves. In them there is weak armour of defence against their cruelties; therefore over these they may domineer. I will speak it boldly: There is not a mighty Nimrod in this land that dares hunt his equal; but over his inferior lamb he insults like a young Nero. Let him be graced by high ones, and he must not be saluted under twelve score off. In the country he proves a termagant; his very scowl is a prodigy, and breeds an earthquake. He would be a Cæsar, and tax all. It is well if he prove not a cannibal. Only Macro salutes Sejanus so long as he is in Tiberius's favour; cast him from that pinnacle, and the dog is ready to devour him.

II. You hear the object they hunt; attend the *manner*. And this you shall find, as Esau's, to consist in two things—*force* and *fraud*. They are not only hunters, but *cunning* hunters.

1. For their *force*, they are *robusti latrones*, and have a violent, impetuous, imperious hunting. 'Desolation and destruction are in their paths,' Isa. lix. 7. We may say of them as Tertullian said of the Montanists, *Non tam laborant ut ædificarent sua, quam ut destruerent aliena*.—They seek not so much their own increasing as the depopulation of others. Philosophers hold the world to be composed of three concurrent principles—matter, form, and privation; holding the last to be rather a principle of transmutation than of establishment. Oppressors, besides the matter, which is the commonwealth, and the form, which is justice, have devised to make necessary also privation.

There are sins which strive only *intra orbem suum furere*, which have no further latitude than the conscience of the committer. They are private and domestical sins, the sting whereof dies in the proprietary. Such are prodigality, envy, sloth, pride. Though evil example may do somewhat, they have no further extension. But some are of so wild a nature that they are mallets and swords to the whole country about them. And these are distinctly the sins of the hand. So Micah ii. 2, 'They covet fields, and take them by violence; and houses, even a man and his heritage.' Why do they all this but because *manus potest*, ver. 1, 'it is in the power of their hand.' And they measure their power, saith Seneca, by the span, by the reach of their hands: *Injuriæ vires metiuntur*. Anaxagoras thought man the wisest of all creatures because he hath hands, whereby he can express all signs. He might have concluded him the wickedest of all creatures *quia manuatus*, because he hath hands; for no tiger or vulture under heaven is more hurtful with his claws and talons than man with his hands. Achilles asked Palamedes going to the Trojan wars why he went without a servant? He shewed him his hands, and told him they were *loco servorum*, in stead of many servants. *Manus organum organorum*. Their dexterity and aptness chargeth them with sins whereof the other parts are no less guilty.

For the most part, those beasts have least immanity that have most strength. Oxen, and horses, and elephants are tame and serviceable, but bees and hornets have stings. So wisely hath the Creator disposed, that there may not be a conjunction *et potentia et malevolentia*,—that might and malice may not meet. So they are suffered to have will to hurt, and not power; or power, and not will. The curst cow hath short horns; but these hunters have got both. The poet saith—

‘That lions do not prey on yielding things;
Pity’s infeoffed to the blood of kings.’

Posse et nolle, nobile. That thou mayest harm and wilt not is *laus tua*, thy praise; that thou wouldest and canst not, *gratia Dei*, is God’s providence. Haman would hang Mordecai, and cannot; he is a villain in hell for his intent. David, when he had Saul in the cave, could hurt, and would not; he is a saint in heaven. Shimei would, but cannot kill (though rail on) David; David can, and will not, kill Shimei. The hot disciples would have fire from heaven to destroy the Samaritans, and could not; Christ could command it, and would not. How rare is a man of this disposition among us! If advantage hath thrust a booty into his hands, the lamb is in the wolves’ cave with more security. Plead what thou wilt, prostrate thy own innocence, aggravate the oppressor’s cruelty, he answers as *Æsop’s* wolf answered the lamb: ‘Thy cause is better than mine, but my teeth are better than thine; I will eat thee.’ And this is a shrewd invincible argument, when the cause must be tried out by the teeth. *Pactum non pactum est, non pactum pactum est; quicquid illis lubet*,—Bargain or not bargain, the law must be on their sides. *Nemo potentes tutus potest aggredi*,—He comes to his cost, that comes to complain against them.

2. For their *fraud*, they are cunning hunters. They are foxes as well as lions to get their prey. Nay, the fox-head doth them often more stead than the lion’s skin. ‘They hunt with a net,’ Micah vii. 2. They have their politic gins to catch men. Gaudy wares and dark shops (and would you have them love the light that live by darkness, as many shopkeepers?) draw and tole customers in, where the crafty leeches can soon feel their pulses: if they must buy, they shall pay for their necessity. And though they plead, We compel none to buy our ware, *caveat emptor*; yet with fine voluble phrases, damnable protestations, they will cast a mist of error before an eye of simple truth, and with cunning devices hunt them in. So some among us have feathered their nests, not by open violence, but politic circumvention. They have sought the golden fleece, not by Jason’s merit, but by Medea’s subtlety, by Medea’s sorcery.

If I should intend to discover these hunters’ plots, and to deal punctually with them, I should afford you more matter than you would afford me time. But I limit myself, and answer all their pleas with Augustine: Their tricks may hold *in jure fori*, but not *in jure poli*,—in the common-pleas of earth, not before the king’s bench in heaven.

Neither do these cunning hunters forage only the forest of the world, but they have ventured to enter the pale of the church, and hunt there. They will go near to empark it to themselves, and thrust God out. So many have done in this land; and though it be danger for the poor hare to preach to lions and foxes, I am not afraid to tell them that they hunt where they have nothing to do. Poor ministers are dear to them, for they are the deer they hunt for. How many parishes in England (almost the number of half) have they empaled to themselves, and chased the Lord’s

deer out? Yea, now, if God lay challenge to his own ground, against their sacrilegious impropriations, for his own titles, they are not ashamed to tell him they are none of his; and what laws soever he hath made, they will hold them with a *non obstante*. They were taken into the church for patrons, defenders; and they prove offenders, thieves: for most often *patrocinia, latrocinia*.

You have read how the badger entertained the hedgehog into his cabin as his inward friend; but, being wounded with the prickles of his offensive guest, he mannerly desired him to depart in kindness, as he came. The hedgehog thus satisfies his just expostulation: That he for his part found himself very well at ease, and they that were not had reason to seek out another place that likes them better. So the poor horse, entreating help of the man against the stag, ever after, *Non equitem dorso, non frænum depulit ore*.—They have rid us, and bridled us, and backed us, and spurred us, and got a tyranny over us, whom we took in for our familiar friends and favourites.

III. Now for their *hounds*. Besides that they have long noses themselves, and hands longer than their noses, they have dogs of all sorts.

Beagles, cunning intelligencers. *Eo laudabilior, quo fraudulentior*.—the more crafty they are, the more commendable.

Their setters, prowling promoters; whereof there may be necessary use, as men may have of dogs, but they take them for mischievous purposes.

Their spaniels, fawning sycophants, that lick their master's hands, but are brawling ever at poor strangers.

Their great mastiffs; surly and sharking bailiffs, that can set a rankling tooth in the poor tenants' ribs.

They have their ban-dogs, corrupt solicitors, parrot-lawyers, that are their properties and mere trunks, whereby they inform and plead before justice against justice. And as the hounds can sometimes smell out the game before their master, as having a better nose than he an eye, so these are still picking holes in poor men's estates, and raking up broken titles; which if they justly be defended, *actio fit non lustralis, sed secularis*. Where if (because justice doth sometimes prevail) it go against them, yet *major est expensarum sumptus, quam sententiæ fructus*.—the cost is more chargeable than the victory profitable.

Some of them, whose pale is the Burse, have their bloodhounds; long-nosed, hook-handed brokers, that can draw the sinking estate of poor men by the blood of necessity. If they spy pride and prodigality in the streets, they watch over them as puttocks over a dying sheep. For *pascuntur scelerè*, they are not doves but ravens, and therefore *sequuntur cadavera*, follow carcasses. Oh that some blessed medicine could rid our land of these warts and scabs, free us from these curs! The cunning hunters could not do so much mischief without these lurchers, these insatiate hounds.

Thus I have shewed you a field of hunters; what should I add, but my prayers to heaven, and desires to earth, that these hunters may be hunted? The hunting of harmful beasts is commended: the wolf, the boar, the bear, the fox, the tiger, the otter. But the metaphorical hunting of these is more praiseworthy; the country wolves, or city foxes, deserve most to be hunted. *Non est meæ parvitatæ*, &c. I am too shallow to advise you *de modo*: I only wish it might be done. They that have authority to do it know best the means, I will but discover the game, and leave it to their hunting, naming the persons they should hunt; they know the hounds wherewithal.

1. There is the wild boar, that breaks over God's mounds, and spoils his

vineyard: Ps. lxxx. 13, 'The boar out of the wood doth waste it, and the wild beast of the field doth devour it.' This is the depopulator, that will forage and lay all waste, if he be not restrained. What! do you call him a wasting boar? He rather encloseth all, breaketh up none. Yes, he lays waste the commonwealth, though he encloseth to himself. He wasteth societies, community, neighbourhood of people; turns them out of their ancient doors, sends them to the wide world to beg their bread. He is a bloody boar, and hath two damnable tusks: money, to make him friends, and to charm connivance; and a wicked conscience, that cares not to swim to hell in blood. The brawny shield of this boar, whereby he bears off all blows of curses, is the security of his own dead heart. He thinks the cries and ululations of widows and orphans the best music. When the hand of God strikes him, (as strike him it will, and that fearfully,) he even rouseth and rageth on him, and dies like an angry boar, foaming at mouth, as if he were spitting defiance at heaven. Let this beast be hunted.

2. There is the fox, the crafty cheater, that steals the grapes: Cant. ii. 15, 'Take us the foxes,' &c. It is God's charge to hunt him. He turns beasts out of their dens by defiling them. He sold his conscience to the devil for a stock of villanous wit. He hath a stinking breath, corrupted with oaths and lies; and a ravenous throat, to prey upon men's simpleness. If all tricks fail, he will counterfeit himself dead, that so drawing the fowls to feed upon him, he may feed upon them. The defrauder puts on a semblance of great smoothness; you would take him for a wonderful honest man. Soft! you are not yet within his clutches; when you are, Lord have mercy on you, for he will have none!

3. There is the bloody wolf; the professed cut-throat, the usurer. Hunt him, seize on his den; it is full of poor men's goods. What a golden law would that be which were called a statute of restitution! Such a one as Nehemiah enacted, chap. v., that land and vineyards, houses and goods, mortgaged into usurers' hands, should be restored; when he sealed it with a sacramental oath, and made them swear consent to it: 'And he shook his lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise; even thus be he shaken out, and emptied. And all the congregation said, Amen,' ver. 13. But if they will not restore by themselves, they shall by their posterity. For as Pliny writes of the wolf, that it brings forth blind whelps; so the usurer lightly begets blind children, that cannot see to keep what their father left them. But when the father is gone to hell for gathering, the son often follows for scattering. But God is just. 'A good man leaveth his inheritance to his children's children; and the wealth of the sinner is laid up for the just,' Prov. xiii. 22.

4. There is also the badger, a beast of rapine. We have fellows among us, the engrossers of corn, the raisers of price, sweeping away whole markets; we call these badgers. The poor that comes with a little money cannot speed, but at an unreasonable rate. They engross all. And by their capacity, or rather rapacity, having so much in their hands, they sell it at the place of their transporting at their own price.

5. The dromedary would also be better hunted. I mean the vagrant rogues, whose whole life is nothing but an exorbitant course; the main begging, the byes filching and stealing. Only they are not so serviceable as the dromedary, which is a beast of quick feet and strange speed. The reason is given by Aristotle, because the extreme heat of nature doth waste all the unctuousness and fatness, and thereby gives greater agility. But these drome-

daries are not swift. Let one charitable constable amongst a hundred light on him, and give him correction, and a passport to his (false-named) place of birth, and he will not travel above a mile a day. Let them alone, and they will 'traverse their ways,' Jer. ii. 23, which are no ways, for they cannot keep the beaten path; let them be where they will, they are never out of their way. They may boast themselves of the brood of Cain, for they are perpetual runagates. If the stocks and whip-post cannot stay their extravagance, there remains only the jail-house.

6. Let the roaring bull be hunted: the bulls of Bashan, the bulls of Rome, sent over by the Pope *ad interitum*, either of us or themselves; for their end is not *implere ecclesiam*, but *cœmeterium*,—to fill churchyards with dead bodies, not the church with living souls. No service would be so welcome to them as the Sicilian evensong or the Parisian matins. But since no drug is current in their shops but diacatholicon, treason and ruin, let it be first ministered to themselves to purge their burning fevers. And since the Pope sends his bulls into England so thick, bellowing to call his calves together, and to excite their revolting from their sovereign, let them speed no otherwise than those bulls once did, that called in another bull, which was Bull the hangman, to despatch them all.

If you be disposed to hunt, hunt these beasts that havoc the commonwealth: let the lambs alone, they do much good, no hurt. And to this chase use all your skill; in this work it shall be your commendation to be cunning hunters. The Lord shall empark you within the pale of his own merciful providence, and restrain the savage fury of your enemies. Let those whom God hath made masters of this serious game, and given commission to hunt vicious persons, look to it. Let every particular man hunt vice out of his own heart. If there be any violence to get the kingdom of heaven, use it; if any policy to overthrow Satan and his accomplices, against whom we wrestle, exercise it. This war shall be your peace. You shall help to purge the land of noxious beasts, and cleanse your own hearts from those lusts, which if you hunt not to death shall hunt you to death; as was the moral of Actæon. And God, that gives you this command and courage, shall add for it a merciful recompense; taking you at last from this militant chase to the park of his triumphant rest. Amen.