

FAITH'S ENCOURAGEMENT.

And he said unto him, Arise, go thy way : thy faith hath made thee whole.—
LUKE XVII. 19.

THESE words were spoken by our Saviour Christ to the penitent and faithful leper. For induction, I will observe two remarkable circumstances preceding my text : first, that Christ did mend him, and then commend him ; he did purge him, and praise him.

1. He mended him : curing first his body, then his soul. His body of the leprosy : a disease not more hard to endure than hard to cure. The difficulty of healing it appears by the answer of the king of Israel, upon the receipt of the king of Syria's letters : ' Am I God, to kill and make alive, that this man doth send unto me to recover a man of his leprosy ? ' 2 Kings v. 7 ; intimating that only God is able to cure the leprosy. His soul of the spiritual leprosy : and this was the perfection of health. For this cure the prophet so earnestly prays : *Sana animam*, ' Lord, be merciful unto me ; heal my soul, for I have sinned against thee,' Ps. xli. 4. This is a supernatural cure, fit only for the great Physician of souls to perform ; the more difficult, *quo minus in natura sit, quod prosit*,—because nature hath no influence in her stars, no minerals in her earth, no herbs in her garden, that can heal it.

2. He commends him : of all the ten cleansed, ' there are none found that returned to give glory to God, save this stranger,' ver. 18. God had his tithe there, whence he might least expect it. Now, what doth Christ commend him for ? For his thankfulness, for his humility, for his faith : why, these graces were Christ's own ; doth he praise him for that himself had given him ? Yes, this is God's custom : *sua dona coronat*,—he crowns his own graces, he rewards his own gifts ; which teacheth how we should understand reward in the Scripture. ' Call the labourers, and give them their hire,' Matt. xx. 8. ' Whosoever gives a cup of cold water to a disciple, shall not lose his reward,' Matt. x. 42. This hire and reward is not the stipend of our labours, but of God's love. He gives us the good of grace, and then rewards it with the good of glory. It is a reward *secundum quid*, a gift *simpliciter*. Compare eternal life to the work, looking no further, it is a reward : ' Rejoice and be glad, for great is your reward in heaven,' Matt. v. 12. But examine the original from whence it proceeds, then it is the gift of God : ' Eternal life is the gift of God through Jesus Christ,' Rom. vi. 23. He is said to ' shew mercy to them that keep his commandments,' Exod.

xx. 6; the very keeping the commandments is not merit, it hath need of mercy. Lo thus the Lord gives grace, then praiseth it, blesseth it, rewards it. Christ clotheth his spouse with his own 'garments, the smell of myrrh, aloes, and cassia,' Ps. xlv. 8,—a white robe of his perfect righteousness imputed, with his golden merits and inestimable jewels of graces,—and then praiseth her: 'Thou art all fair, my love; there is no spot in thee,' Cant. iv. 7. When God made the world, with all creatures in it, he beheld it, and *Euge bonum*,—'Behold, it is exceeding good.' So when he makes a Christian, *majo rem, meliorem mundo*, and hath furnished him with competent graces, he turns back and looks upon his own workmanship: *Ecce bonum*,—It is exceeding good; he forbears not to commend it.

Now what doth he specially commend in this converted leper? His praising of God. The leper praiseth God, God praiseth the leper. He praiseth in his praising two things: the rightness, and the rareness. *First*, The rightness, that he gave praise to God; directed it thither where it was only due: 'He returned to give glory to God.' *Non mihi, sed Deo*, saith Christ,—Not to me, but to God. Perhaps his knowledge was not yet so far enlightened as to know him that cured him to be God; therefore bestowed his praise where he was sure it should be accepted, where only it is deserved—on God. 'I seek not mine own praise,' saith Jesus, but *mittentis*, 'the praise of him that sent me.' 'If I honour myself, my honour is nothing,' John viii. 54. *Secondly*, The rareness, and that in two respects:—*First*, That he alone of ten blessed God; God had but his tenth: it is much if the tenth soul go to heaven. The godly are so rare, that they are set up 'for marks, and signs, and wonders,' Isa. viii. 18, as if the world stood amazed at them. *Secondly*, That he only was the stranger—a Samaritan.

Many great virtues were found among the Samaritans: faith, charity, thankfulness. *First*, Faith: 'Many of the Samaritans of that city believed on him,' John iv. 39. *Secondly*, Charity: it was the Samaritan that took compassion on the man wounded between Jerusalem and Jericho. The priest and the Levite passed by him without pity, but the Samaritan 'bound up his wounds,' Luke x. 34. *Thirdly*, Gratitude, exemplified in this Samaritan leper: none of the Jews gave God praise for their healing, but only the Samaritan. It was strange that in Gentiles should be found such virtue, where it was least looked for. 'Verily I say unto you, I have not found so great faith, no, not in Israel,' Matt. viii. 10. The less informed did prove the more reformed. Samaritan was held a word of reproach amongst the Jews, as appears by their malicious imputation to Christ: 'Say we not well, that thou art a Samaritan, and hast a devil?' John viii. 48. And at the first promulgation of the gospel, the apostles received a manifest prohibition: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not,' Matt. x. 5. It was therefore rare to reap such fruits out of the wild forest, cursed like the mountains of Gilboa: 'Let there be no dew, neither rain upon you, nor fields of offerings,' 2 Sam. i. 21. To be good in good company is little wonder: for angels to be good in heaven, Adam in paradise, Judas in Christ's college, had been no admirable matter; to apostatize in these places, so full of goodness, was intolerable weakness. But for Abraham to be good in Chaldea, Noah in the old world, Lot in Sodom; for a man now to be humble in Spain, continent in France, chaste in Venice, sober in Germany, temperate in England; this is the commendation. Such a one is a lily in a forest of thorns, a handful of wheat in a field of cockle. Let me not here omit two things worthy my insertion and your observation:—

First, God's judgment and man's do not concur: the Samaritans were condemned of the Jews, yet here nine Jews are condemned by one Samaritan. They that seem best to the world, are often the worst to God; they that are best to God, seem worst to the world. When the moon is lightest to the earth, she is darkest to heaven; when she is lightest to heaven, she is darkest to the earth. So often men most glorious to the world are obscurest to the divine approbation; others, obscure to the world's acknowledgment, are principally respected in God's favour. Man would have cleared the Pharisee and condemned the publican, when they both appeared in the temple together,—the one, as it were, in the choir, the other in the belfry,—but Christ's judgment is, that the publican 'departed rather justified,' Luke xviii. 14. The Jews thought that if but two men in the world were saved, the one should be a scribe, the other a Pharisee; but Christ saith neither of them both shall come there: 'You shall see others in the kingdom of heaven, and you yourselves thrust out,' Luke xiii. 28. Some, like the moon, are greater or less by the sun* of men's estimation. Samuel was mistaken in Eliab, Abinadab, and Shammah, 1 Sam. xvi.; for the Lord had chosen David. Isaac preferred Esau, but God preferred Jacob, and made the father give the blessing to that son to whom he least meant it. All this justifies that: 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord,' Isa. lv. 8.

Secondly, Learn we here from Christ to give men their due; praise to them that deserve praise. God speaks of vices with commination, of virtues with commendation. Let us speak of others' sins with grief, of their good works with praise and joy. Of others' sins with grief; so did St Paul: 'Many walk, of whom I have told you often, and now tell you weeping, that they are enemies of the cross of Christ,' Phil. iii. 18. So David, 'Rivers of waters run down mine eyes, because men keep not thy law,' Ps. cxix. 136. Our Saviour wept over apostate Jerusalem; he wept over the people, beholding them as scattered 'sheep without a shepherd.' Who can forbear weeping to see souls muffled and misled by ignorance: like the babes of Nineveh, not able to distinguish the right hand from the left? Alas! there are innumerable souls that know not their own estate; oh, pity them! 'Because thou wilt not hear this, my soul shall weep in secret for thy pride,' Jer. xiii. 17.

But let us mention others' virtues and good actions with praise. It is the argument of a sullen and proud disposition, not to commend them that do well. Yet there is no ointment so sweet but there will be some 'dead flies' to corrupt it, Eccles. x. 1. There be certain dogs that will bark at the moon; critics that spend the larger part of their time seeking knots in a bulrush. The snow is not so white, but there is an Anaxagoras to make it black. It was God's commendation of Job, that 'there was none like him in the earth,' Job i. 8; he had no fellow, yet the devil picks and inventeth slanders against him. Traducers of their brethren, I call not *dæmones*, but *dæmonis agunt*; I do not say they are devils, but they do the work of devils.

This mischief of depraving hath also infected the church. Many a preacher thinks his own glory eclipsed, if the next orb be lightened with a brighter star. Hence they fall to faulting and inveighing; as if there were no way to build up their own credits but by the ruins of another's disgrace. God doth otherwise: 'The Lord commended the unjust steward, because he had done wisely,' Luke xvi. 8. Though he had many faults, yet Christ

* Qu. 'sum'?—ED.

praiseth him for what was worthy praise—his policy. St Paul found gross errors in the Corinthians : 'In this I praise you not, that you come together not for the better, but for the worse,' 1 Cor. xi. 17. But wherein they did well, he commends them : ver. 2, 'I praise you, brethren, that you remember me in all things.' Thus Ezekiel commends Daniel, a prophet of his own time, and thought it not any derogation from himself : 'Behold, art thou wiser than Daniel ?' Ezek. xxviii. 3. As Solomon saith of beggars : 'A poor man oppressing the poor is like a sweeping rain which leaveth no food behind it,' Prov. xxviii. 3. So a minister disparaging a minister is a breach whereby the devil comes out, and many souls go into hell.

Now to the words, 'Arise, go thy way ; thy faith hath made thee whole.'

The verse may be distinguished into—I. A passport ; and, II. A certificate. 'Arise, go thy way,' there is the passport ; 'Thy faith hath made thee whole,' there is the certificate. He gives him first a dismission, leave to depart ; then a testimony, or assurance, both to certify the church actually that he was cleansed of his leprosy, but especially to certify his own conscience that he was converted, and that the faith of his soul brought health to his body.

I. In the passport, or dismission, there are two words considerable : *Surge* and *Vade*,—'Arise,' 'Go.' *Surge ad incipiendum, vade ad perficiendum*. First, let us speak of them *secundum sonum* ; then, *secundum sensum* : first, according to the history ; then, according to mystery. Allegories are tolerable when they be profitable. Nor can it be much from the text, by occasion of those two words spoken to the ears of the leper's body, to instruct your souls how to arise from the seat of custom, the couch of sin, and to go on in the way of salvation.

1. 'Arise.' The leper casts himself down, and Christ bids him arise. Humility is the gentleman-usher to glory. God, that sends away the rich empty from his gates, loves to 'fill the hungry with good things,' Luke i. 53. The air passeth by the full vessel, and only filleth that is empty. This is the difference between the proud and beggars : both agree in not having, differ in craving. The proud are *pauperes spiritus*, the humble are *pauperes spiritu*. 'Blessed are,' not the poor spirits, but 'the poor in spirit, for theirs is the kingdom of heaven,' Matt. v. 3. Such as felt their wants sought and besought God for supply. 'Every valley shall be filled, and every mountain be brought low,' Luke iii. 5. The lowly mind shall be exalted, the high-towering ambitious shall be thrown down. How should God say to the merchant that glories in his wealth, to the usurer that admireth his moneys, to the gallant that wonders that his good clothes do not prefer him : 'Arise !' Alas ! they are up already, they were never down. A dwarf in a great throng, seeming low on his knees, was bidden by the prince to stand up ; alas ! he was before at his highest. God cannot be so mistaken as to encourage their standing up who never yet had the manners to cast themselves down. *Descendite ut ascendatis ad Deum : cecidistis enim ascendendo contra eum*,*—Descend, that ye may rise up to God ; for you have fallen by rising up against God. He that is a mountebank must level himself even with the ground ; if humbleness hath once thrown him down, and brought him on his knees, he shall hear the patron and pattern of humbleness comforting him with a *Surge*, 'Arise.'

The guest that sets himself down at the lower end of the table shall hear the feastmaker kindly remove him : 'Friend, sit up higher,' Luke xiv. 10. If Esther fall at Ahasuerus's feet, he will take her by the hand, and bid her

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arise. When 'Peter fell down at Jesus's knees, saying, Depart from me; I am a sinful man, O Lord,' Luke v. 8, 10, he presently was raised up with, 'Fear not, from henceforth thou shalt catch men.' Zaccheus is gotten up on high to see Jesus; see him he may with his eye of flesh, but he must descend that he may see him with his eye of faith. 'Come down, Zaccheus; this day is salvation come to thy house,' Luke xix. 5: Descend to the ground, that thou mayest be raised above the clouds. Pride, even in good things, *non ditio, sed perditio*, is no argument of possession, but destruction. The haughty-minded looks always beyond the mark, and offers to shoot further than he looks, but ever falls two bows short—humility and discretion. Who is heard to say with Paul, *Quorum ego sum primus*,—'I am the chief of sinners?' 1 Tim. i. 15: such a humble confession scarce heard of. But Christ had given him a *Surge* on his former humbling: 'Arise, and bear my name before Gentiles and kings,' &c. Let us all thus cast ourselves down in humility, that the Lord may say to us in mercy, 'Arise!'

2. 'Go.' This was the word of dismission wherewith Christ sends him away. He was healed, and therein had his heart's desire; what could he expect more of Christ? why is he not gone? No, he has not yet his *Vade*; he will not go till he is bidden. He found such sweetness in the Lord Jesus, that could you blame him though he were loath to depart? From another man's house, we say, after some small tarrying, Let us save our credits, and go before we are bidden; but from the Lord let us not depart without a dismission. The hearts of the people were so set on Christ, that he was fain to send them often away, Mark vi. 45, Matt. xiv. 22, 'He sent the multitudes away,' Matt. xv. 39, 'He sent the people away.' As Simeon, that swan, which sung his own funeral: *Nunc dimittis*,—'Lord, now lettest thou thy servant depart in peace.'

This makes to the shame of their faces that, without other cause than of weariness, waywardness, or wantonness, will not tarry for their *Discedite*, but depart the church without the blessing; they will not stay till Christ bids them go. They venture therein wretchedly and dangerously, if they could so conceive it, to depart without the 'peace of God.' It is a usual complaint of man in distress, *Quare dereliquisti me, Domine?*—Why hast thou forsaken me, O Lord? God justly answers, *Quare dereliquisti me, homo?*—Why didst thou forsake me first, O man? Would you needs depart when you should not? you therefore shall depart when you would not. *Discedite*, 'Depart,' indeed a woeful dejection, Matt. vii. 23. 'Depart from me, ye cursed,' Matt. xxv. 41. Why cursed? Good reason; you would not tarry for a blessing. Thus is God even with the wicked: *Recedisti à me, recedam à vobis*,—You left me, I therefore leave you. Will you go without bidding? *Abite*,—Get you gone. 'He that will go into captivity, let him go.' *Deus prior in amore, posterior in odio*,—God loved us before we loved him; he doth not actually hate us, till we first hate him. *Nunquam deserit, nisi cum deseritur*,—He forsakes not us till we forsake him. No man can take Christ from thy soul, unless thou take thy soul from Christ. God complains of the Jews, that they had left him: 'My people have forsaken me,' Jer. ii. 13. Forsake thee, O Lord, living Father of mercies, and God of all comfort! 'Will a man forsake the snow of Lebanon, and the cold flowing waters that come from the rocks?' Jer. xviii. 14. If any will do so, then hear the curse: 'O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living waters,' Jer. xvii. 13. But let them that cleave to the Lord, hear the

blessing: 'I will not leave thee nor forsake thee,' Heb. xiii. 5. Let us hang on the mouth of God for decision of all our doubts, direction of all our ways; like the centurion's servants, Matt. viii. 9, going when he bids us, coming when he calls us, doing what he commands us. At his word let us arise and go on earth; at his call we shall arise and go to heaven. He that obeys the *Surge* in grace shall have the *Surge* in glory. He that goes in the ways of holiness shall go into the courts of happiness. 'He that goeth forth weeping, bearing with him precious seed, shall come again rejoicing, and bring his sheaves with him,' Ps. cxxvi. 6. 'They that have done well shall go into everlasting life,' Matt. xxv.

Thus much of these two words, as they belonged to that person, the leper. Now let us usefully apply them to ourselves.

First, Let us observe from this *Arise*, it is Christ that gives the *Surge* which reviveth us: we can never stir from the seat of impiety till he bids us arise. 'No man can come to me, except the Father draw him,' John vi. 44. The Spirit of Christ must draw us out of the black and miry pit of iniquity; as Ebedmelech drew Jeremiah out of the dungeon, Jer. xxxviii. 13. We cannot arise of ourselves; nature hath no foot that can make one true step toward heaven: 'That which is born of the flesh is flesh,' John iii. 6; not fleshly in the concrete, but flesh in the abstract. We cannot speak unless he open our lips. God says to the prophet, 'Cry.' 'What shall I cry?' The Spirit must give the word: 'All flesh is grass,' &c., Isa. xl. 6. We cannot stand unless he give us feet: 'Son of man, stand upon thy feet,' Ezek. ii. 1. Alas! he cannot; but, ver. 2, 'The Spirit entered into me, and set me upon my feet.' We cannot see except he give us eyes: *Intelligite, insipientes*,—'Be wise, O ye fools.' Alas! they cannot; but *da mihi intellectum*,—do thou, O Lord, give them wisdom. 'Be ye not conformed to this world, but transformed by the renewing of your minds, that you may prove,' &c., Rom. xii. 2. There are first two verbs passive, then an active; to shew that we are double so much patients as we are agents. Being moved, we move. *Acta fit activa voluntas*: when God hath inclined our will to good, that will can then incline us to perform goodness.

If we cannot speak without lips from him, nor walk without affections from him, nor see except he give us eyes; then neither can we arise except he takes us by the hand, as Peter took the cripple, 'and lift him up, and immediately his feet and ankle bones received strength,' Acts iii. 7. If the Spirit of our Lord Jesus give us a *Surge*, our lame soul shall grow strong and lively in the nerves of graces, we shall arise and walk; leaping, and singing, and praising God.

Secondly, We must arise, for we are naturally down. By nature a man 'lieth in wickedness,' 1 John v. 19: by grace he 'riseth to newness of life,' Rom. vi. 4. Nature and religion are two opposites: I mean by nature, corrupted nature; and by religion, true religion; for otherwise, the accepting of some religion is engrafted to every nature. It is nature to be 'dead in sins,' Eph. ii. 1: it is religion to be 'dead to sin,' Rom. vi. 2. It is nature to be 'reprobate to every good work,' Tit. i. 16: religion to be 'ready to every good work,' Tit. iii. 1. It is nature to be a 'lover of one's self,' 2 Tim. iii. 2: religion to 'deny one's self,' Luke ix. 23. It is nature for a man to 'seek only his own profits,' Phil. ii. 21: religion to 'serve others by love,' Gal. v. 13. Nature esteems preaching, folly: religion, the 'power of God to salvation,' 1 Cor. i. 21, 24. There are two lights in man, as in heaven—reason and faith. Reason, like Sarah, is still asking, 'How can this be?' Faith, like Abraham, not disputes, but believes. There is no

validity in moral virtues : civil men's good works are a mere carcase, without the soul of faith.

They are like that Roman, that having fortunately slain his three enemies, the Curiatii, coming home in triumph, and beholding all the people welcome him with acclamations, only his sister weep, because he had slain her love ; he embittered his victories with the murder of his own sister. Carnal men may do glorious deeds, flourish with brave achievements ; but they mar all by killing their own sister, the dear soul. Thus we are down by nature ; grace can only help us up, and make us arise. If you ask how nature hath dejected us, how we came originally thus depraved ? I answer, We know not so well how we came by it, as we are sure we have it. *Nihil ad prædicandum notius, nihil ad intelligendum secretius*,*—Nothing is more certainly true to be preached, nothing more secretly hard to be understood. Therefore, as in case of a town on fire, let us not busily inquire how it came, but carefully endeavour to put it out. A traveller passing by, and seeing a man fallen into a deep pit, began to wonder how he fell in ; to whom the other replied, *Tu cogita quomodo hinc me liberes, non quomodo huc ceciderim quæras*,—Do thou, good friend, rather study how to help me out, than stand questioning how I came in. Pray to Christ for this *Surge : Libera nos Domine*,—We are naturally down ; do thou, O Lord, graciously raise us up.

Thirdly, We must 'arise' before we can 'go.' First arise, then go thy way, saith Christ. He that is down may creep like a serpent, cannot go like a man. Thou art to fight with cruel enemies : 'Not flesh and blood, but principalities and powers, wicked spirits in high places,' Eph. vi. 12. Thou wilt perform it poorly whiles thou art along on the ground. The flesh will insult over thee with undenied lusts. *Quicquid suggeritur, cæteris aggeritur*,—there is not a sinful motion suggested, but it is instantly embraced, and added to that miserable dunghill of iniquity. And is not this wretched, to have Ham's curse upon thee, to be a slave to slaves ? The world will hold thy head under his girdle, whiles he tramples on thy heart : thou shalt eat no other food than he gives thee ; he will feed thee with bribes, usuries, injuries, perjuries, blasphemies, homicides, turpitudes ; none of these must be refused. The devil will tyrannise over thee ; thou canst hardly grapple with that great red dragon, until thou art mounted like St George on the back of faith. Alas ! how shouldst thou resist him, being down under his feet ? Arise therefore, and 'take the whole armour of God,' Eph. vi. 13, that you may both stand and withstand.

'Arise,' lest God coming, and finding thee down, strike thee lower : 'From him that hath not shall be taken away that he seemeth to have.' *Pauper ubique jacet*, is a proverb more plentifully true in a mystical than a temporal poverty. We say, *Qui jacet in terris, non habet unde cadat*,—He that lies on the ground hath no lower descent to fall to. Yes, there is a lower place. Judas found a lower fall than the earth when he departed, *in locum suum*, 'into his own place,' Acts i. 25. Such was that great monarch's fall : 'How art thou fallen from heaven, O Lucifer ? how art thou cut down to the ground ?' Isa. xiv. 12. This was a great descent, from heaven to earth. But, ver. 15, 'Thou shalt be brought down to hell, to the sides of the pit.' This was a greater descent, from heaven to hell. We esteem it a great fall (ceremonially) from a throne to a prison ; and the devil meant a great fall (locally) from the pinnacle to the ground : but there is *abyssus inferna*, a lower precipice. David begins a psalm of prayer, *De profundis*,—'Out of the depths have I cried unto thee, O Lord,' Ps. cxxx. But there is a depth

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of depths, and out of that deep there is no rising. Arise now, lest you fall into that deep then.

'Arise;' for if thou wilt not, thou shalt be raised. *Si non surrexeris volenter, suscitaberis violenter*.—If thou refuse to rise willingly, thou shalt be roused against thy will. If thou wilt not hear the first *Surge*, which is the minister's voice, thou shalt hear the last *Surge*, which is the archangel's voice. *Dicis, Surgam*.—Thou sayest, I will rise. But when? *Modo Domine, modo*.—Anon, Lord, all in time. Will not this be a silly excuse at the day of judgment, 'I will rise anon?' Thou must rise 'in a moment, in the twinkling of an eye, at the last trump,' 1 Cor. xv. 52. Though thou cry to the 'mountains, Fall on me, and to the rocks, Hide me,' Rev. vi. 16; yet *nulla evasio*, thou must arise and appear. There are two voices that sound out this *Surge*: one evangelical, and that is of mercy; yet we drown this, as Italians do thunder, by drums, bells, cannons. The other angelical, and that is of justice, a voice impossible to be avoided. This is that last sermon, that all the world shall hear: 'Arise, ye dead, and come to judgment.'

'Arise;' let us now raise up ourselves from corruption of soul, that we may one day be raised from corruption of body. They that will not rise, their souls must, and carry their bodies to judgment. This world was made for man, not man for this world; therefore they take a wrong course that lie down there. He that lies down when he should arise and go, shall rise and go when he would lie down. He that sleeps in the cradle of security all his life, sins soundly without starting; when he once starts and wakes, he must never sleep again. The devil and mischief are ever watching; and shall men, whom they watch to hurt, sleep? He that would deceive the devil had need to rise betimes. The lion is said to sleep with one eye open, the hare with both; the worldling with both eyes of his soul shut. He never riseth till he goes to bed; his soul wakens not till his body falls asleep on his death-bed: then perhaps he looks up. As sometimes they that have been blind many years, at the approaching of death have seen,—whereof physicians give many reasons,—so the death-bed opens the eyes of the soul. Indeed at that time there is possibility of waking, but hazard of rising. That poor winter-fruit will hardly relish with God. *Miserum incipere vivere, cum desinendum est*.—It is wretched for a man then to begin his life when he must end it. It is at the best but *morosa et morbosa penitentia*,—a wearish and sick repentance. Whereas God requires a 'quick and lively sacrifice,' Rom. xii. 1, this is as sick as the person that makes it. This indeed is not a conversion, but a reversion, or mere refuse.

To raise the secure from their unseasonable, unreasonable sleep, God doth ring them a peal of five bells:—

The *first* bell is conscience: this is the treble, and doth somewhat trouble; especially if the hand of God pulls it. Many think of their consciences as ill debtors do of their creditors—they are loath to talk with them. Indeed God is the creditor, and conscience the sergeant, that will meet them at every turn. It makes a syllogistical conclusion in the mind. Reason, like David, draws the sword, and conscience, like Nathan, knocks him on the breast with the hilts. David made the proposition, 'The man that hath done this shall die the death,' 2 Sam. xii.; Nathan the assumption, 'Thou art the man;' conscience the conclusion, 'Therefore thou must die.' If you hear not, yea feel not the sound of this bell, suspect your deadness of heart; for that city is in danger where the alarm-bell rings not.

The *second* bell is the stint, or certain to all the rest: *vox evangelii*, the voice of the gospel. This bell of Aaron is so perpetually rung amongst us,

that as a knell in a great mortality, *quia frequens, non terrens*,—so common that no man regards it. Indeed, if some particular clapper ring melodiously to the ear, we come to please that rather than the soul. Luxuriant wits think the Scripture phrase gross; nothing delights them but a painted and meretricious eloquence. There are some that will not hear this bell at all; like Jeroboam, they will not travel to Jerusalem for a sermon, but content themselves with a calf at home. Others look that the preacher's tongue should incessantly walk, but let their own hearts lie still. Thus often our lecturer shall preach, we will give the hearing when we list. Thus many ministers come to a parish with their bones full of marrow, veins full of blood; but all is soon spent, and the people never the better. We ring, but you do not rise.

The *third* bell is the mean; and this is *suspiria gemitusque morientium*,—the cries and groans of the dying. Another's passing-bell is thy warning-bell. Death snatcheth here and there about us, thousands on our left, ten thousand on our right; yet as if we had a *Supersedeas*, or protestation against it, we neither relent nor repent. Our security is argued of the more madness, because we have so common motions and monitions of death. Yet *non erimus memores esse necesse mori*. How horrible is it to be drunk in a charnel-house! As Christ spake, 'Let the dead bury their dead.' So we bring to the church dead bodies, with deader souls.

'Forma, favor populi, fervor juvenilis, opesque,
Surrumpere tibi noscere quid sit homo.'

We confess ourselves mortal, yet we live as if death had no quarrel against us. This bell is the mean, but is too mean to wake us.

The *fourth* bell is the counter-tenor: *vox pauperum*, the cry of the poor. This bell rings loud, either to us for mercy, or against us for cruelty. Let us know, that if it cannot waken us, it shall waken God against us. 'Their cries are entered into the ears of the Lord of Sabaoth,' James v. 4. Set not thy soul in danger of the people's curse; by enhancing, engrossings, oppressions, &c. But thou sayest they are wicked men that will curse, and God will not hear the wishes of the wicked. I answer, it is often seen that the curse of the undone waster lights upon the head of the undoing usurer. The imprecation of an evil man may fall upon another: God so suffers it, not because he cursed thee, but because thou hast deserved this curse. Let this bell make oppressors arise to shew mercy, that God may rise to shew them mercy. Otherwise the poor man is ready to pray, 'Arise, O Lord, in thine anger, lift up thyself because of the rage of our enemies: awake for us to the judgment thou hast commanded,' Ps. vii. 6. Yea, though they pray not for it, God will do it. 'For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him,' Ps. xii. 5. If this bell sound mournfully to thee for bread to the hungry, arise to this sound, as that neighbour rose at midnight to relieve his importunate friend, Luke xi. 8. If it cannot waken thy covetous soul to shew mercy to Christ *tempore suo*, in his time of need, nor will Christ arise to shew mercy to thee, *tempore tuo*, in thy time of need.

The *last* bell is the tenor, the bow-bell: able to waken all the city. But though that material bell can teach us when it is time to go to bed, yet this mystical bell cannot teach us the time to arise. This is the abuse of the creatures: 'The rust of the gold cries' against the hoarder, James v. 3; 'the stone out of the wall' against the oppressor, Hab. ii. 11; the corn and wine against the epicure. This is a roaring and a groaning bell: 'The whole

creature groans and travails in pain' under us, Rom. viii. 22. This is the creatures' ordinary sermon : *Accipe, redde, cave*,—Use us without abusing, return thankfulness without dissembling, or look for vengeance without sparing. They seem to cry unto us, 'We desire not to be spared, but not to be abused : *necessitati subservire non recusamus, sed luxui*,—we would satisfy your natural necessity, not intemperate riot.' We are the nocent creatures that cause their innocency to become miserable. And but that the divine providence restrains them, it is marvel that they break not their league with us ; and with their horns, and hoofs, and other artillery of nature, make war upon us, as their unrighteous and tyrannical lords.

Let some of these bells waken us ; lest, as God once protested against Israel, that seeing they would not when it was offered, therefore they should never 'enter into his rest,' Heb. iii. So a renunciation come out against us : 'If any will be filthy, let them be filthy still,' Rev. xxii. ; if they will not arise, they shall lie still for ever. If this peal cannot effect it, yet God hath four things more to rouse us :—

First, A goad that pricks the skin and smarts the flesh—affliction. He hath crosses and curses ; those gall, these deeply wound ; they are able to make any but a Pharaoh arise. It was affliction that wakened David : 'It is good for me that I was troubled.' The leprosy brought Naaman to the prophet ; the prophet brought him to God. It is strange if bloody sides put not sense into us. Yet such was the obduracy of Israel : 'Thou hast stricken them, but they have not sorrowed ; thou hast consumed them, yet they refused to return,' Jer. v. 3. Insensible hearts ! 'The people turneth not to him that smiteth them ; neither do they seek the Lord of hosts,' Isa. ix. 13. Hast thou been wounded, and wilt thou not be wakened ? Beware lest God speak to thy soul, as in another sense Christ did to Peter, 'Sleep on now, and take thy rest.'

Secondly, He hath, to rouse us, thunder of heavier judgments. Perhaps the light scratches which some adverse thorns make are slightly reckoned ; we scarce change countenance for them ; but he sleeps soundly whom thunder cannot wake. *Humanas motura tonitrua mentes*. When God thundered that menace in the ears of Nineveh, it waked them. Let Absalom fire Joab's barley fields, and he shall make him rise, 2 Sam. xiv. Shake the foundations of the prison, and the stern jailor will rise a converted Christian : 'Sirs, what shall I do to be saved ?' Acts xvi. This thundering of judgments should cleanse our air, awaken our sleepy minds, purge our unclean hearts. 'If the lion roar, who will not fear ? If the Lord thunder, what man will not be afraid ?' Amos iii. 8.

Thirdly, He hath an ordnance to shoot off—death. *Statutum est omnibus mori*. It is a statute law of heaven, an ordinance from the court of justice, every man shall die. When this cannon is discharged at thy paper walls, then let thy soul rise, or never. The shooting off this ordnance made Belshazzar stagger before he was drunk. 'His knees smote one against another,' when that fatal hand wrote his destiny on the wall, Dan. v. 6. Indeed most do slumber on the couch of health, they are quiet, no sickness stirs them ; they are at a covenant with the grave :—

'Sed cito finitam datur istam cernere vitam.
Præceps mortis iter.'

Death makes a headlong progress. This ordnance carries death in its mouth : it is an even hand that shoots ; one that will never miss the mark. Let this rouse us.

Fourthly, God hath a trumpet to sound : 'The Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God,' 1 Thess. iv. 16. *Altisona, grandisona tuba*,—the loudest instrument of war : every ear shall hear it. As it was in the days of Noah and Lot, 'so shall it be in the day when the Son of man is revealed,' Luke xvii. 30 : from eating and drinking, building and planting, buying and selling, marrying and dancing, shall this trumpet call them. It shall fetch the drunkard from the ale-bench, the harlot from her luxurious bed, the epicure from his riotous table, the usurer from his charnel-house of men's bones and beasts' skins, his study : now *surgendum est undique*, there must be a universal rising. Well, let us waken before this last trumpet's last summons, lest then we rise only to judgment, and be judged to lie down again in torments. God long expects our rising : *Quanto diutius nos expectat ut emendemus, tanto districtius judicabit si neglexerimus*,*—With how much patience he waits for our neglected conversion, with so much vengeance he will punish our continued rebellion. The Lord of his mercy give us the first resurrection to grace, that we may enjoy the rising of glory!

'Arise, and go.' Being got up, it is not fit we should stand still, we must be going. The main work was to raise us ; now we are up, I hope an easy matter will set us a-going. And to help forward our journey, let our meditations take along with them these three furtherances : the necessity, the conveniency, the end. The necessity, we must go ; the conveniency, how we must go ; the end, whither we must go.

(1.) The necessity : all that have hope of heaven must be going. The servants of God under the law, Exod. xii. 11, the sons of God under the gospel, Eph. vi. 15, are commanded to have their feet shod, to witness their preparation of going. God doth not only charge Elijah with a *Surge*, 'Arise,' 1 Kings xix. 5 ; but also with a *Vade*, 'Go,' ver. 7. The sitting bird is easily shot ; so long as she is flying in the air, the murdering piece is not levelled at her. There were two principal occasions of David's sin : *otium et oculus*,—idleness and his eye. The one gives Satan opportunity, the other conveniency, to inject his temptation. *Otia si tollas, periere Cupidinis arcus*. 'David, hast thou nothing to do ? Come, walk with me on thy palace roof ; I will shew thee beauty, a snare able to take a saint.' It is necessary therefore to be going ; for so we are not so fair a mark for Satan. Adam, so long as he was at his work in the garden, was safe enough ; when he became lazy, and fell a-dallying with Eve, Satan shot him. It was Jerome's counsel to Rusticus : 'Be ever doing, *ut quando diabolus veniat, inveniat occupatum*,—that when the devil comes with his business, he may find thee at thine own business.' So thou shalt answer him knocking at thy door : 'I am busy ; I have no time to talk with you, Satan.' Do you think the devil could be so sure to meet his friends at the theatre, tavern, brothel-house, but that Mistress Idleness sends them thither ? Yea, by this he takes a worldling by the hand at church : 'Well met ; you are so full of business all the week that you break your sleeps, cannot take your rest ; come, here be two sermons on the Sunday, sleep out them.' The Sabbath seems tedious to some, they have nothing to do. Nothing ? Alas ! they know not a Sabbath-day's work. To pray, to hear, to read, to meditate, to confer, to visit, to pray again ; is all this nothing ? Because they labour not in their worldly calling, they think there needs no labour about their Christian calling : the 'working out their salvation' they hold no pains ; indeed they take no pains about it. If they did perform these duties, they should find the right spending the Sab-

* Bern.

bath, not *nullum laborem, sed alium*,—not no labour, but another kind of labour than ever they conceived. And this not *opus tædii, sed gaudii*. Think of that sweet vicissitude of works and comforts; and *breve videbitur tempus, tantis varietatibus occupatum*,—that time must needs seem short that is spent in such variety of delights. It was the principal of those three faults whereof Cato professed himself to have so seriously repented. One was, passing by water when he might go by land; another was, trusting a secret to a woman; but the main one was, spending an hour unprofitably. How many hours, not only on common days, but even upon the holy Sabbath, that concerns the business of our souls, have we unprofitably lavished, and yet never heartily repented them!

(2.) The conveniency: if we go, we must have feet. All our preaching is to beat the bush, put you from your coverts, and set you a-going; but now *quibus pedibus?*—on what feet must you go? The foot is the affection or appetite, saith St Augustine; *eo feror, quocunque feror*,—that carries me whithersoever I go. The foot moves the body, the affection moves the soul. The regenerate soul hath three principal faculties, as the natural body hath three semblable members: the eye, hand, and foot. In the soul the eye is knowledge, the hand is faith, the foot is obedience. The soul without knowledge is like Bartimeus, blind; without faith, like the man with the withered hand; without obedience, like Mephibosheth, lame.

True Christians are not *monopodes*, one-footed; the Apostle speaks in the plural number, of their feet: 'Stand, having your feet shod with the preparation of the gospel of peace,' Eph. vi. 15. He meant not corporal feet: the soul must therefore have spiritual feet, like the body's, for number, for nature:—

[1.] For number; the body hath two feet, so hath the soul—affection and action, desiring and doing. The former, that puts forward the soul, is a hopeful affection. One said, Hope is a foot, *pes spes*; but hope is rather a nerve that strengthens the motion of this foot, than the foot itself. The latter is action, or operative obedience; that rightly walks in the blessed way of holiness. 'I desire to do thy will, O my God,' Ps. xl. 8; there is the foot of affection. 'I will run the way of thy commandments,' Ps. cxix. 32; there is the foot of action. 'I have longed for thy precepts,' ver. 40; there is the foot of desiring. 'I turned my feet unto thy testimonies,' ver. 59; there is the foot of obeying.

[2.] For nature; they are fitly compared to feet, and that, *ratione situs et transitus*,—for *placing* and for *passing*.

For site, or placing; the feet are the lower parts of the body, so are affections of the soul. The head is the director, the foot the carrier: the feet help the head, the head guides the feet. The understanding and affection are like the blind man and the lame: the lame hath eyes but no feet; the blind hath feet but no eyes. But whiles the blind carries the lame, and the lame directs the blind, both may come to their journey's end. The understanding sees well, but of itself cannot go; the affection is able to go, but of himself cannot see: let the one direct well, the other walk after that direction, and they will bring the soul to heaven.

For transition, or passing; as the feet corporally, so these spiritually, move and conduct the man from place to place. Indeed, 'none can come to the Son unless the Father draw him,' John vi. 44; but when he hath given us feet, he looks we should go. 'He that hath ears to hear, let him hear;' he that hath hands, let him work; he that hath feet, let him go. Hence is that exhortation, 'Draw near to God, and he will draw near to you,' James iv. 8. In this footmanship there is *terminus à quo recedimus, terminus ad quem*

accedimus, motus per quem procedimus,—from the ways of darkness, to the fruition of light, to the conversation in light. From darkness exterior, interior, inferior. Outward : this land is full of darkness, fraught *operibus tenebrarum*, with the works of darkness. Inward : ‘Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, and because of the blindness of their heart,’ Eph. iv. 18. Outer darkness, that which Christ calls *τὸ σκότος τὸ ἔξωθεν*, Matt. xxii. 13, or lower darkness : ‘He hath reserved the lost angels in everlasting chains under darkness,’ Jude 6. Unto light external, internal, eternal. Outward light : ‘Thy word is a lamp unto my feet, and a light unto my path,’ Ps. cxix. 105. Inward light : ‘In the hidden parts thou shalt make me to know wisdom,’ Ps. li. 6. Everlasting light : ‘They shall shine as the brightness of the firmament, and as the stars for ever and ever,’ Dan. xii. 3. Blessed feet ! that carry us to ‘that light which lighteneth every man that cometh into the world,’ John i. 8 ; and to the beams of that sun which ‘gives light to them that sit in darkness and in the shadow of death,’ Luke i. 79. Happy feet ! they shall be guided ‘into the way of peace.’ Look to thy foot wheresoever thou treadest ; beware the gardens of temporal pleasures : *Est aliquid quod in ipsis floribus angat*. It is worse going on fertile ground than on barren : the smooth ways of prosperity are slippery, in rough afflictions we may take sure footing. Let your feet be shod, saith Paul, your affections restrained ; bar lust of her vain objects, turn her from earth to heaven. Set her a-travelling, not after riches, but graces. Keep the foot of desire still going, but put it in the right way, direct it to everlasting blessedness. And this is—

(3.) The end whither we must go : to perfection. Thou hast done well, yet go on still. *Nihil præsumitur actum, dum superest aliquid ad agendum*,—Nothing is said to be done, whiles any part remains to do. No man can go too far in goodness. *Nimis justus, et nimis sapiens potes esse, non nimis bonus*,—Thou mayest be too just, thou mayest be too wise, but thou canst never be too good. *Summa religionis est, imitari quem colis*,—It is a true height of religion, to be a follower of that God of whom thou art a worshipper. Come so nigh to God as possibly thou canst, in imitation, not of his power, wisdom, majesty, but of his mercy. ‘Be holy, as the Lord is holy,’ 1 Pet. i. 16 ; ‘Be merciful, as your heavenly Father is merciful,’ Luke vi. 36. The going on forward to this perfection shall not displease him, but crown thee. Give not over this going, until with St Paul thou have quite ‘finished thy course,’ 2 Tim. iv. 7.

Aim at perfection, shoot at this mark, though thou cannot reach it. When the wrestling angel said to Jacob, ‘Let me go, for the day breaketh,’ he answered, ‘I will not let thee go except thou bless me,’ Gen. xxxii. 26. Happy perseverance ! ‘When I caught him whom my soul loved, I held him, and would not let him go,’ Cant. iii. 4. O sweet Jesus ! who would let thee go, *qui tenes tenentem, apprehendentem fortificas, fortificatum confirmas, confirmatum perficis, perfectum coronas*,*—thou that holdest him that holdeth thee, that strengthenest him that trusteth thee, confirmest whom thou hast strengthened, perfectest whom thou hast confirmed, and crownest whom thou hast perfected ? In the behalf of this continuance, the Holy Ghost gives those exhortations : ‘Hold fast, stand fast ;’ ‘Hold that thou hast, that no man take thy crown,’ Rev. iii. 11. The same to the church of Thyatira : *Tene quod habes*, Rev. ii. 25. ‘Stand fast in the liberty wherewith Christ hath made us free,’ Gal. v. 1. It is an ill hearing, ‘Ye,’ not do, but ‘did run well,’ ver. 7. The prophet in his threnes weeps that

* Bern.

'they which were brought up in scarlet, embrace dunghills,' Lam. iv. 5. It is just matter of lamentation, when souls which have been clad with zeal as with scarlet, constantly forward for the glory of God, fall to such apostasy as with Demas to embrace the dunghill of this world, and with an avarous hausture to lick up the mud of corruption.

Joseph had a coat reaching down to his feet: our religion must be such a garment, neither too scant to cover, nor too short to continue *ad ultimum*, to the last day of our temporary breath. 'Be thou faithful unto the death, and I will give thee the crown of life,' Rev. ii. 10: this crown is promised to a good beginning, but performed to a good ending. Strive to 'comprehend with all saints what is the breadth, and length, and depth, and height,' Eph. iii. 18. If we can comprehend with the saints, not only the height of hope, the depth of faith, the breadth of charity, but also the length of continuance, we are blessed for ever. Even the tired horse, when he comes near home, mends his pace: be good always, without weariness, but best at last; that the nearer thou comest to the end of thy days, the nearer thou mayest be to the end of thy hopes, the salvation of thy soul. *Omnis celestis curia nos expectat, desideremus eam quanto possumus desiderio.**—The whole court of heaven waits for us; let us long for that blessed society with a hearty affection. The saints look for our coming, desiring to have the number of the elect fulfilled; the angels blush when they see us stumble, grieve when we fall, clap their wings with joy when we go cheerfully forward; our Saviour Christ stands on the battlements of heaven, and with the hand of help and comfort wafteth us to him. When a noble soldier in a foreign land hath achieved brave designs, won honourable victories, subdued dangerous adversaries, and with worthy chivalry hath renowned his king and country; home he comes, the king sends for him to court, and there in open audience of his noble courtiers, gives him words of grace, commendeth, and (which is rarely more) rewardeth his valour, heaps dignities, preferments, and places of honour on him. So shall Christ at the last day, to all those soldiers that have valiantly combated and conquered his enemies: in the sight of heaven and earth, audience of men and angels, give victorious wreaths, crowns and garlands, 'long white robes,' Rev. vii. 9, to witness their innocence, and 'palms in their hands,' to express their victory; and finally, he shall give them a glorious kingdom to enjoy for ever and ever!

Now, yet further to encourage our going, let us think upon our company. Four sweet associates go with us in our journey: good Christians, good angels, good works, our most good Saviour Jesus Christ.

First, Good Christians accompany us even to our death. If thou go to the temple, they will go with thee. 'Many people shall say, Come and let us go up to the mountain of the Lord, to the house of the God of Jacob,' Isa. ii. 3. If thou say, 'Come, let us build up the walls of Jerusalem,' Neh. ii. 17; they will answer, 'Let us rise up and build,' ver. 18. So when Joshua protested to Israel: Do what you will, 'but as for me and my house, we will serve the Lord,' Josh. xxiv. 15; they echoed to him, 'God forbid that we should forsake the Lord, to serve other gods: we also will serve the Lord,' ver. 16, 18. Thou canst not say with Elias, 'I am left alone;' there be 'seven thousand,' and thousand thousands, that never bowed their knee to Baal, Rom. xi. 3.

Secondly, Good angels bear us company: to death, in our guarding; after death, in our carrying up to heaven. *Angelis mandavit*,—'He hath given his angels charge over us,' Ps. xci. 11. There are malicious devils against

* Bern.

us, but there are powerful angels with us. That great Majesty whom we all adore hath given them this commission: 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' Heb. i. 14. An angel counsels Hagar to return to her mistress, Gen. xvi.; an angel accompanies Jacob in his journey, Gen. xlviii.; an angel feeds Elias, 1 Kings xix.; an angel plucks Lot out of Sodom. *Gaudent angeli te conversum illorum sociari consortiis*,*—The angels rejoice at our conversion, that so their number might have a completion.

Thirdly, Good works bear us company: good angels associate us, to deliver their charge; good works, to receive their reward. Though none of our actions be meritorious, yet are none transient, none lost. They are gone before us to the courts of joy, and when we come, they shall welcome our entrance. *Virtutis miseris dulce sodalitium*,—What misery soever perplexeth our voyage, virtue and a good conscience are excellent company.

Lastly, Jesus Christ bears us company. He is both *via* and *conviator*,—'the way,' John xiv. 6, and companion in the way. When the two disciples went to Emmaus, 'Jesus himself drew near, and went with them,' Luke xxiv. 15. If any man go to Emmaus, which Bernard interpreteth to be 'thirsting after good advice,' he shall be sure of Christ's company. If any man entreat Jesus to 'go a mile, he will go with him twain,' Matt. v. 41. None can complain the want of company whiles his Saviour goes along with him. 'Truly our fellowship is with the Father, and with his Son Jesus Christ,' 1 John i. 3. There we find two Persons of the blessed Trinity our associates, the Father and the Son: now the Holy Ghost is not wanting. 'The grace of the Lord Jesus Christ, and the love of God, and the communion,' or fellowship, 'of the Holy Ghost, be with you all. Amen,' 2 Cor. xiii. 13.

Go we then comfortably forward, and 'God will bring us to our desired haven,' Ps. cvii. 30. But *pauci intrant, pauciores ambulant, paucissimi perveniunt*,—few enter the way, fewer walk in the way, fewest of all come to the end of the way, their salvation. Men think the way to heaven broader than it is; but 'strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it,' Matt. vii. 14. All say they are going to glory, but the greater number take the wrong way. A man somewhat thick-sighted, when he is to pass over a narrow bridge, puts on spectacles to make it seem broader; but so his eyes beguile his feet, and he falls into the brook. Thus are many drowned in the whirlpool of sin, by viewing the passage to heaven only with the spectacles of flesh and blood: they think the bridge broad, so topple in. Happy eyes that well guide the feet, and happy feet that never rest going till they enter the gates of heaven!—Thus much for the passport; now we come to—

II. The certificate: 'Thy faith hath made thee whole.' Wherein Christ doth comfort and encourage the leper. First, he comforts him that his faith was the means to restore health to his body; then thereby he encourageth him that this faith, increased, would also bring salvation to his soul.

I might here observe, that as faith is only perceived of God, so it is principally commended of God. The leper glorified God, and that with a loud voice; there was his thankfulness: he fell down at Christ's feet; there was his humbleness. The ears of men heard his gratitude, the eyes of men saw his humility; but they neither heard nor saw his faith. But how then, saith St James, 'Shew me thy faith?' Himself answers, 'By thy works,' chap. ii. 18. It cannot be seen *in habitu*, in the very being; yet may be easily known *in habente*, that such a person hath it. No man can see wind as it

* Origen.

is in its proper essence; yet by the full sails of the ship one may perceive which way the wind stands. The sap of the tree is not visible, yet by the testimony of leaves and fruits we know it to be in the tree. Now Christ sees not as man sees; man looks upon the external witnesses of his gratitude and humility, but Christ to that sap of faith in his heart which sent forth those fruits. 'Thy faith hath saved thee.'

The words distribute themselves into two principal and essential parts:—

1. The means, 'Thy faith;' 2. The effects, 'hath made thee whole.'

1. The means are partly demonstrative, faith; partly relative, *thy* faith. The quality and the propriety: the quality of the means, it is faith; the propriety, it is not another's, but thy faith.

(1.) 'Faith.' This is the demonstrative quality of the means of his healing. But what was this faith? There is a faith that believes *veritatem historicæ*, the truth of God's word. This we call an historical faith; but it was not this faith. 'King Agrippa, believest thou the prophets? I know that thou believest,' Acts xxvi. 27. There is a faith that believes *certitudinem promissi*, the certainty of God's promises: that verily is persuaded God will be so good as his word; that he will 'not break his covenant with Israel,' nor 'suffer his faithfulness to fail unto David,' Ps. lxxxix. 33, yet applies not this to itself; but it was not this faith. There is a faith that believes *potestatem dicentis*, the majesty and omnipotency of him that speaks: so the devil, that God is able to turn 'stones into bread,' Matt. iv. 3: so the Papist, that he can turn bread into flesh, and cause one circumscribed body to supply millions of remote places at once; but it was not this faith. There is a faith believes *se moturam montes*, that it is able to remove mountains, 1 Cor. xiii. 2: a miraculous faith, which, though it were specially given to the apostles,—'In my name shall they cast out devils, take up serpents,' Mark xvi. 17; cure the sick by imposition of hands; say to a tree, 'Pluck thyself up by the roots, and plant thyself in the sea, and it shall obey them,' Luke xvi. 6,—yet reprobates also had it, for even they that are cast out with a *Discedite à me*, plead this: 'In thy name have we cast out devils, and done many wonderful works,' Matt. vii. 22; but it was not this faith. There is a faith that believes to go to heaven, though it bend the course directly to hell: that thinks to arrive at the Jerusalem of blessedness through the Samaria of profaneness—a presumption; but it was not this faith. There is a faith that believes a man's own mercy in Jesus Christ, and lives a life worthy of this hope, and becoming such a profession; and it was this faith that our Saviour commendeth.

When Samuel came to anoint one of the sons of Jesse, Eliab was presented to him, and he said, 'Surely the Lord's anointed is before him,' 1 Sam. xvi. 6. He was deceived: he might have a goodly countenance and a high stature; but it was not he. Then passed by Abinadab; nor is this he. Then Shammah; nor is this he. Then seven of his sons were presented: 'The Lord hath chosen none of these.' 'Be here all?' saith Samuel. Jesse answered, 'No; the youngest is behind, and he keepeth the sheep.' Then saith Samuel, 'Send and fetch him, for we will not sit down till he come.' When he was come, he 'was ruddy, and withal of a beautiful countenance, and goodly to look on. And the Lord said, Arise, and anoint him; for this is he,' ver. 12. If we should make such a quest for the principal grace: temperance is a sober and matronly virtue, but not she; humility in the lowest is respected of the highest, but not she; wisdom is a heavenly grace, *similisque creanti*, like the Maker, but not she; patience a sweet and comfortable virtue, that looks cheerfully on troubles, when her breast is red with

the blood of sufferance, her cheeks are white with the pureness of innocency, yet not she; charity is a lovely virtue, little innocents hang at her breasts, angels kiss her cheeks,—‘Her lips are like a thread of scarlet, and her speech is comely; her temples are like a pomegranate within her locks,’ Cant. iv. 3,—all the ends of the earth call her blessed; yet not she. Lastly, faith appears, beautified with the robe of her Saviour’s righteousness, adorned with the jewels of his graces, and shining in that fairness which he gave her: *Jam regina venit*, now comes the queen of graces; this is she.

Now, as faith excels all other graces, so there is a special degree of faith that excels all other degrees. For every faith is not a saving faith. The king of Syria commanded his captains, ‘Fight neither with small nor great, save only with the king of Israel,’ 1 Kings xxxii. 31. How should they know him? By his princely attire and royal deportment. Perhaps they met with many glorious personages, slew here and there one; none of them was the king of Israel. Setting upon Jehoshaphat, they said, ‘Surely this is the king of Israel;’ no, it was not. One ‘drew a bow at a venture,’ smote a man in his chariot, and that was the king of Israel. The faith that believes God’s word to be true is a good faith, but not *illa fides*, that saving faith. The faith that believes Christ to be the world’s Saviour is a true faith, but not that faith. The faith that believes many men shall be saved is *vera fides, non illa fides*, a true faith, but not that faith. The faith that believes a man’s own soul redeemed, justified, saved by the merits of Jesus Christ,—not without works answerable to this belief,—this is that faith. That was the king of Israel, and this is the queen of Israel; all the other be but her attendants.

There is *fides sentiendi, assentiendi, and appropriandi*: a man may have the first, and not the second; he may have the first and second, yet not the third; but if he have the third degree, he hath all the former. Some know the truth, but do not consent to it; some know it and assent to it, yet believe not their own part; they that believe their own mercy have all the rest. As meat digested turns to juice in the stomach, to blood in the liver, to spirits in the heart; so faith is in the brain knowledge, in the reason assent, in the heart application. As the child in the womb hath first a vegetative life, then a sensitive, last a rational: so faith, as mere knowledge, hath but a vegetation; as allowance, but sense; only the applying and apportioning the merits of Christ to the own soul by it, this is the rational, the very life of it.

But thus we may better exemplify this similitude. The vegetative soul is the soul of plants, and it is a true soul in the kind, though it have neither sense nor reason. The sensitive soul is the soul of beasts, a true soul; includes vegetation, but is void of reason. The rational soul is the soul of man, a distinct soul by itself, comprehends both vegetation and sense, having added to them the perfection of reason. So there are three kinds or degrees of faith:—First, To believe there is a God; this is the faith of pagans, and it is a true faith, though it neither believe the word of God, nor mercy from God. Secondly, To believe that what God says is true; this is the faith of devils and reprobates, and a true faith; including the faith of pagans, and going beyond it; yet it apprehends no mercy. Thirdly, To believe on God, to rely upon his mercy in Christ, and to affy their own reconciliation; this is the faith of the elect, comprehends both the former, yet is a distinct faith by itself.

This faith only saves; and it hath two properties:—*First*, It is a repenting faith; for repentance is faith’s usher, and dewes all her way with tears. Repentance reads the law, and weeps; faith reads the gospel, and comforts.

Both have several books in their hands. *Pœnitentia intuetur Mosem, fides Christum*,—Repentance looks on the rigorous brow of Moses, faith beholds the sweet countenance of Christ Jesus. *Secondly*, It is a working faith: if it work not, it is dead; and a dead faith no more saves than a painted fire warms. Faith is a great 'queen; her clothing is of wrought gold: the virgins, her companions, that follow her,' Ps. xlv. 14, are good deeds. *Omnis fidelis tantum credit, quantum sperat et amat: et quantum credit, sperat, et amat, tantum operatur*.* A Christian so far believes as he hopes and loves; and so far as he believes, hopes, and loves, he works. Now, as Moses is said to 'see him that is invisible,' Heb. xi. 27, because he saw his back parts; and as when we see the members of the body moving to their several functions, we know there is a soul within, albeit unseen: so faith cannot be so invisible but the fruits of a good life will declare it.

Thus by degrees you see what is the right saving faith. As a lapidary that shews the buyer an orient pearl; and having a little fed his eye with that, outpleaseth him with a sapphire; yet outvalues that with some ruby or chrysolite; wherewith ravished, he doeth lastly amaze him with a sparkling diamond transcending all: or as drapers shew divers colours, yet at last for a masterpiece exceed all with a piece of scarlet;—so there are divers virtues like jewels, but the most precious virtue of all is faith. And there are divers degrees of faith, as divers-coloured cloths, but the saving faith is arrayed in the scarlet robe, hath dipped and dyed herself in the blood of her Saviour Jesus; yet is she white, pure white as the snow of Lebanon. So are all that be washed in that red fountain: 'They have washed their robes, and made them white in the blood of the Lamb,' Rev. vii. 14.

(2.) 'Thy faith.' This is the property of that faith that healed him; his own faith. But how could Christ call it *his* faith, whenas faith is God's gift? It is indeed *datum*, so well as *mandatum*. Commanded: 'This is his commandment, that we should believe on the name of his Son Jesus Christ,' 1 John iii. 23. So also given: 'To you it is given in the behalf of Christ to believe on him,' Phil. i. 29; and, 'This is the work,' so well as the will, 'of God, that ye believe on him whom he hath sent,' John vi. 29. But this is not given without means, as the woman of Tekoah said to David: 'God doth devise means,' 2 Sam. xiv. 14. What is that? 'Faith comes by hearing,' Rom. x. 17. Now when God hath given a man faith, he calls it his: 'Thy faith;' for what is freer than gift? So the prophet calls it their own mercy: 'They that wait on lying vanities forsake their own mercy,' Jonah ii. 8; as the water in the cistern is said to be the cistern's, though it have it from the fountain.

But yet, how doth Christ call it *his* faith? Had he a faith by himself? 'There is one faith,' Eph. iv. 5: therefore not more his than others. In regard of the object upon whom our faith reflects, there is but one faith; in regard of the subject wherein faith resides, every one must have his own faith. There is no salvation by a common faith; but as all true believers have one and the same faith, so every true believer hath a singular and individual faith of his own. 'Thy faith:' thine for two reasons; to distinguish—[1.] His person from common men; [2.] His faith from common faiths.

[1.] To distinguish his person from others; the nine had not this faith. They believed not, but thou believest. Thy faith; this declares him to be out of the common road. 'Thou shalt not follow a multitude to do evil,' Exod. xxiii. 2: that *bellua multorum capitum* must not lead thee. Some were devoted to Christ, but 'they could not come nigh him for the press,'

* Greg.

Mark ii. 4. It was the multitude that rebuked the blind man's prayers, Luke xviii. 39. As a river leads a man through sweet meadows, green woods, fertile pastures, fruit-loaden fields, by glorious buildings, strong forts, famous cities, yet at last brings him to the salt sea; so the stream of this world carries along through rich commodities, voluptuous delights, stately dignities, all possible content to flesh and blood, but after all this brings a man to death, after death to judgment, after judgment to hell.

Here one of the Romists' authentic pleas for their church falls to the ground—universality. They plead antiquity; so a homicide may derive his murder from Cain. They plead unity; so Pharisees, Sadducees, Herodians combined against Christ. They plead universality; yet of the ten lepers but one was thankful. The way to hell hath the greatest store of passengers. Company is good, but it is better to go the right way alone than the broad with multitudes. It is thought, probably, that at this day, Mohammedanism hath more under it than Christianity,—though we put Protestant, and Papist, and Puritan, and Separatist, and Arminian, and all in the scale to boot,—and that mere Paganism is larger than both. Where many join in the truth, there is the church; not for the many's sake, but for the truth's sake. St Augustine* teacheth us to take religion not by tale, but by weight. Numbers make not a thing good, but the weight of truth. Some are so mannerly that they will not go one step before a great man; no, not to heaven. Many say with Hushai, 'Whom the people, and all the men of Israel, choose, his will I be,' 2 Sam. xvi. 18. But they leave out one principal thing, which Hushai there put in as the prime ingredient, 'Whom the Lord chooseth;' they leave out the Lord. But Joshua was of another mind: 'Choose you what gods soever you will serve; I and my house will serve the Lord,' Josh. xxiv. 15. The inferior orbs have a motion of their own, contrary to the greater; good men are moved by God's Spirit, not by the planetary motions of popular greatness. Let us prize righteousness highly, because it is seldom found. The pebbles of the world are common, but the pearls of graces rare. The vulgar stream will bring no vessel to the land of peace.

[2.] To distinguish his faith from the common faith. 'Thine;' another kind than the Pharisees' faith. To believe the word, but traditions withal, *vera fides, non pura fides*,—is a true, but not a pure faith. To believe the *major* of the gospel, not the *minor*,—*vera, non sana fides*,—is a true, not a sound faith. To believe a man's own salvation, how debauchedly soever he lives, *nec vera, pura, sana, nec omnino fides*,—is neither a true, pure, sound faith, nor indeed a faith at all, but a dangerous presumption. To believe thy own reconciliation by the merits of Christ, and to strengthen this by a desire of pleasing God, is a true, sound, saving faith; and this is *fides tua*, 'thy faith.'

Whosoever will go to heaven must have a faith of his own. In Gideon's camp every soldier had his own pitcher; among Solomon's men of valour, every one wore his own sword, and these were they that got the victories. The five wise virgins had every one oil in her lamp; and only these enter in with the bridegroom. Another's eating of dainty meat makes thee never the fatter. Indeed, many have sped the better for other men's faith: so the centurion's servant was healed for his master's sake. 'As thou hast believed, so be it done unto thee,' Matt. viii. 13. But for the salvation of the repro-bates: 'Though Moses and Samuel stood before me,' saith the Lord, 'yet my mind could not be toward such people,' Jer. xv. 1. 'Though Noah, Daniel,

* In Ps. xxxix.

and Job interceded, yet they should deliver but their own souls by their righteousness,' Ezek. xiv. 14. Pious men's faith may often save others from temporal calamities, but it must be their own faith that saves them from eternal vengeance. Luther was wont to say, There is great divinity in pronouns. *Thy* faith. One bird shall as soon fly with another bird's feathers, as thy soul mount to heaven by the wings of another's faith. It is true faith, and thy faith : true with other men's faith, but inherent in thine own person that saves thee. True, not an empty faith : *Nuda fides, nulla fides. Inseparabilis est bona vita à fide, imo vero ea ipsa est bona vita*, saith Augustine,*—A good life is inseparable from a good faith ; yea, a good faith is a good life. So Irenæus, To believe is to do God's will. *Thine* ; therefore we say, *Credo, not Credimus*,—I believe ; not, *We* believe. Every man must profess, and be accountant for, his own faith. Thus much of the means ; now to—

2. The effect : 'Hath made thee whole,' or 'saved thee.' It may be read either way : It hath saved thee, or, It hath salved thee. First of them both jointly, then severally.

Faith is the means to bring health to body, comfort to soul, salvation to both. I call it but the means, for some have given it more. Because the Apostle saith, Abraham obtained the promise 'through the righteousness of faith,' Rom. iv. 13 ; therefore say they, *Fides ipsa justitia*,—Faith is righteousness itself. But let St Paul answer them, and expound himself : I desire to 'be found in Christ, not having mine own righteousness, which is of the law, but that which is through the faith of Christ,' (whose is that ?) 'the righteousness which is,' not of us, but 'of God by faith,' Phil. iii. 9. Thus faith is said to save us, not of itself : the hand feeds the mouth, yet no man thinks that the mouth eats the hand ; only as the hand conveys meat to the body, so faith salvation to the soul. We say the ring stancheth blood, when indeed it is not the ring, but the stone in it. There are many that make faith an almighty idol—it shall save ; but thus they make themselves idle, and trust all upon nothing. That faith is a meritorious cause of justification, this is a doctrine that may come in time to trample Christ's blood under feet.

Now these speeches rightly understood, *faith adopteth, faith justifieth, faith saveth*, are not derogatory to the glory of God, nor contradictory to these speeches, *Christ adopteth, Christ justifieth, Christ saveth*. One thing may be spoken of divers particulars in a different sense. God the Father adopteth, the Son adopteth, the Holy Spirit adopteth, faith adopteth ; all these are true, and without contrariety. They be not as the young men that came out of the two armies before Joab and Abner, 'every one thrusting his sword into his fellow's side, and falling down together,' 2 Sam. ii. 16 ; but like David's 'brethren, dwelling together in peace,' Ps. cxxxiii. 1, 2. God the Father adopteth, as the fountain of adoption ; God the Son, as the conduit ; God the Holy Ghost, as the cistern ; faith as the cock whereby it runs into our hearts.

Faith brings justification, not by any special excellency it hath in itself, but only by that place and office which God hath assigned it ; it is the condition on our parts. So the Apostle instructed the jailer, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house,' Acts xvi. 31. God's ordinance gives that thing the blessing, which it hath not in its own nature. If Naaman had gone of his own head, and washed himself seven times in Jordan, he had not been healed ; it was God's command that gave those waters such purging virtue. If the Israelites stung with these fiery serpents

* De Fide et Oper., c. 23.

in the desert had of their own devising set up a brazen serpent, they had not been cured ; it was neither the material brass, nor the serpentine form, but the direction of God which effected it. It was not the statue, but the statute, that gave the virtue. So faith for its own merit brings none to heaven, but for the promise which the God of grace and truth had made to it.

In common speech we say of such a man, his lease maintains him. Is there any absurdity in these words? No man conceives it to be a parchment lined with a few words, accompanied with a waxen label, that thus maintains him ; but house or land or rents so conveyed to him. So faith saveth ; I ascribe not this to the instrument, but to Jesus Christ whom it apprehends, and that inheritance by this means conveyed.

But now wouldest thou know thyself thus interested? Look to thy faith, this is thy proof. If a rich man die, and bequeath all his riches and possessions to the next of blood, many may challenge it, but he that hath the best proof carries it. To Christ's legacy thou layest claim, look to thy proof : it is not, 'Lord, Lord, I have prophesied in thy name,' Matt. vii. 22 ; nor, 'We have feasted in thy presence, and thou hast taught in our streets,' Luke xiii. 26 ; but, 'I believe ; Lord, help my unbelief,' Mark ix. 24 ; and then thou shalt hear, 'Be it unto thee according to thy faith.' And this a little faith doth, if it be true. There is a faith like a grain of mustard-seed : small, but true ; little, but bite it, and there is heat in it ; faith warms wherever it goes. In a word, this is not the faith of explication, but of application, that is dignified with the honour of this conveyance.

'Hath made thee whole.' Faith brings health to the body. There was a woman vexed with an uncomfortable disease twelve years, Matt. ix. 20 : 'she suffered many things of physicians,' Mark v. 26 ; some torturing her with one medicine, some with another ; none did her good, but much hurt : 'She had spent all her living upon them,' Luke viii. 43, and herein, saith Erasmus, was *bis misera* ; her sickness brought her to weakness, weakness to physic, physic to beggary, beggary to contempt. Thus was she anguished in body, vexed in mind, beggared in estate, despised in place, yet faith healed her. Her wealth was gone, physicians had given her over, her faith did not forsake her : 'Daughter, be of good comfort, thy faith hath made thee whole,' Matt. ix. 22. There was a woman bowed down with a spirit of infirmity 'eighteen years,' yet loosed, Luke xiii. 11 ; there was a man bedrid 'eight and thirty years,' John v. 5, a long and miserable time, when, besides his corporal distress, he might perhaps conceive from that, Eccus. xxxviii. 15, 'He that sinneth before his Maker, let him fall into the hand of the physician,' that God had cast him away ; yet Christ restored him.

Perhaps this leprosy was not so old, but as hard to cure ; yet faith is able to do it : 'Thy faith hath made thee whole.' But it was not properly his faith, but Christ's virtue, that cured him ; why then doth not Christ say, *Mea virtus*, and not, *Tua fides*,—My virtue, not thy faith, hath made thee whole? True it is, his virtue only cures, but this is apprehended by man's faith. When that diseased woman had touched him, 'Jesus knew in himself that virtue had gone out of him, and he turned him about in the press, and said, 'Who touched my clothes?' Mark v. 30. Yet speaking to the woman, he mentioned not his virtue, but her faith : 'Daughter, thy faith hath made thee whole,' ver. 34. Faith, in respect of the object, is called in Scripture, 'The faith of Jesus Christ,' Gal. iii. 22 ; in respect of the subject wherein it is inherent, it is my faith, and thy faith. 'Thy faith hath made thee whole.'

'Hath saved thee:' made whole, not thy body only, that is but part, the worst part; but thy soul also, *totum te*, thy whole self: 'saved thee.' The other nine had whole bodies, this tenth was made whole in soul too; saved. The richest jewel Christ left to his church is salvation: 'My heart's desire and prayer to God for Israel is, that they might be saved,' Rom. x. 1. Not their opulency, not their dignity, not their prosperity, was St Paul's wish; but their salvation. If the devils would confess to us the truth, they would say, The best thing of all is to be saved. The rich man would fain send this news out of hell, 'Let Lazarus testify to my brethren, lest they also come into this place of torment,' Luke xvi. 28. The testimony of salvation was blessed news, from the mouth of him that gives salvation, Jesus Christ. The vessel of man's soul is continually in a tempest, until Christ enter the ship, and then follows the calm of peace.

It is remarkable, that God gives the best gifts at last. Christ gave this leper health, ver. 14; *bonum*, this was good: for *vita non est vivere, sed valere*,—it is more comfortable to die quickly, than to live sickly. He gave him a good name, 'that he returned to give glory to God,' ver. 18; *melius*, this was better. But now lastly he gives him salvation, 'Thy faith hath saved thee,' ver. 19; *optimum*, this is best of all: *ultima optima*.

Hath God given thee wealth, bless him for it; hath he given thee health, bless him for it; hath he given thee good reputation, bless him for it; hath he given thee children, friends, peaceable days, bless him for all these. But hath he given thee faith? Especially bless him for this; he hath given thee with it, what we beseech his mercy to give us all, salvation in Jesus Christ.

I conclude: there is a faith powerful to justify the soul by the righteousness of Jesus Christ; but it never dwelt in a bosom that lodgeth with it lust and dissoluteness: 'If while we seek to be justified by Christ, we ourselves are found sinners, is therefore Christ the minister of sin? God forbid,' Gal. ii. 17. Which verse may not unfitly be distinguished into four particulars: *Quod sit, Si sit, An sit, Absit*: There is a concession, a supposition, a question, a detestation. The concession, *Quod sit*, That is so; he takes it granted that all true Christians seek their only justification by Christ. The supposition, *Si sit*, If it be so, that in the meantime we are found sinners. The question or discussion, *An sit*, Is it so? is Christ therefore the minister of sin? The detestation, *Absit*, 'God forbid.'

Where let us behold what the gospel acquircth for us, and requireth of us. It brings us liberty: the 'law gendereth to bondage;' and that, saith Aquinas, *quantum ad affectum, et quantum ad effectum*. The law begets an affection of fear, the gospel of love: 'Ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father,' Rom. viii. 15. *Brevissima et apertissima duorum testamentorum differentia, timor et amor*,*—There is a short and easy difference betwixt the Old Testament and the New, fear and love. The law brought forth only servants, the gospel sons: 'Jerusalem above is free, which is the mother of us all,' Gal. iv. 26. *Libera, quod liberata*,—free because she is freed. For 'if the Son make you free, you shall be free indeed,' John viii. 36.

This it brings to us; it also challengeth something of us: 'That we use not our liberty for an occasion to the flesh, but by love serve one another,' Gal. v. 13. All things are free to us by faith, yet all things serviceable by charity: *ut simul stet servitus libertatis, et libertas servitutis*,†—that the service of liberty, and liberty of service, might stand together. A Christian for his faith is lord of all, for his love servant to all. That therefore we

* Aug.

† Luther.

might not abuse our freedom, nor turn the grace of God into wantonness, the Apostle, after the reins given, pulls us in with the curb : though justified by Christ, take heed that we be not 'found sinners,' a check to over-jocund looseness, a corrective, not so much *libertatis*, as *liberatorum*,—of our freedom, as of ourselves being freed. In vain we plead that Christ hath made us saints, if our own evil lives prove us sinners. Indeed, as God covenants by the gospel to remit our sins, so we must condition by the law to amend our lives. For that faith to which the promise of justification and eternal life is made, is a faith that can never be separated from charity. Wheresoever it is, there is love joined with it, bringing forth the 'fruits of righteousness, which are by Jesus Christ unto the glory and praise of God,' Phil. i. 11. This is that faith to which 'all the promises of God are Yea and Amen in Christ, to the glory of God by us,' 2 Cor. i. 20. The Lord, that hath made them Yea and Amen in his never-failing mercies, make them also Yea and Amen in our ever-believing hearts, through our blessed Saviour Jesus Christ. Amen !