

# MAN'S SEED-TIME AND HARVEST;

OR,

## LEX TALIONIS.

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*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*—GAL. VI. 7.

THESE words have so near alliance to the former, that before we speak personally of them, we must first find out their pedigree. To fetch it no higher than from the beginning of the chapter, the line of their genealogy runs thus:—First, 'Supportation of the weak,' ver. 1, 2; Secondly, 'Probation of ourselves,' ver. 4; Thirdly, 'Communication of duties to our teachers,' ver. 6. The first is an action of charity; the second of integrity; the third of equity.

This last is the father of my text; and it is fit that we, being to speak of the child, should first look a little into his parentage. *Patrique simillima proles*. It is this: 'Let him that is taught in the word communicate to him that teacheth in all good things.'

This, one would think, should stand like the sun, all men blessing it; yet Mammon hath suborned some dogs to bark against it. Will they say, *Let him* is only permissive? They shall find it was imperative: 'Let there be light and there was light,' Gen. i. 3; though their sensible hearts want the obedience of these insensible creatures. Or will they except against *taught*, as if they that will not be taught were not bound? Indeed many are better fed than taught; otherwise they would not deny food to his body that does not deny food to their souls. Or perhaps they will plead *indignitatem doctis*,—the unworthiness of the teacher. And what Paul shall be worthy if every barbarian may censure him? But *non tollatur divinum debitum, propter humanam debitatem*,—let not God lose his right for man's weakness. 'You have robbed me,' saith God, Mal. iii. 8; not my ministers.

Will not all this quarrelling serve? Yet still Paul's proposition must have some opposition. Though we must give something to our teachers, yet this charge doth not fetch in tithes. This, this is the point; prove this, and you shall find many a great man's soul, as his impropriations cannot be, in a damnable lapse. I would say something of it; but methinks I hear my

friends telling me what Sadolet said to Erasmus. Erasmus would prove that worshipping of images might well be abolished. I grant, quoth Sadolet, thy opinion is good; but this point should not be handled, because it will not be granted.

I am sure God's law gives tithes to his church; but say they, that law is abolished, repealed by a new Act of Parliament. Paul in his epistle frees us from the old law. Indeed, Paul, speaking of our sanctification and salvation, notes our deliverance from the lusts of the flesh and from the lists of the law. From the ceremonial law wholly, from the moral only so far as it shall not condemn those in Christ. But who, save an advocate of Mammon, will limit tenths to ceremony? God requires a portion of our time, of our goods,—the seventh of our time, the tenth of our goods,—and we have those that turn both into ceremony. Such make the Sabbath itself a mere ceremony. But 'be not deceived; God is not mocked.'

This same *πᾶσι ἀγαθοῖς*, 'in all good things,' is of some latitude. Many will allow some of their goods, but they snarl at Paul's *in omnibus*. The minister shall have the Easter-book, perhaps some other trifles; it may be, against their wills, wool and lambs; but shall the black coat carry away the tithe-shock? The gummed taffeta gentleman would fret out at this. They plead to their vicar, 'We give what the law allows.' What their law, not what the gospel. And yet they hope not to be saved by the law, but by the gospel.

The Apostle saith, 'part of all;' why then not the tenth part, which God at the first commanded, and custom in all ages commended? That part once assigned of God should prevent all arbitrary disposing of men. What landlord leaves it to his tenant to pay him what rent he list? If Mammon must set out God's portion, he is sure to have but a little. It was never well with the church since it was at the world's finding. No man fears to surfeit whiles he is at his enemy's feeding.

I think the purest and precisest reformers—deformers, I should say—of religion can hardly order this matter better than God hath done. Every plummet is not for this sound; nor every line for this level; nor out of many such blocks can a man carve Mercury. The canon law says, that *si princeps causam inter partes audierit, et sententiam dixerit; lex est in omnibus similibus*,—if the prince hear a cause betwixt parties, and give a definitive sentence, that is a law to decide all controversies of the same nature. But we have the Prince of heaven's sentence for paying of tithes; before the law to Abraham, under the law to the Jews; therefore small reason that it should not hold under the gospel among Christians. 'Be not deceived; God,' &c.

They were the church's; why are they not? Plead what you will, God hath a grievous *Quare impedit* against you. You say they were taken away from idle drones and fat-bellied monks. So *rapuntur ab indignis, detinentur à dignis*,—from the unworthy they were taken, and from the worthy they are detained. But to whom are they given? *Possidebant Papistæ, possident Rapistæ*,—Those kept some good hospitality with them, these keep none. So that, as Comminæus\* observes upon the battle of Montchery, some lost their livings for running away, and they were given to them that ran ten miles further. Idleness lost, and oppression hath gained. But let me say with the Psalmist, Ps. xi. 3, 'The foundations are cast down; but what hath the righteous done?' The foundations of the church, which should hold up the gospel, tenths and maintenance, are cast down because of

\* Lib. i., cap. 4.

superstitious abusers ; but ' what hath the righteous done ' that these things should be taken from them ? A bishop coming to a town, because the bells rang not, suspended the organs.\* A strange kind of revenge, because the bells rang not in the steeple, to suspend the organs in the choir. So because those bells, not of Aaron, but of Antichrist, did not ring to God's glory, you have suspended the organs and means of living from them that take pains, and in your own consciences preach to you the sincere gospel of Christ. But ' be not deceived ; God is not mocked.'

Or perhaps you say, you must have these church-livings for hospitality's sake, that you may keep the better houses. So you make the clergy poor, that you may make the poor rich.

I have read that the Sophy of Persia, being to send a great sum of money for an offering to Mohammed in Arabia, would send none of his own coin, for that, he said, was gotten by ill means ; but exchanged it with English merchants, because theirs was gotten honestly, and with a good conscience. So it may be you think that your own unjust moneys, and extorted comings in by the ruin of your tenants, is no good offering to God. But the churchman's living comes honestly, and with a good conscience, and therefore you will take that to offer your sacrifice of alms to God. But herein you come short of the Persian ; you do not give your own lordships and lands in exchange. Yet methinks, if spiritual livings must be given to the poor, you might suffer the church to give her own. I could never find either in *Albo Prætorum* or in *Rubrica Martyrum* how the laity was deputed to this stewardship. Sure they intrude themselves into this office, and will be God's almoners whether he will or no. If they will give to the poor, let them give that is theirs. *Dona quærit, non spolia Deus*,†—God expects and respects gifts of thine own, not spoils of others. ' Be not deceived ; God is not mocked.'

But where is your hospitality after all this ? You can tell me ; nay, I can tell you. Bestowed among silk-men, mercers, yea, upon tailors, players, harlots, and other insatiable beggars of the same rank. In the reign of Alexander Severus, the tipplers and alehouse-keepers complained against the Christians, that they had turned a place of ground to some religious use which belonged to them. But the very heathen emperor could answer (upon hearing the cause) that it was honest and fit God to be served before alehouses. Who would not judge that tithes are fitter to be given to God, than to hounds, harlots, sycophants, inventors of fashions, and such bawds of pride and notorious iniquity ?

This I will speak boldly, and justify, that hospitality was at the same time impropriated from the land, that spiritual livings were impropriated from the church. You have not robbed Peter to pay Paul, but to pay Judas. And hence misery sets her black foot into so many fair doors : all comes to beggary at last. They that swallow churches, like dogs that eat knot-grass, never thrive after it. ' Be not deceived ; God is not mocked.' I have rubbed this sore enough, and conclude with that saying of Chrysostom, *Moneo ut reddatis Deo sua, ut Deus restituat vobis vestra*,‡—Restore to God his own, that God may restore to you your own.

Thus as he that had pulled one of Solomon's curtains, the rest would follow, though in the first there were work enough for his admiration ; so in this coherence, pardon me if I have been somewhat plentiful. It was the induction to my text ; and the door thus opened, let us enter in to survey the building. ' Be not deceived,' &c. The whole may be distinguished into,

\* Arond. Archb. of Cant. See Fox, Martyrol. † Ambr. ‡ Chrysost. in Mal. iii.

I. A caution; and, II. A reason. The caution, 'Be not deceived; God is not mocked:' the reason, 'For whatsoever a man soweth, that shall he also reap.'

I. The caution is partly dissuasive, 'Be not deceived;' 2. Persuasive, 'God is not mocked.' You may deceive yourselves, you cannot deceive God. These two circumstances make against two defects: 1. Error, 'Be not deceived;' 2. Hypocrisy, 'God is not mocked.'

1. The dissuasion: 'Be not deceived.' This is the voice of a friend, studying *aut prævenire errori, aut revocare errantem*,—either to prevent a man before he errs or to recall him erring. A phrase often used by our Apostle, Eph. v. 6, 'Let no man deceive you with vain words.' *Nihil facilius est, quam errare*,—There is nothing easier than to err. There is no man but errs; sometimes *in via pedum*, often *in via morum*. This provision, then, is necessary, *Μη πλανᾶσθε*. Deceits lie as thick upon the earth as the grasshoppers did in Egypt; a man can scarce set his foot besides them.

But to prevent the deceivings of sin is our Apostle's intention: Heb. iii. 13, 'Lest any of us be hardened, through the deceitfulness of sin.' Sin is crafty and full of delusion: there is no sin but hath its cozenage. Usury walks in Alderman Thrifty's gown. Pride gets the name of my Lady Decency. Idolatry, as if it dwelt by ill neighbours, praiseth itself, and that for the purest devotion. Homicide marcheth like a man of valour; and Lust professeth itself nature's scholar. Covetousness is goodman Nabal's husbandry; and Enclosing, Master Oppressor's policy. We were wont to say, that black could never be coloured into white; yet the devil hath some painters that undertake it. Evils are near neighbours to good. *Errore sub illo, pro vitio virtus crimina sæpe tulit*,—By that means virtue hath borne the blame of vice's faults; yea, and more than that, vice hath had the credit of virtue's goodness. But 'be not deceived.'

When men's wits, and the devil's to help, have found out the fairest pretexts for sin, God's justice strikes off all, and leaves sin naked and punishable. Many pretences have been found out for many sins; besides distinctions, mitigations, qualifications, extenuations, colours, questions, necessities, inconveniences, tolerations, ignorances. But when man hath done, God begins. One argument of God's now is stronger than all ours: 'Thou shalt not do this.' Go study to persuade thyself that thou mayest; yet at last God takes away all thy distinctions, when he pours his wrath on thy naked conscience. Then where is thy paint? If it prevail not against the sun, what will it do against the fire?

God chargeth our first parents that they should not eat of the forbidden fruit: 'If you do, you shall die,' Gen. iii. 4. The devil comes first with a flat negative: *Non moriemini*,—'Ye shall not die.' Then with subtle promises, 'Ye shall be as gods, knowing good and evil.' But what is the event? They eat, and they die; are instantly made mortal; and should have died for ever, but for a Saviour. God bids Saul slay all in Amalek, 1 Sam. xv. 3, 'Smite Amalek; utterly destroy all that they have, and spare them not.' Yet Saul spares Agag and the fat cattle. Why is this a fault? 'I spared the best of the cattle for sacrifice to the Lord.' Will not this serve? No; God rejects Saul from being king over Israel, who had rejected God from being King over Saul. 'Be not deceived; God is not mocked.'

Consider we here the examples of Uzzah and Uzziah. For Uzzah; 1 Chron. xiii. 10, God had charged that none but the consecrated priests should touch the ark. Uzzah seeing the oxen 'shake the ark, put forth his hand to stay it up.' Was this a sin, to stay the ark of God from falling? Yes;

God proves it : he lays him dead by the ark's side. For Uzziah ; God had charged, Num. xviii. 7, that none should invade the priest's office : 'The stranger that cometh nigh shall be put to death.' Uzziah will come to the altar with a censer in his hand to offer incense, 2 Chron. xxvi. 18. Why, is this an offence to offer to the Lord ? Yes ; God makes it manifest : Uzziah is a leper to his dying day. God had commanded the prophet sent to Bethel, 'Thou shalt eat no bread, and drink no water there,' 1 Kings xiii. 17. Well, he is going homewards, and an old prophet overtakes him, and persuades him to refresh himself. No, says the other, I must not ; 'for so was it charged me in the word of the Lord, Thou shalt eat no bread,' &c. But says the old prophet, 'An angel spake to me, saying, Bring him back, that he may eat bread.' Well, he goes ; is not a prophet's word, an angel's word, authority enough ? No ; the Lord proves it : he gives a lion leave to slay him. 'Be not deceived ; God is not mocked.'

The Jews knew that they ought not to despise their Messiah. He is come ; lo, now, they study arguments against him : 'We know this man whence he is ; but when Christ cometh, no man knoweth whence he is,' John vii. 27 ; and, 'Search and look ; for out of Galilee ariseth no prophet,' ver. 52. Be these their cavils against God's express charge ? He answers all, when he 'leaves their house unto them desolate.' I hope I may take a little, says Gehazi ; but enough took him for it, a continual leprosy. The evil servant hath his plea, Matt. xxv. 25, 'I knew that thou wert a hard man,' &c., 'therefore I hid thy talent in the earth : lo, there thou hast that is thine.' But what follows ? Ver. 30, 'Cast ye that unprofitable servant into utter darkness ; there shall be weeping and gnashing of teeth.'

To come from example to application. It is God's command concerning princes, 'Touch not mine anointed.' The Papists will touch them with the hand of death. Why ? They have warrant from the Pope. God's word says not so, either in precept or precedent. If any king in God's book had been deposed by a priest, all the schools and pulpits would have rung of it ; we should have had no rule with the church of Rome. But it falls out happily, *ut quod precepto non jubetur, etiam exemplo careat*,—that as it is not commanded by charge, so nor commended by examples. But will they still argue for the shedding of the blood-royal ? The gallows confutes them here ; but their worst confutation will be confusion hereafter.

God says, 'Thou shalt not put thy money to usury.' Thou hast found out many distinctions to satisfy thy conscience, or rather thy covetousness. God's word and thy will are at odds. He says, 'Thou shalt not ;' thou sayest, 'Thou mayest,' on these and these terms. Hell-fire shall decide the question. 'Relieve the poor,' saith the Lord : thou suckest their bloods rather ; but howsoever wilt give nothing. Why, may we not do with our own what we list ? Well, this same *Ite maledicti*, 'Go, ye cursed,' is a fearful and unanswerable argument. Thus flesh and blood speeds, when it will deal with God on terms of disputation. If God's one reason, 'Thou shalt not do this,' be not stronger than all ours now, it shall be one day. 'Let no man deceive you with vain words : for, for these things the wrath of God shall come upon the children of disobedience,' Eph. v. 6. 'Be not deceived.'

As every particular sin hath its particular colour, so there are general pretexts for general sins, whereby many souls are deceived. I find this doctrine, though plain, so necessary, that I must be bold to pursue it. You may easily forgive all good faults. There are seven general pleas for sin :—

*First*, Predestination is pleaded. If I be written to life, I may do this ;

for many are saved that have done worse. If not, were my life never so strict, hell appointed is not to be avoided. These men look to the top of the ladder, but not to the foot. God ordains not men to jump to heaven, but to climb thither by prescribed degrees. *Non per saltum, sed scansum. Qui ordinavit finem, ordinavit media ad finem*,—He that decreed the end, decreed also the means that conduce to it. If thou take liberty to sin, this is none of the way. Peter describes the rounds of this ladder: 'Faith, virtue, knowledge, temperance, patience, godliness, charity,' 2 Pet. i. 6. Thou runnest a contrary course, in the wild paths of unbelief, profaneness, ignorance, riot, impatience, impiety, malice; this is none of the way. These are the rounds of a ladder that goes downward to hell. God's predestination *est multis causa standi, nemini labendi*,\*—helps many to stand, pusheth none down. Look thou to the way, let God alone with the end. Believe, repent, amend, and thou hast God's promise to be saved. 'Be not deceived; God is not mocked.'

*Secondly*, It is God's will I should do this wickedness: he saw it, and might have prevented it. It is unjust to damn a man for that he wills him to do.

*Ans.*—This is a blasphemous and most sacrilegious cavil. Where did God ever will thee to lie, to swear, to oppress, to adulterise? His will is his word; and where findest thou his word commanding sin? And shall God's prescience make him guilty of thy evil? Then must thy memory make thee guilty of other men's evil. 'As thou by thy memory dost not cause those things to have been done that are past; so God by his foreknowledge doth not cause those things to be done which are to come.' †

*Thirdly*, Ignorance is pleaded: I knew not the deed to be evil; or if evil, not so dangerous. Indeed ignorance may make a sin *minus*, not *nullum*; a less sin, but not no sin. 'I obtained mercy, because I did it ignorantly in unbelief,' saith our Apostle, 1 Tim. i. 13. And, *peccata scientium peccatis ignorantium præponuntur*, ‡—The sins of them that know are more heinous than the sins of them that know not. But if thou hadst no other sin, thy ignorance is enough to condemn thee; for thou art bound to know. *Qui ea quæ sunt Domini nesciunt, à Domino nesciuntur*, §—They that will not know the Lord, the Lord will not know them. But I speak to you that may know; your ignorance is affected. 'Some of you have not the knowledge of God: I speak this to your shame,' 1 Cor. xv. 34. *Multi ut liberius peccarent, libenter ignorant*, ||—Many, that they may sin the more securely, are ignorant wilfully. Thus you may go blindfold to hell. 'Be not deceived; God is not mocked.'

*Fourthly*, A fourth saith, I have many good deeds to weigh with my evils. Indeed I am a usurer, an adulterer, a swearer; but I keep a good house, I give alms; and I will do more when I am dead. Indeed these are good works; *bona accipientibus, non facientibus*,—good to the receivers, not to the givers. So a man may be born for the good of many, not for his own. They write that the pyramids of Egypt were built for that great Pharaoh's tomb; but the Red Sea disappointed him. Many think by good works to build up a heaven for themselves; but leading unsanctified lives, hell prevents their purpose. And such a man as robs many hundreds to relieve some, may at last for his charity go to the devil. The Papists indeed stand ex-

\* Aug. de Prædest. Sanctorum.

† 'Sicut tu memoria tua non cogis facta esse, quæ sunt præterita: sic Deus præscientia sua non cogit facienda, quæ sunt futura.'—Aug. de Liber. Arbitr., lib. iii.

‡ Aug. § Greg. in Pastoral., lib. i., cap. 1.

|| Bern. in 11 Grad. Humil.

tremely for building of abbeys, colleges for Jesuits, and augmenting the revenues of monasteries, that masses and dirges may be sung for their souls; they give full absolution to such a man, and seal him a general acquittance of all his sins. They make the besotted laity, especially some rich burgher, believe, that without any more ado, it is impossible for a man to be damned that lives in such a profession; and, which is strange, here they equivocate truly, so long as a man lives in it; but if he dies in it, there is the danger. But we know the person must be justified, or else the work is not sanctified. 'Be not deceived; God is not mocked.'

*Fifthly*, But say some, God is merciful. Comfortable truth: else woe, woe to miserable man! But shall God shew mercy to those that abuse his mercy? He will not be so merciful to thee, as to be unjust to himself. God will be just; go thou on and perish. God sheweth mercy to the relenting, not to the railing, thief. Wouldst thou have him merciful to thee, that art unmerciful to him, to thyself? *Misericordia amplectenti, non tergiversanti datur.* They that will lead a wicked life, *sub spe misericordiæ*, in hope of mercy, shall meet with a fearful death, *sub terrore justitiæ*, in the horror of justice. Kiss the mercy of God, abuse it not. Where is *præsumptio veniæ*, will follow *consumptio personæ*,—a presuming of favour shall be punished with a consuming wrath. 'Be not deceived,' &c.

*Sixthly*, Others allege, Christ died for our sins, and his satisfaction is of infinite price. This is the door of hope, from which the profanest wretch is angry to be driven. The most presumptuous sinner flatters his soul with this comfort; as if the gates of heaven were now set open, and he might enter with all his iniquities on his back. Indeed there is no want in Christ; but is there none in thee? In him is 'plenteous redemption;' but how if in thee there be scarce faith? Whatsoever Christ is, what art thou? 'God so loved the world, that he gave his only-begotten Son,' John iii. 16. He did not let, or lend, or sell, but *give*; not an angel, nor a servant, but a *Son*; not another's, but *his own*; not his adoptive, but natural, his *begotten* Son; not one of many, but his *only-begotten* Son. Many degrees of love; but what of all this? 'That whosoever believeth on him should not perish, but have everlasting life.' But thou hast no faith, therefore no privilege by this gift. 'I am the good shepherd,' saith Christ, John x. 11. Why? 'I give my life.' But for whom? 'For my sheep.' Not for lustful goats, or covetous hogs, or oppressing tigers. If thou be such, here is no more mercy for thee than if there were no Saviour. If there be no careful observation of the law, there is no conservation by the gospel. No good life, no good faith; no good faith, no Christ. 'Be not deceived; God is not mocked.'

*Seventhly*, Well, yet repentance makes all even wheresoever it comes; or God is not so good as his word. Yes, God will be so good as his promise; but here is the doubt, whether thou wilt be so good as thy purpose. Thou canst charge God no further than to forgive thee repenting; not to give thee repentance sinning. *Promisit Deus pœnitenti veniam, non peccanti pœnitentiam*,—He hath made a promise to repentance, not of repentance. This is God's treasure: what is the reason the malefactor went from the cross to heaven? *Dedit pœnitentiam, qui dedit et paradysum*,—God gave him repentance, that also gave him paradise. Art thou sure God will put this alms into thy polluted hand? It is dangerous venturing the soul on such an uncertainty. He that sins that he may repent, is like one that surfeits that he may take physic. And whether this physic will work on a dead heart is a perilous fear. Alas! what tears are in flint? what remorse in a benumbed conscience? *Tutum est pœnitenda non committere, certum*

*non est commissa deflere*,—It is safe not to do what thou mayest repent ; it is not certain to repent what thou hast done. It is the fashion of many to send repentance afore to threescore ; but if they live to those years, they do not then overtake it, but drive it before them still. 'Be not deceived ; God is not mocked.'

You see now what trust is in colours : how easily you may deceive yourselves, how unpossibly mock God. Leave then excuses to the wicked, that will be guilty, and God shall not know of it. Bernard reckons up their mitigations : *Non feci*, &c.,\*—'I have not done it ; or if I have done, yet not done evil ; or if evil, yet not very evil ; or if very evil, yet not with an evil mind ; or if with an evil mind, yet by others' evil persuasion.' 'Be not deceived ; God is not mocked.' If we cry with that servant, 'Have patience, and I will pay thee all ;' the Lord may forbear in mercy. But if we wrangle, 'I owe nothing ; and God is too hasty to call me from my pleasures ;' he will require the uttermost farthing.

2. I have held you long in this dissuasive part of the caution. The persuasive was also much included in it, and therefore I will but touch it.

'God is not mocked.' God is often in the Scripture called the 'searcher of the heart.' Jer. xvii. 9, 'The heart is deceitful above all things, and desperately wicked : who can know it ?' Who ? *Ego Dominus*.—'I the Lord know the heart.' So Solomon in his prayer : 2 Chron. vi. 30, 'Thou only knowest the hearts of all the children of men.' So the apostles about the election of one in Judas's room : 'Thou, Lord, which knowest the hearts of all men,' Acts i. 24. Now, he that knows the heart cannot be mocked. It is hard to beguile the eye of man looking on us ; how much more to deceive the eye of God looking in us ! Therefore, *quod non audes facere aspiciente conservo, hoc ne cogites inspiciente Deo*.

How vain a thing then is it to be a hypocrite, as if God had not a window in the heart to discern it ! Hypocrites, saith Augustine, have *Christianum nomen ad judicium, non ad remedium*,†—the name of Christians to their condemnation, not comfort. Their words are like an echo ; they answer God's call, but never come at him. Good company they will admit, to better their credit, not their conscience. Like crafty apothecaries, they have one thing written in their papers and marks, and another thing in their boxes. But because every man is as hasty to condemn a hypocrite as David was to condemn the oppressor in the parable, 2 Sam. xii. 5, when the *Tu es homo* lies in his own bosom, I will touch two or three particulars.

If we look into Popery, we shall find it universally a professed study to mock God. They make show, by their abundant prayers, of an abundant zeal ; when (as if God saw not the heart) they think the work done is sufficient. Those

'Qui filo insertis numerant sua murmura baccis,'

keep number and tale ; no matter with what mind : no, nor yet to whom, whether to this angel or that saint ; to our Lord, or to our Lady. Yea, it is recorded that the Papists in Scotland (about Henry the Eighth's time of England) used to say the Lord's prayer to saints ;‡ insomuch that when a little knowledge came into some men's hearts of this absurdity, there arose great schism. And one Friar Toitis was gotten to make a sermon, that the *Paternoster* might be said to saints. So were the people divided, that it

\* 'Non feci ; si feci, non male feci ; si male feci, non multum male ; si multum male, non mala intentione, si mala intentione, tamen aliena persuasione.'—*Ber. Tract. de Grad. Humil.*, grad. 8.

† *De Temp.*, 215.

‡ Foxe, Martyrol.



was a common question : 'To whom say you your *Paternoster*?' Call you these zealous prayers? 'Be not deceived; God is not mocked.'

As much might be said for their unclean celibate. Their single life makes show of great pureness, as if their adulteries, sodomitry, unnatural brothelry, unmatched uncleannesses, were not known. They ostent their chastity, when *urbs est jam tota lupanar*. What would they but mock God?

No less for their fastings. How deadly a sin is it to eat flesh on a Friday! yet it is no sin with them to be drunk on a Friday. A poor labourer ploughs all day, at night refresheth himself with a morsel of bacon : he is a heretic. A gallant gentleman hawks all day, at night sits down to his variety of fishes, curious wines, possets, junkets : oh, he is a good Catholic. A hypocrite he is rather. *Famam quærunt abstinentiæ in deliciis*,—They seek the credit of temperance among full tables, full pots. *Famam quærunt*, but *famem fugiunt*,—They desire praise, but they refuse hunger. But 'God is not mocked.'

For ourselves. If there be any here (because my text depends on that occasion) that robs his minister of temporal food, and yet makes show to hunger after his spiritual food; though he may cozen man unseen, either by his greatness or craftiness, let him know that 'God is not mocked.'

If there be any fraudulent debtor, that deceives his brother of his goods, then flatters his conscience that the merits of Christ shall acquit him; so packs all upon Christ, let him pay it; let him know that 'God is not mocked.' The blood of Christ was not shed to pay men's debts, but God's debts. It hath virtue enough; but no such direction. Thou injurest Christ to lay such reckonings on him. No; *Vende, solve, vive de reliquo*,—'Sell that thou hast, pay that thou owest, live of that thou reservest,' 2 Kings iv. 7.

If there be any usurer, that deals altogether in letting out; that lets out his money to men, his time to Mammon, his body to pining, his mind to repining, his soul to Satan; though he comes to the church, and sits out a sermon, let him know that his mind is then bound to his obligations; and he creeps into the temple for the same end the serpent crept into paradise. Wretched men that are bound to his mercy! for, like a common hackney jade, he will not bear them one hour past his day. But let him know, 'God is not mocked.'

If there be any oppressor, that comes to church in the shape of knight or gentleman, and thinks to cover all his exactions of his poor tenants, all his wringings of his neighbours, with going three or four miles to a sermon; let him know that 'God is not mocked.' He prefers mercy before sacrifice, and would not have thy profession countenance thy evil deeds, but thy good deeds commend thy profession.

Baldwin, an archbishop of Canterbury, boasted often that he never ate flesh in his life.\* To whom a poor lean widow replied that he said false; for he had eaten up her flesh. He demands how. She replies, by taking away her cow. Never pretend your earnest zeal, fasting or praying, or travelling to sermons, when you devour widows' houses, enclose commons, and so eat up the very flesh of the poor.

If there be any that allows sometimes the church his body, when the Pope always hath his heart; who, though he be in *domo Dei*, in God's house, is *pro domo Antichristi*, is for Antichrist's kitchen; or that keeps a lady at home that will not come two furlongs to church, whereas our Lady travelled as far as Jerusalem, Luke ii. 41; who must needs be a Papist because her grandam was so, and grows sick if you but talk of the communion; and all

\* Act. and Monum.

this to save his lands on earth, though he lose his land in paradise : let him know, 'God is not mocked.'

If there be any here that hath given no religion yet a full persuaded place in his heart, but because he sees divers shadows, resolves on no substance ; and is like the bat, that hath both wings and teeth, and so is neither a bird nor a beast : his mind being like a puff of wind, between two religions, as that between two doors, ever whistling. Protestants, he says, believe well, Puritans say well, and Papists do well ; but till they all agree in one, he will be none of them all. To quit him in his own fantasy, let him then take from the one good faith, from the other good words, and from the last good works, and he may be made a very good Christian. But why then comes he to church ? By the mere command of the positive law ; as he comes to the assizes when he is warned of a jury. But let him not be deceived ; 'God is not mocked.'

If there be any luxurious, that serves God in the temple, his flesh in the chamber ; any covetous, that, as if his soul was divisible, strives to serve two masters, though he doth it diversely—God with his art, the world with his heart ; if any blasphemous, that here sings psalms, and abroad howls oaths and curses—'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is in vain,' James i. 26 ; if any seem *κυριω δουλεύοντες*, when they are *καίρω δουλεύοντες*, servers of the Lord, when they are observers of the time : let them know to their horror, *non deluditur Deus*, 'God is not mocked.'

Gold cannot hide a rotten post from God's eye. If men will be *humiles sine despectu*, and *pauperes sine defectu*,\* he sees it. Hypocrisy is like a burning fever, which drinks fervent heat out of cold drink. The hypocrite is nothing else but a player on this world's stage ; the villain's part is his, and all his care is to play it handsomely and cleanly. He maliceth any man that would take his part from him : not unlike to him that being requested to lend his clothes to represent a part in a comedy, answered, No ; he would have nobody play the fool in his clothes but himself. He thinks to cozen all the world with the opinion of his purity ; but there is one above sees him. 'God is not mocked.'

II. I have ended the caution ; let us come to the reason : 'For whatsoever a man soweth, that shall he also reap ;' wherein observe—1. The manner ; 2. The matter.

1. In the manner there is a twofold generality, of the thing and the person. There is a 'whatsoever' and a 'whosoever ;' for the whole speech is indefinite.

(1.) The person is indefinite : 'a man,' any man, every man. This is the first generality. For country, be he Jew or Gentile, Turk or Christian ; for degree, high or low, prince or subject, the greatest lord or the basest groom ; for estate, be they rich or poor, the wealthiest burgher or the wretchedest beggar ; for sex, be they male or female ; for condition, be they bond or free. 'What a man,' any man, 'sows,' &c.

(2.) The thing is indefinite : 'whatsoever.' This is the other generality. Be it good or evil, blessing or cursing, charity or injury, equity or iniquity, truth or hypocrisy, deceit or honesty. 'Whatsoever a man soweth,' &c. Evil is of the flesh : and, ver. 8, 'He that soweth to his flesh shall of the flesh reap corruption ;' and, chap. v. 19, 'The works of the flesh are manifest : adultery,' &c. ; they which sow such seed 'shall not inherit the kingdom of God.' Good is of the Spirit : 'And he which soweth to the Spirit shall of the Spirit reap

\* Bern.

life everlasting; chap. v. 22, 'The fruit of the Spirit is love, joy, peace, &c.; and 'to those that walk after this Spirit there is no condemnation,' Rom. viii. 1. 'Whatsoever.' There are no more sorts of men but good and evil; nor more sorts of ends than *pœna et præmium*, reward and punishment. Therefore whatsoever whosoever soweth, the same shall he also reap.

2. You see the manner. In the matter we must also consider two things—a seeding and a harvest. 'Whatsoever a man soweth' in his seed-time, 'that shall he also reap' in his harvest. They that sow grace shall reap glory; they that sow corruption must reap confusion.

To begin with the wicked: he that sows evil shall reap evil; he that soweth *malum culpæ*, the evil of sin, shall reap *malum pœnæ*, the evil of punishment. So Eliphaz told Job that he had seen, Job iv. 8, 'they that plough iniquity, and sow wickedness, reap the same.'

And that either in kind or quality, proportion or quantity. In kind, the very same that he did to others shall be done to him; or in proportion, a measure answerable to it. So he shall reap what he hath sown, in quality or in quantity; either in portion the same, or in proportion the like.

(1.) In kind. The prophet cursing Edom and Babel, saith thus, Ps. cxxxvii. 8, 'O daughter of Babylon, happy shall he be that rewardeth thee as thou hast served us.' The original is, 'that recompenseth to thee thy deed which thou didst to us.' So Zion rejoiceth over Edom: Obad., ver. 15, 'As thou hast done, it shall be done to thee; thy reward shall return upon thine own head.' So the Lord to Mount Seir: Ezek. xxxv. 15, 'As thou didst rejoice at the inheritance of the house of Israel when it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir.' Yea, ver. 14, 'When the whole earth rejoiceth, I will make thee desolate.' Prov. i., Wisdom crieth, fools laugh; therefore saith she, 'I will also laugh at your calamity; I will mock when your fear cometh.' This is, ver. 31, 'to be filled with their own devices, to eat the fruit of their own way,' to reap of their own sowing.

Thus was God's law: 'Eye for eye, tooth for tooth;' *lex talionis*; 'blood for blood.' So Abel's blood spilt on the earth cries for the blood of Cain, that runs in his murderous veins. Nature is offended and must be pacified; and no pacification can wash the land from blood, but their blood that shed it. Justice must cause them that have sowed blood to reap blood. The example of Adoni-bezek is most observable, Judges i. Judah and Simeon, warring against the Canaanites, surprised Adoni-bezek, and cut off his thumbs and his great toes. And Adoni-bezek said, 'Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me.'

Thus is wickedness recompensed *suo genere*, in its own kind. So often the transgressor is against the transgressor, the thief robs the thief, *proditoris proditor*; as in Rome many unchristened emperors, and many christened popes, by blood and treason got the sovereignty, and by blood and treason lost it. Evil men drink of their own brewing, are scourged with their own rod, drowned in the pit which they digged for others; as Haman was hanged on his own gallows, Perillus tormented in his own engine. *Nec enim lex justior ulla est; quam necis artifices arte perire sua.* Thus they reap in kind. Now—

(2.) In proportion. The punishment is apted to the quality of the sin. Adam at first did eat in wantonness; Adam shall therefore eat in pain. He excuseth his offence with a bold forehead; therefore in the sweat of his forehead he shall eat his bread. The woman's eye lusted; therefore in her eye

tears. She longed then against grace ; she shall long now against nature. She overruled her husband before ; he shall overrule her now. Man hath the pre-eminence, and 'her desire shall be subject to him,'—should be, though in all it is not ; but lightly, when Eve overrules Adam, the devil is in the business.

To trace along the passages of Holy Scriptures in this point—about proportion. The ambition of Babel-builders was punished with ridiculousness. Ham offending against natural reverence was damned to servitude. As it was but an easy judgment upon Henricus the Fifth, emperor of Germany, that had deposed his natural father, to have no natural son. Sodom was burned with fire unnatural, that had burned with lusts unnatural. Lot's wife abusing her sense, lost her sense ; became a senseless pillar. She would look back, therefore she shall not look forward ; she turned before, therefore now shall not stir ; *ubi respexit, ibi remansit*.

Thus Absalom's folly was the recompense of David's adultery. He had slain Uriah with the sword, and the sword shall not depart from his house. Solomon divides God's kingdom ; his own kingdom shall be divided. Because Pharaoh drowned the male children of the Hebrews in a river, Exod. i. 22, himself and the Egyptian host shall be drowned in a Red Sea, chap. xiv. Dives would not give Lazarus a crumb ; Lazarus shall not bring Dives a drop. *Desideravit guttam, qui non dedit micam*.\* There is fit proportion betwixt a crumb of bread and a drop of water. The tongue of that rich man, that had consumed so much belly-cheer, and turned down so many tuns of wine, shall not now procure one pot of water, not a handful, not a drop. In his tongue he sinned ; in his tongue he is tormented. Judas was the instrument of his Master's death ; Judas shall be the instrument of his own death. Insolent Bajazet vowed to imprison conquered Tamerlane in a cage of iron, and to carry him up and down the world in triumph ; but Tamerlane conquering that Turk, triumphed over him just in the same fashion. Those two monsters of the age, Pope Alexander the Sixth and his darling Borgias, that had bathed their hands in so much blood, were at last, by the error of a cup-bearer, poisoned themselves out of those very bottles wherewith they would have poisoned the cardinals. Behold the proportion : punishments respondent to the sins.

Here is sufficient cause to make the wicked tremble : God hath proportioned out a judgment for their sins. Man by his wickedness cuts out a garment of confusion for his own back. I know that this kind of punishing is not always executed in this world. God's temporal judgments are (like our quarter-sessions) kept here and there. Some, much, yea, most, is reserved for another world. If all sin were punished here, we should look no further. But 'Tophet is ordained of old : the pile thereof is fire and much wood ; the breath of the Lord, like a stream of brimstone, doth kindle it,' Isa. xxx. 33. If no sin were punished here, man would not believe God's power. But some is : 'So that a man shall say, Verily there is a reward for the righteous ; verily there is a God that judgeth in the earth,' Ps. lviii. 11.

Think of that lower future place, ye wicked, and the heavy proportion that must there be measured you. Here you have sown in your seed-time ; there you must reap your harvest. Let the idolater think of this : he hath thrust God out of his throne ; God will thrust him out of his kingdom. The drunkard that abuseth so much wine must there want a little water. The usurer shall be there bound faster with the bonds of torment than he hath formerly bound poor men with his obligations. The covetous, that had no

\* Aug.

pity, shall not be pitied : ' He shall have judgment without mercy that hath shewed no mercy,' James ii. 13. The lustful shall burn with a new fire ; the malicious shall find no further cause of envy. *Væ ridentibus* ; they that laughed shall now weep ; and that as Rachel, for their joys, never to be comforted. ' He that soweth iniquity shall reap vanity,' Prov. xxii. 8.

I list not to enter discourse of those infernal horrors. I may say with the poet, If I had a hundred tongues, and a voice of iron,

' Non  
Omnia pœnarum percurrere nomina possim,'—

I could not run through the names of those endless torments. It is a fearful place: God send us all never to know more of it than by hearsay ! Where spirits are the tormentors, damnation the fire, the breath of an offended God the bellows, shrieking and gnashing of teeth the music, the effect of impatient fury ; and all these terrors perfected by their eternity. We commonly say in misery, If it were not for hope, the heart would burst ; here is no hope, and yet the heart must hold. The wretchedness is, it cannot burst. *Pœnæ gehennales torquent, non extorquent : puniunt, non finiunt corpora.\** It is called by Augustine, *Mors sine morte, finis sine fine, defectus sine defectu.†*

But some will say, Your text speaks of proportion : how can eternal vengeance be proportionable to a momentary offence ? Yes ; first, an infinite God is offended, and a finite man is the offender. Because he cannot be capable of an infinite wrath at once, he must have it in eternity ; the short dimensions of his essence cannot answer so infinite justice but in the long extension of his punishment ; what wants in place must be supplied in time. Christ indeed suffered enough in a short time, because he was infinite ; man cannot do so, and therefore must be for ever in suffering. Secondly, he that delights in sin desires it may always continue : and *velle peccatum, est peccatum,*—so that an infinite desire must needs have an infinite punishment. *Qui moritur sine pœnitentia, si semper viveret, semper peccaret,*—He that dies without repentance, if he should ever live, would ever sin. So Gregory : It is God's just judgment, *ut nunquam mortuus careat supplicio, qui nunquam vivus voluit carere peccato,‡*—that the dead should have eternal punishment, who living would have been eternally wicked ; *ut nullus detur iniquo terminus ultionis ; qui quamdiu valuit, habere noluit terminum criminis,*—that no end should be allowed to his vengeance, that would have allowed himself no end of wickedness. As the good man, if he should ever live, would ever do well. If thou wilt therefore offend *in æterno tuo*, God must punish *in æterno suo*. Thy injustice would put no date to thy sins ; God's justice shall set no date to thy sufferings. ' Thus ye have ploughed wickedness, and ye have reaped iniquity,' Hos. x. 13.

You see the wicked's seeding and harvest : God keep us from sowing such seed, that we may never reap such a crop ! The godly have also their seeding and their harvest. All their sowing may be distinguished into piety towards God, and charity towards men.

(1.) For piety. They sow in faith ; and God will bless that seed : it shall grow up to heaven, for it is sown in the side of Jesus Christ who is in heaven. ' He that believeth on God ;' there is the seed : ' shall have everlasting life,' John v. 24 ; there is the harvest. *Qui credit quod non videt, videbit quod credit,*—He that believes what he doth not see ; there is the seed : shall one day see what he hath believed ; there is the harvest.

\* Prosper.

† De Spiritu et Anima, cap. 56.

‡ In Moral.

They sow in obedience: this is also a blessed seed, that will not fail to prosper wheresoever it is cast. 'If ye keep my commandments;' there is the seed: 'ye shall abide in my love,' John xv. 10; there is the harvest. Rom. vi. 22, 'Ye are the servants to God, and have your fruit unto holiness;' there is the sowing: 'and the end everlasting life;' there is the reaping. *Obedientia in terris, regnabit in caelis*.—He that serves God on earth, and sows the seed of obedience, shall in heaven reap the harvest of a kingdom.

They sow in repentance: and this seed must needs grow up to blessedness. Ps. cxxvi. 5, 'They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed;' there is the sowing: 'shall doubtless come again with rejoicing, bringing his sheaves with him;' there is the harvest. Many saints have now reaped this crop in heaven, that sowed their seed in tears. David, Mary Magdalene, Peter; as if they had made good the proverb, 'No coming to heaven with dry eyes.' Thus nature and God differ in their proceedings. To have a good crop on earth, we desire a fair seed-time; but here a wet time of sowing shall bring the best harvest in the barn of heaven. 'Blessed are they that mourn;' there is the seeding: 'for they shall be comforted,' Matt. v. 4; there is the harvest.

Lastly, they sow in renouncing of the world, and adherence to Christ: and they reap a great harvest. 'Behold,' saith Peter to Christ, 'we have forsaken all and followed thee,' Matt. xix. 27; there is the seeding. 'What shall we have therefore?' What? 'You shall sit on twelve thrones, judging the twelve tribes of Israel,' ver. 28, 29; all that you have lost shall be centupled to you: and you 'shall inherit everlasting life;' there is the harvest. 'Sow to yourselves in righteousness, and reap in mercy,' Hos. x. 12.

(2.) For charity. He that sows this seed shall be sure of a plentiful crop. 'Whosoever shall give to drink to one of these little ones a cup of cold water only'—a little refreshing—'in the name of a disciple; verily I say unto you, he shall in no wise lose his reward,' Matt. x. 42. But if he that giveth a little shall be thus recompensed, then 'he that soweth bountifully shall reap bountifully,' 2 Cor. ix. 6. Therefore spare abroad with a full hand, like a seedsman in a broad field, without fear. Doth any think he shall lose by his charity? No worldling, when he sows his seed, thinks he shall lose his seed; he hopes for increase at harvest. Darest thou trust the ground. and not God? Sure God is a better paymaster than the earth: grace doth give a larger recompense than nature. Below, thou mayest receive forty grains for one; but in heaven, (by the promise of Christ,) a hundred-fold: a 'measure heaped, and shaken, and thrust together, and yet running over. 'Blessed is he that considereth the poor;' there is the seeding: 'the Lord shall deliver him in the time of trouble,' Ps. xli. 1; there is the harvest. Is this all? No; Matt. xxv. 35, 'Ye fed me when I was hungry, and gave me drink thirsty,' comforted me in misery; there is the sowing. *Venite beati*, 'Come, ye blessed of my Father, inherit the kingdom prepared for you;' there is the harvest. I shut up this point with the Apostle's blessing: 'Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness,' 2 Cor. ix. 10. God send you a good harvest!

I conclude. 'Whatsoever a man soweth, that shall he also reap.' Oh that this text might be true upon all us at this time! The Lord hath sown the seed of his gospel; oh that he might reap your souls to his glory! But shall we hope for that which the prophets found not? 'I have laboured in vain, I have spent my strength for nought,' saith Isaiah, chap. xlix. 4. Nor the apostles? 'I have fished all night, and caught nothing,' saith Peter.

No, nor Christ himself, 'who spake as never man spake?' Yet himself telleth us, Matt. xiii., that of four sorts of ground wherein the seed was sown, three were barren, and returned no fruit. Alas, how much seed is sown among thorns, rocks, and highway grounds! You come to receive this seed, but it fructifies not. You bring forth hedge-fruit, like the heathen; scarce so good. We hear often, and as often forget.

Yet still, beloved, this text shall be true. God hath sown, and he will reap: sown his word, and will reap his glory. His glory, either in your instruction or destruction, conversion or conviction, life or death. Oh, why should that be to your horror that is meant to your comforts! Turn not that to your desolation which God sends to your consolation. Pray you then with me, every one to the Lord, that this seed now sown may bring forth fruit in us all,—in some thirty, in some sixty, in some a hundred-fold,—to the glory of his holy name, and the eternal salvation of our souls through Jesus Christ. Amen.