

THE WHITE DEVIL;

OR,

THE HYPOCRITE UNCASSED,

IN A SERMON PREACHED AT PAUL'S CROSS, MARCH 7, 1612

This he said, not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein.—JOHN XII. 6.

I AM to speak of Judas, a devil by the testimony of our Saviour,—‘Have I not chosen you twelve, and one of you is a devil?’ John vi. 7,—yet so transformed into a show of sanctimony, that he who was a devil in the knowledge of Christ seemed an angel in the deceived judgment of his fellow-apostles. A devil he was, black within and full of rancour, but white without, and skinned over with hypocrisy; therefore, to use Luther’s word, we will call him the ‘white devil.’ Even here he discovers himself, and makes good this title. Consider the occasion thus:—

Christ was now at supper among his friends, where every one shewed him several kindness; among the rest, Mary pours on him a box of ointment. Take a short view of her affection:—(1.) She gave a precious unction, spike-nard; Judas valued it at three hundred pence, which (after the best computation) is with us above eight pounds; as if she could not be too prodigal in her love. (2.) She gave him a whole pound, ver. 3: she did not cut him out devotion by piecemeal or remnant, nor serve God by the ounce, but she gave all: for quality, precious; for quantity, the whole pound. Oh that our service to God were answerable! We rather give one ounce to lust, a second to pride, a third to malice, &c., so dividing the whole pound to the devil: she gave all to Christ. (3.) To omit her anointing his feet, and wiping them with the hairs of her head; wherein her humility and zeal met: his feet, as unworthy to touch his head; with her hairs, as if her chief ornament was but good enough to honour Christ withal, the beauty of her head to serve Christ’s feet. ‘She brake the box,’ *tanquam ebria amore*, and this of no worse than alabaster, that Christ might have the last remaining drop: and the whole house was filled with the odour;’ at this repines Judas, pre-

tending the poor, for he was 'white;' intending his profit, for he was a 'devil.'

The words contain in them a double censure:—I. Judas's censure of Mary; this repeatedly folded up: *εἶπε δὲ τοῦτο*, 'he said thus,' with reference to his former words, ver. 5, 'Why was not this,' &c. II. God's censure of Judas: this partly, 1. Negative, 'he cared not for the poor;' to convince his hypocrisy, that roved at the poor, but levelled at his profit; like a ferryman, looking toward charity with his face, rowing toward covetousness with his arms. 2. Affirmative, demonstrating, (1.) His meaning, 'he was a thief;' (2.) His means, 'he had the bag;' (3.) His maintenance, 'he bare what was given, or put therein.'

I. In Judas's censure of Mary, many things are observable, to his shame, our instruction; and these, 1. Some more general; 2. Some more special and personal; all worthy your attention, if there wanted nothing in the deliverance.

1. Observe that St John lays this fault on Judas only; but St Matthew, chap. xxvi. 8, and Mark, chap. xiv. 4, charge the disciples with it, and find them guilty of this repining; and that (in both, *ἀγανακτοῦντες*) not without indignation. This knot is easily untied: Judas was the ringleader, and his voice was the voice of Jacob, all charitable; but his hands were the hands of Esau, rough and injurious. Judas pleads for the poor; the whole synod likes the motion well, they second it with their verdicts, their words agree; but their spirits differ. Judas hath a further reach: to distil this ointment through the lembic of hypocrisy into his own purse; the apostles mean plainly: Judas was malicious against his Master; they simply thought the poor had more need. So sensible and ample a difference do circumstances put into one and the same action: presumption or weakness, knowledge or ignorance, simplicity or craft, do much aggravate or mitigate an offence. The apostles consent to the circumstance, not to the substance, setting, as it were, their hands to a blank paper: it was in them pity rather than piety; in Judas neither pity nor piety, but plain perfidy, an exorbitant and transcendent sin, that would have brought innocence itself into the same condemnation; thus the aggregation of circumstances is the aggravation of offences. Consider his covetise, fraud, malice, hypocrisy, and you will say his sin was monstrous; *sine modo*, like a mathematical line, *divisibilis in semper divisibilia*,—infinitely divisible. The other apostles receive the infection, but not into so corrupted stomachs, therefore it may make them sick, not kill them: sin they do, but not unto death. It is a true rule even in good works: *Finibus, non officiis, discernendæ sunt virtutes à vitiis*,—Virtues are discerned from vices, not by their offices, but by their ends or intents: neither the outward form, no, nor often the event, is a sure rule to measure the action by. The eleven tribes went twice, by God's special word and warrant, against the Benjamites, yet in both assaults received the overthrow. *Cum Pater Filium, Christus corpus, Judas Dominum, res eadem, non causa, non intentio operantis*,*—When God gave his Son, Christ gave himself, Judas gave his Master; here was the work, not the same cause nor intention in the workers. The same rule holds proportion in offences: here they all sin, the apostles in the imprudence of their censure, Judas in the impudence of his rancour.

I might here, first, lead you into the distinction of sins; secondly, or traverse the indictment with Judas, whereby he accuseth Mary, justifying her action, convincing his slander; thirdly, or discover to you the foulness of rash judgment, which often sets a rankling tooth into virtue's side; often

* Aug.

calls charity herself a harlot, and a guilty hand throws the first stone at innocence, John viii. 7.

But that which I fasten on is the power and force of example. Judas, with a false weight, set all the wheels of their tongues agoing: the steward hath begun a health to the poor, and they begin to pledge him round. Authority shews itself in this, to beget a likeness of manners: *Tutum est peccare autoribus illis*,—It is safe sinning after such authors; if the steward say the word, the *fiat* of consent goes round. *Imperio maximus, exemplo major*,—He that is greatest in his government is yet greater in his precedent. A great man's livery is countenance enough to keep drunkenness from the stocks, whoredom from the post, murder and stealth from the gallows: such double sinners shall not escape with single judgments; such leprous and contagious spirits shall answer to the justice of God, not only for their own sins, but for all theirs whom the pattern of their precedency hath induced to the like. To the like, said I? nay, to worse; for if the master drink *ad plenitudinem*, to fulness, the servant will *ad ebrietatem*, to madness; the imitation of good comes, for the most part, short of the pattern, but the imitation of ill exceeds the example. A great man's warrant is like a charm or spell, to keep quick and stirring spirits within the circle of combined mischief; a superior's example is like strong or strange physic, that ever works the servile patients to a likeness of humours, of affections: thus when the mother is a Hittite, and the father an Amorite, the daughter seldom proves an Israelite, Ezek. xvi. 45. *Regis ad exemplum totus componitur orbis*,—Greatness is a copy, which every action, every affection strives to write after. The son of Nebat is never without his commendation following him, 'he made Israel to sin,' 1 Kings xv. 30, and xvi. 15. The imitation of our governors' manners, fashion, vices, is styled obedience: if Augustus Cæsar loves poetry, he is nobody that cannot versify; now, saith Horace,

'Scribimus indocti, doctique poemata passim.'

When Leo lived, because he loved merry fellows, and stood well-affected to the stage, all Rome swarmed with jugglers, singers, players. To this, I think, was the proverb squared: *Confessor Papa, confessor populus*,—If the Pope be an honest man, so will the people be. *In vulgus manant exempla regentum*.* The common people are like tempered wax, whereon the vicious seal of greatness makes easy impression. It was a custom for young gentlemen in Athens to play on recorders; at length Alcibiades, seeing his blown cheeks in a glass, threw away his pipe, and they all followed him. Our gallants, instead of recorders, embrace scorching lust, staring pride, staggering drunkenness, till their souls are more blown than those Athenians' cheeks. I would some Alcibiades would begin to throw away these vanities, and all the rest would follow him. Thus spreads example, like a stone thrown into a pond, that makes circle to beget circle, till it spread to the banks. Judas's train soon took fire in the suspectless disciples; and Satan's infections shoot through some great star the influence of damnation into the ear of the commonalty. Let the experience hereof make us fearful of examples.

Observe, that no society hath the privilege to be free from a Judas; no, not Christ's college itself: 'I have chosen you twelve, and behold one of you is a devil;' and this no worse man than the steward, put in trust with the bread of the prophets. The synod of the Pharisees, the convent of monks, the consistory of Jesuits, the holy chair at Rome, the sanctified parlour at Amsterdam, is not free from a Judas. Some tares will shew that 'the en-

* Cypr.

vious man' is not asleep. They hear him preach that 'had the words of eternal life,' John vi. 68; they attend him that could 'feed them with miraculous bread,' ver. 51; they followed him that could 'quiet the seas and control the winds,' Matt. xxvi: they saw a precedent in whom there was no defect, no default, no sin, no guile; yet, behold, one of them is a hypocrite, an Iscariot, a devil. What! among saints? 'Is Saul among the prophets?' 1 Sam. x. 12. Among the Jews, a wicked publican, a dissolute soldier, was not worth the wondering at: for the publicans, you may judge of their honesty when you always find them coupled with harlots in the Scripture; for the soldiers, (that robed Christ in jest, and robbed him in earnest,) they were irreligious ethnics; but amongst the sober, chaste, pure, precise Pharisees, to find a man of sin was held uncouth, monstrous. They run from their wits, then, that run from the church because there are Judases. Thus it will be till the great Judge with his fan shall 'purge his floor,' Matt. iii. 12; till the 'angels shall carry the wheat into the barn of glory,' Matt. xiii. 30. Until that day comes, some rubbish will be in the net, some goats amongst the sheep, some with the mark of the beast in the congregation of saints; an Ishmael in the family of Abraham; one without his wedding garment at the marriage-feast; among the disciples a Demas, among the apostles a Judas.—Thus generally.

2.—(1.) Observe: Judas is bold to reprove a lawful, laudable, allowable work: 'he said thus.' I do not read him so peremptory in a just opportunity. He could swallow a gudgeon, though he kicks at a fly; he could observe, obey, flatter the compounding Pharisees, and thought he should get more by licking than by biting; but here, because his mouth waters at the money, his teeth rangle the woman's credit, for so I find malignant reprovers styled: *corrodunt, non corrigunt; correptores, inmo corruptores*,—they do not mend, but make worse; they bite, they gnaw. Thus was Diogenes surnamed Cynic for his snarling: *conviciorum canis*, the dog of reproaches. Such forget that *monendo plus, quam minando possumus*,—mercies are above menaces. Many of the Jews, whom the thunders of Sinai, terrors of the law, *humanas motura tonitrua mentes*, moved not, John Baptist wins with the songs of Zion. Judas could feign and fawn, and fan the cool wind of flattery on the burning malice of the consulting scribes. Here he is hot, sweats and swells without cause; either he must be unmerciful or over-merciful; either wholly for the reins, or all upon the spur. He hath soft and silken words for his Master's enemies, coarse and rough for his friends; there he is a dumb dog and finds no fault, here he is a barking cur and a true man instead of a thief; he was before an ill mute, and now he is a worse consonant: but as Pierius's ambitious daughters were turned to magpies for correcting the Muses,* so God justly reproves Judas for unjustly reproving Mary. *Qui mittit in altum lapidem, recidet in caput ejus*,†—A stone thrown up in a rash humour falls on the thrower's head, to teach him more wisdom. He that could come to the Pharisees, (like Martial's parrot, *χαιρε*, or like Jupiter's priests to Alexander with a *Jove sate*,) commending their piety, which was without mercy, here condemns mercy, which was true piety and pity.

I could here find cause to praise reprehension: if it be reasonable, seasonable, well-grounded for the reprove, well-conditioned for the reprov'd. I would have no profession more wisely bold than a minister's, for sin is bold, yea, saucy and presumptuous. It is miserable for both, when a bold sinner and a cold priest shall meet; when he that should lift up his voice like a trumpet doth but whisper through a trunk. Many men are dull beasts

* Ovid. Metam., lib. ii.

† Jerom. ad Rust. monach.

without a goad, blind Sodomites without a guide, deaf adders and idols without ears, forgetful, like Pharaoh's butler, without memories : our connivance is sinful, our silence baneful, our allowance damnable. Of sin, neither the fathers, factors, nor fautors are excusable ; nay, the last may be worst, whiles they may, and will not help it, Rom. xiii. 2. Let Rome have the praise without our envy or rivalry : *Peccatis Roma patrocinium est*. Sodomy is licensed, sins to come pardoned, drunkenness defended, the stewes maintained, perjury commended, treason commanded. As sinful as they think us, and we know ourselves, we would blush at these. *Nihil interest, sceleri an faveas, an illud facias*.—There is little difference between permission and commission, between the toleration and perpetration of the sin : he is an abettor of the evil that may and will not better the evil. *Amici vitia, si feras, facis tua*. Thy unchristian sufferance adopts thy brother's sins for thine own, as children of thy fatherhood. Of so great a progeny is many a sin-favouring magistrate ; he begets more bastards in an hour than Hercules did in a night ; and, except Christ be his friend, God's sessions will charge him with the keeping of them all. No private man can plead exemption from this duty, for *amicus is animi custos*,—he is thy friend that brings thee to a fair and free end. Doth human charity bind thee to reduce thy neighbour's straying beast, and shall not Christianity double thy care to his erring soul ? *Cadit asina, et est qui sublevet ; perit anima, non est qui recogitet*.—The fallen beast is lifted up, the burdened soul is let sink under her load.

(2.) Observe his devilish disposition, bent and intended to stifle goodness in others, that had utterly choked it in himself. Is the apostle Judas a hinderer of godliness ? Surely man hath not a worse neighbour, nor God a worse servant, nor the devil a better factor, than such a one : an *Æsop's* dog, that because he can eat no hay himself, lies in the manger and will not suffer the horse. He would be an ill porter of heaven-gates, that having no lust to enter himself, will not admit others ; as Christ reprov'd the lawyers, Luke xi. 52. They are fruitless trees that cumber the ground, chap. xiii. 7 ; cockle and darnel, that hinder the good corn's growth ; malicious devils, that plot to bring more partners to their own damnation, as if it were *aliquid socios habuisse doloris*,—some ease to them to have fellows in their misery.

Let me pant out a short complaint against this sin : *dolendum à medico, quod non delendum à medicina*,—we may bewail where we cannot prevail. The good old man must weep, though he cannot drive away the disease of his child with tears. Thou that hinderest others from good works, makest their sins thine, which, I think, thou needest not do, for any scarcity of thine own ; whiles thou temptest a man to villany, or withstandest his piety, thou at once pullest his sins and God's curse on thee. For the author sins more than the actor, as appears by God's judgment in paradise, Gen. iii. 14, &c., where three punishments were inflicted on the serpent, as the original plotter ; two on the woman, as the immediate procurer ; and but one on Adam, as the party seduced. Is it not enough for thee, O Judas, to be a villain thyself, but thou must also cross the piety of others ? Hast thou spoiled thyself, and wouldst thou also mar Mary ?

(3.) Nay, observe : he would hinder the works of piety through colour of the works of charity, diverting Mary's bounty from Christ to the poor, as if respect to man should take the wall of God's service. Thus he strives to set the two tables of the law at war, one against the other ; both which look to God's obedience, as the two cherubims to the mercy-seat, Exod. xxv. 20 ; and

the catholic Christian hath a catholic care. I prefer not the laws of God one to the other : 'one star here differs not from another star in glory.' Yet I know the best distinguisher's caution to the lawyer : 'This is the commandment, and the other is (but) like unto it,' Matt. xxii. 38, 39. Indeed I would not have sacrifice turn mercy out of doors, as Sarah did Hagar ; nor the fire of zeal drink up the dew and moisture of charity, as the fire from heaven dried up the water at Elijah's sacrifice, 1 Kings xviii. 38 ; neither would I that the precise observation of the second table should gild over the monstrous breaches of the first. Yet I have heard divines (reasoning this point) attribute this privilege to the first table above the second : that God never did (I will not say, never could) dispense with these commandments which have himself for their proper and immediate object. For then (say they) he should dispense against himself, or make himself no God, or more. He never gave allowance to any to have another god ; another form of worship ; the honour of his name he will not give to another ; nor suffer the profaner of his holy day to escape unpunished. For the second table, you have read him commanding the brother 'to raise up seed to his brother,' Deut. xxv. 5, notwithstanding the law, 'Thou shalt not commit adultery,' Matt. xii. 24 ; commanding the Israelites to rob the Egyptians, Exod. xi. 2, without infringing the law of stealth ; all this without wrong, for 'the earth is his, and the fulness thereof !' Thou art a father of many children : thou sayest to the younger, 'Sirrah, wear you the coat to-day which your other brother wore yesterday ;' who complains of wrong? We are all (or, at least, say we are all) the children of God : have earthly parents a greater privilege than our heavenly? If God then have given dispensation to the second table, not to the first, the observation of which (think you) best pleaseth him?

Let not then, O Judas, charity shoulder out piety ; nay, charity will not, cannot ; for 'faith worketh by love,' Gal. v. 6. And love never dined in a conscience where faith had not first broken her fast. Faith and love are like a pair of compasses ; whilst faith stands perfectly fixed in the centre, which is God, love walks the round, and puts a girdle of mercy about the loins. There may indeed be a show of charity without faith, but there can be no show of faith without charity. Man judgeth by the hand, God by the heart.

Hence our policies in their positive laws lay severe punishments on the actual breaches of the second table, leaving most sins against the first to the hand of the almighty justice. Let man's name be slandered, *curral lex*, 'the law is open,' Acts xix. 38 ; be God's name dishonoured, blasphemed, there is no punishment but from God's immediate hand. Carnal fornication speeds, though not ever bad enough, yet sometimes worse than spiritual, which is idolatry. Yet this last is *major adulterium*, the greater adultery ; because *non ad alteram mulierem*, 1 Cor. vi. 15, *sed ad alterum Deum*, Hos. ii. 2,—it is not the knitting of the body to another woman, but of the soul to another God. The poor slave is convented to the spiritual court, and meets with a shrewd penance for his incontinence ; the rich nobleman, knight, or gentleman, (for Papists are no beggars,) breaks the commissary's cords as easily as Samson the Philistine's withs, and puts an excommunication in his pocket. All is answered : 'Who knows the spirit of man, but the spirit of man ?' and, 'He stands or falls to his own master,' Rom. xiv. 4. Yet again, who knows whether bodily stripes may not procure spiritual health, and a seasonable blow to the estate may not save the soul 'in the day of the Lord Jesus ?' 1 Cor. v. 5. Often *detrimētum pecuniæ et*

sanitatis; *propter bonum animæ*,* a loss to the purse, or a cross to the corpse, is for the good of the conscience. Let me then complain, are there no laws for atheists, that would scrape out the deep engraven characters of the soul's eternity out of their consciences, and think their souls as vanishing as the spirits of dogs; not contenting themselves to lock up this damned persuasion in their own bowels, but belching out this unsavoury breath to the contagion of others? Witness many an ordinary that this is an ordinary custom; that in despite of the oracles of heaven, the prophets, and the secretaries of nature, the philosophers, would enforce that either there is no God, or such a one as had as good be none: nominal protestants, verbal neutrals, real atheists. Are there no laws for image-worshippers, secret friends to Baal, that eat with us, sit with us, play with us, not pray with us, nor for us, unless for our ruins? Yes, the sword of the law is shaken against them: alas, that but only shaken! But either their breasts are invulnerable, or the sword is obtuse, or the strikers troubled with the palsy and numbness in the arms. Are there no laws for blasphemers, common swearers, whose constitutions are so ill-tempered of the four elements, that they take and possess several seats in them: all earth in their hearts, all water in their stomachs, all air in their brains, and (saith St James) all fire in their tongues, James iii. 6; they have heavy earthen hearts, watery and surfeited stomachs, light, airy, mad brains, fiery and flaming tongues. Are there no laws to compel them on these days, that 'God's house may be filled?' Luke xiv. 23; no power to bring them from the 'puddles to the springs?' Jer. ii. 13; from walking the streets, sporting in the fields, quaffing in taverns, slugging, wantonising on couches, to watch with Christ 'one hour in his house of prayer?' Matt. xxvi. 40. Why should not such blisters be lanced by the knife of authority, which will else make the whole body of the commonwealth, though not incurable, yet dangerously sick? I may not seem to prescribe, give leave to exhort: *non est meæ humilitatis dictare vobis*, &c.† It suits not with my mean knowledge to direct you the means, but with my conscience to rub your memories. Oh, let not the pretended equity to men countenance out our neglect of piety to God!

(4.) Lastly, observe his unkindness to Christ. What, Judas, grudge thy Master a little unction! And, which is yet viler, from another's purse! With what detraction, derision, exclamation, wouldest thou have permitted this to thy fellow-servant, that repinest it to thy Master! How hardly had this been derived from thy own estate, that didst not tolerate it from Mary's! What! Thy Master, that honoured thee with Christianity, graced thee with apostleship, trusted thee with stewardship, wilt thou deny him this courtesy, and without thine own cost? Thy Master, Judas, thy Friend, thy God, and, yet in a sweeter note, thy Saviour, and canst not endure another's gratuitual kindness towards him? Shall he pour forth the best unction of his blood, to bathe and comfort thy body and soul, and thou not allow him a little refection? Hath Christ hungered, thirsted, fainted, sweated, and must he instantly bleed and die, and is he denied a little unction? and dost thou, Judas, grudge it? It had come more tolerably from any mouth: his friend, his follower, his professor, his apostle, his steward! Unkind, unnatural, unjust, unmerciful Judas.

Nay, he terms it no better than waste and a loss: *Εἰς τί ἡ ἐπιώλεια αὐτῆς*; *Ad quid perditio hæc?*—'Why is this waste?' Matt. xxvi. 8. What, lost and given to Jesus! Can there be any waste in the creature's due service to the Creator? No; *pietas est proprietate sumptus facere*,‡—this is

* Th. Aquin.

† Bern.

‡ Tertul. Apo. 39.

godliness, to be at cost with God : therefore our fathers left behind them *deposita pietatis*, pledges, evidences, sure testimonies of their religion, in honouring Christ with their riches ; I mean not those in the days of Popery, but before ever the locusts of the Papal sea made our nation drunk with that enchanted cup. They thought it no waste either *nova construere, aut vetera conservare*,—to build new monuments to Christ's honour, or to better the old ones. We may say of them, as Rome bragged of Augustus Cæsar : *Quæ invenerunt lateritia, reliquerunt marmorea*,—What they found of brick, they left of marble ; in imitation of that precedent in Isaiah, though with honest hearts : 'The bricks are fallen down, but we will build with hewn stones. The sycamores are cut down, but we will change them into cedars,' chap. ix. 10. In those days charity to the church was not counted waste. The people of England, devout like those of Israel, cried one to another, *Afferte*, Bring ye into God's house ; till they were stayed with a statute of mortmain, like Moses's prohibition, 'The people bring too much,' Exod. xxxvi. 6. But now they change a letter, and cry, *Auferte*, take away as fast as they gave ; and no inhibition of God or Moses, gospel or statute, can restrain their violence, till the alabaster-box be as empty of oil as their own consciences are of grace. We need not stint your devotion, but your devoration ; every contribution to God's service is held waste : *Ad quid perditio hæc ?* Now any required ornament to the church is held waste ; but the swallowing down, I say not of ornaments, as things better spared, but of necessary maintenance, tithes, fruits, offerings, are all too little. Gentlemen in these cold countries have very good stomachs ; they can devour, and digest too, three or four plump parsonages. In Italy, Spain, and those hot countries, or else nature and experience too lies, a temporal man cannot swallow a morsel or bit of spiritual preferment, but it is reluctant in his stomach, up it comes again. Surely these northern countries, coldly situate, and nearer to* the tropic, have greater appetites. The Africans think the Spaniards gluttons ; the Spaniards think so of the Frenchmen ; Frenchmen, and all, think and say so of Englishmen, for they can devour whole churches ; and they have fed so liberally, that the poor servitors, (ashamed I am to call them so,) the vicars, have scarce enough left to keep life and soul together : not so much as *sitis et fames et frigora poscunt*,†—the defence of hunger, and thirst, and cold, requires. Your fathers thought many acres of ground well bestowed, you think the tithe of those acres a waste. Oppression hath played the Judas with the church, and because he would prevent the sins incurable by our fulness of bread, hath scarce left us bread to feed upon, Daniel's diet among the lions, or Elias's in the wilderness. I will not censure you in this, ye citizens ; let it be your praise, that though you 'dwell in ceiled houses' yourselves, 'you let not God's house lie waste,' Hag. i. 4 ; yet sometimes it is found that some of you, so careful in the city, are as negligent in the country, where your lands lie ; and there the temples are often the ruins of your oppression, *monumenta rapinæ* ; your poor, undone, blood-sucked tenants, not being able to repair the windows or the leads, to keep out rain or birds.‡ If a levy or taxation would force your benevolence, it comes malevolently from you, with a 'Why is this waste ?' Raise a contribution to a lecture, a collection for a fire, an alms to a poor destitute soul, and lightly there is one Judas in the congregation to cry, *Ad quid perditio hæc ?*—'Why is this waste ?' Yet you will say, if Christ stood in need of an unction, though as costly as

* Further from.—En.

† Juven. Sat. 14.

‡ 'Canescunt turpi templa relicta situ.'—Ovid.

Mary's, you would not grudge it, nor think it lost. Cozen not yourselves, ye hypocrites ; if ye will not do it to his church, to his poor ministers, to his poor members, neither would you to Christ, Matt. xxv. 40 ; if you clothe not them, neither would you clothe Christ if he stood naked at your doors. Whiles you count that money lost which God's service receiveth of you, you cannot shake away Judas from your shoulders. What would you do, if Christ should charge you, as he did the young man in the gospel, ' Sell all, and give to the poor,' Matt. xix. 21, that think superfluities a waste ? *Oh, durus sermo !*—a hard sentence ! Indeed, ' a cup of cold water,' Matt. x. 42, is bounty praised and rewarded, but in them that are not able to give more ; ' the widow's two mites ' are accepted, because all her estate, Luke xxi. 4. If God thought it no waste to give you plenty, even all you have, think it no waste to return him some of his own. Think not the oil waste which you pour into the lamp of the sanctuary, Exod. xxv. 6 ; think not the bread waste which you cast on the waters of adversity, Eccles. xi. 1 ; think nothing lost whereof you have feoffed God in trust. But let me teach you soberly to apply this, and tell you what indeed is waste :—

(1.) Our immoderate diet,—indeed not diet, for that contents nature, but surfeit, that overthrows nature,—this is waste. Plain Mr Nabal, 1 Sam. xxv. 36, made a feast like a prince. Dives, Luke xvi., hath no other arms to prove himself a gentleman, but a scutcheon of these three colours : first, he had money in his purse, he was rich ; secondly, he had good rags on his back, clothed in purple ; thirdly, dainties on his table, he fared deliciously, and that every day : this was a gentleman without heraldry. It was the rule, *ad alimenta, ut ad medicamenta*,—to our meat as to our medicine : man hath the least mouth of all creatures, *malum non imitari, quod sumus*. Therefore it is ill for us not to imitate that which we are ; not to be like ourselves. There are many shrewd contentions between the appetite and the purse : the wise man is either a neuter or takes part with his purse. To consume that at one banquet which would keep a poor man with convenient sustenance all his life, this is waste. But, alas ! our slavery to epicurism is great in these days : *mancipia serviunt dominis, domini cupiditatibus*,—servants are not more slaves to their masters, than their masters are slaves to lusts. Timocreon's epitaph fits many :—

' *Multa bibens, et multa vorans, mala plurima dicens, &c.*—

He ate much and drank much, and spake much evil. We sacrifice to our palates as to gods : the rich feast, the poor fast, the dogs dine, the poor pine ? *Ad quid perditio hæc ?*—' Why is this waste ?'

(2.) Our unreasonable ebrieties :—

' *Tenentque*

Pocula sæpe homines, et inumbrant ora coronis.'

They take their fill of wine here, as if they were resolved, with Dives, they should not get a drop of water in hell. Eat, drink, play ; *quid aliud sepulchro bovis inscribi poterat ?*—what other epitaph could be written on the sepulchre of an ox ? *Epulorum crateres, sunt epulorum carceres*,—their bowls are their bolts ; there is no bondage like to that of the vintage. The furnace beguiles the oven, the cellar deceives the buttery ; we drink away our bread, as if we would put a new petition into the Lord's prayer, and abrogate the old : saying no more, with Christ, ' Give us this day our daily bread,' but, Give us this day our daily drink ; *quod non in diem, sed in mensem sufficit*,—which is more than enough for a day, nay, would serve a month.

Temperance, the just steward, is put out of office : what place is free from these alehouse recusants, that think better of their drinking-room than Peter thought of Mount Tabor ? *Bonum est esse hic*,—‘It is good being here,’ Matt. xvii. 4, *ubi nec Deus, nec demon*,—where both God and the devil are fast asleep. It is a question whether it be worse to turn the image of a beast to a god, or the image of God to a beast ; if the first be idolatry, the last is impiety. A voluptuous man is a murderer to himself, a covetous man a thief, a malicious a witch, a drunkard a devil ; thus to drink away the poor’s relief, our own estate : *Ad quid perditio hæc ?*—‘Why is this waste ?’

(3.) Our monstrous pride, that turns hospitality into a dumb show : that which fed the belly of hunger now feeds the eye of lust ; acres of land are metamorphosed into trunks of apparel ; and the soul of charity is transmigrated into the body of bravery : this is waste. We make ourselves the compounds of all nations : we borrow of Spain, Italy, Germany, France, Turkey and all ; that death, when he robs an Englishman, robs all countries. Where lies the wealth of England ? In three places : on citizens’ tables, in usurers’ coffers, and upon courtiers’ backs. God made all simple, therefore, woe to these compounded fashions ! God will one day say, *Hoc non opus meum, nec imago mea est*,—This is none of my workmanship, none of my image. One man wears enough on his back at once to clothe two naked wretches all their lives : *Ad quid, &c.*—‘Why is this waste ?’

(4.) Our vainglorious buildings, to emulate the skies, which the wise man calls ‘the lifting up of our gates too high,’ Prov. xvii. 19. Houses built like palaces ; tabernacles that, in the master’s thought, equal the mansion of heaven ; structures to whom is promised eternity, as if the ground they stood on should not be shaken, Heb. xii. 16. Whole towns depopulate to rear up one man’s walls ; chimneys built in proportion, not one of them so happy as to smoke ; brave gates, but never open ; sumptuous parlours, for owls and bats to fly in : pride began them, riches finished them, beggary keeps them ; for most of them moulder away, as if they were in the dead builder’s case, a consumption. Would not a less house, Jeconiah, have served thee for better hospitality ? Jer. xxii. Our fathers lived well under lower roofs ; this is waste, and waste indeed, and these worse than the devil. The devil had once some charity in him, to turn stones into bread, Matt. iv. 3 ; but these men turn bread into stones, a trick beyond the devil : *Ad quid perditio hæc ?*—‘Why is this waste ?’

(5.) Our ambitious seeking after great alliance : the ‘son of the thistle must match with the cedar’s daughter,’ 2 Kings xiv. 9. The father tears dear years out of the earth’s bowels, and raiseth a bank of usury to set his son upon, and thus mounted, he must not enter save under the noble roof ; no cost is spared to ambitious advancement : *Ad quid, &c.*—‘Why is this waste ?’

Shall I say our upholding of theatres, to the contempt of religion ; our maintaining ordinaries, to play away our patrimonies ; our four-wheeled porters ; our antic fashions ; our smoky consumptions ; our perfumed putrefaction : *Ad quid perditio hæc ?*—Why are these wastes ? Experience will testify at last that these are wastes indeed ; for they waste the body, the blood, the estate, the freedom, the soul itself, and all is lost thus laid out ; but what is given (with Mary) to Christ is lost like sown grain, that shall be found again at the harvest of joy.

II. We have heard Judas censuring Mary, let us now hear God censuring Judas :—

1. And that, first, negatively : ‘he cared not for the poor.’ For the poor

he pleads, but himself is the poor he means well to; but let his pretence be what it will, God's witness is true against him: 'he cared not for the poor.'

(1.) Observe: Doth Christ condemn Judas for condemning Mary? Then it appears he doth justify her action; he doth, and that after in express terms: 'Let her alone, &c., ver. 7. Happy Mary, that hast Jesus to plead for thee! blessed Christians, for whom 'Jesus Christ is an advocate!' 1 John ii. 1. 'He is near me that justifies me; who will contend with me? Behold, the Lord will help me; who is he that can condemn me?' Isa. l. 8, 9. Hence David resigns his protection into the hands of God: 'Judge me, O God, and defend my cause against the unmerciful people,' Ps. xliii. 1. And Paul yet with greater boldness sends a frank defiance and challenge to all the actors and pleaders that ever condemnation had, that they should never have power to condemn him, since Jesus Christ justifies him, Rom. viii. 33. Happy man whose cause God takes in hand to plead! Here is a Judas to accuse us, a Jesus to acquit us; Judas slanders, Jesus clears; wicked men censure, the just God approves; earth judgeth evil what is pronounced good in heaven! Oh, then, do well, though, *fremunt gentes*, great men rage, though perverseness censures, impudence slanders, malice hinders, tyranny persecutes; there is a Jesus that approves: his approbation shall outweigh all their censures; let his Spirit testify within me, though the whole world oppose me.

(2.) Observe: It is the nature of the wicked to have no care of the poor. *Sibi nati, sibi vivunt, sibi moriuntur, sibi damnantur*,—They are all for themselves, they are born to themselves, live to themselves; so let them die for themselves, and go to hell for themselves. The fat bulls of Bashan love 'the lambs from the flock, and the calves from the stall,' &c., 'but think not on the affliction of Joseph,' Amos vi. 4. Your gallant thinks not the distressed, the blind, the lame to be part of his care; it concerns him not. True; and therefore heaven concerns him not. It is infallible truth, if they have no feeling of others' miseries they are no members of Christ, Heb. xiii. 3. Go on now in thy scorn, thou proud royster; admire the fashion and stuff thou wearest, whiles the poor mourn for nakedness; feast royal Dives, while Lazarus can get no crumbs. Apply, Absalom, thy sound, healthful limbs to lust and lewdness, whiles the same blind, maimed, cannot derive a penny from thy purse, though he move his suit in the name of Jesus; thou givest testimony to the world, to thy own conscience, that thou art but a Judas. Why, the poorest and the proudest have, though not *vestem communem*, yet *cutem communem*,—there may be difference in the fleece, there is none in the flesh; yea, perhaps, as the gallant's perfumed body is often the sepulchre to a putrefied soul, so a white, pure, innocent spirit may be shadowed under the broken roof of a maimed corpse. Nay, let me terrify them: 'Not many rich, not many mighty, not many noble are called,' 1 Cor. i. 26. It is Paul's thunder against the flashes of greatness: he says not, 'not any,' but 'not many;' for *servatur Lazarus pauper, sed in sinu Abrahami Divitis*,*—Lazarus the poor man is saved, but in the bosom of Abraham the rich. It is a good saying of the son of Sirach, 'The affliction of one hour will make the proudest stoop,' Eccclus. xi. 27, sit upon the ground, and forget his former pleasure; a piercing misery will soften your bowels, and let your soul see through the breaches of her prison, in what need distress stands of succour. Then you will be charitable or never, as physicians say of their patients, 'Take whiles they be in pain;' for in health nothing will be wrung

* Aug. in Ps. v.

out of them. So long as health and prosperity clothe you, you reck not the poor. Nabal looks to his sheep, what cares he for David? If the truth were known, there are many Nabals now, that love their own sheep better than Christ's sheep. Christ's sheep are fain to take coats, their own sheep give coats. Say some that cavil, If we must care for the poor, then for the covetous; for they want what they possess, and are indeed poorest. No; pity not them that pity not themselves, who in despite of God's bounty will be miserable; but pity those whom a fatal distress hath made wretched.

Oh, how unfit is it among Christians, that some should surfeit whiles other hunger! 1 Cor. xi. 21; that one should have two coats, and another be naked, yet both one man's servants! Luke iii. 11. Remember that God hath made many his stewards, none his treasurer; he did not mean thou shouldst hoard his blessings, but extend them to his glory. He that is infinitely rich, yet keeps nothing in his own hands, but gives all to his creatures. At his own cost and charges he hath maintained the world almost six thousand years. He will most certainly admit no hoarder into his kingdom; yet, if you will needs love laying up, God hath provided you a coffer: the poor man's hand is Christ's treasury. The besotted worldling hath a greedy mind, to gather goods and keep them; and, lo, his keeping loseth them: for they must have either *finem tuum*, or *finem suum*,—thy end, or their end. Job tarried and his goods went, chap. i.; but the rich man went, and his goods tarried, Luke xii. *Si vestra sunt, tollite vobiscum*,—If they be yours, why do you not take them with you? No, *hic acquiruntur, hic amittuntur*,—here they are gotten, here lost. But, God himself being witness, (nay, he hath passed his word,) what we for his sake give away here, we shall find again hereafter; and the charitable man, dead and buried, is richer under the ground than he was above it. It is a usual song, which the saints now sing in heaven—

‘That we gave,
That we have.’

This riddle poseth the worldling, as the fishermen's did Homer: *Quæ cepimus, reliquimus; quæ non cepimus, nobiscum portamus*,—What we caught, we left behind us; what we could not catch, we carried with us. So, what we lose, we keep; what we will keep, we shall lose: he that loseth his goods, his lands, his freedom, his life for Christ's sake, shall find it, Matt. x. 39. This is the charitable man's case: all his alms, mercies, relievings are, wisely and without executorship, sown in his lifetime; and the harvest will be so great by that time he gets to heaven, that he shall receive a thousand for one: God is made his debtor, and he is a sure paymaster. Earth hath not riches enough in it to pay him; his requital shall be in heaven, and there with no less degree of honour than a kingdom.

Judas cares not for the poor. Judas is dead, but this fault of his lives still: the poor had never more need to be cared for; but how? There are two sorts of poor, and our care must be proportionable to their conditions: there are some poor of God's making, some of their own making. Let me say, there are God's poor, and the devil's poor: those the hand of God hath crossed; these have forced necessity on themselves by a dissolute life. The former must be cared for by the compassion of the heart, and charity of the purse: God's poor must have God's alms, a seasonable relief according to thy power; or else the Apostle fearfully and peremptorily concludes against thee, ‘The love of God is not in thee,’ 1 John iii. 17. If thou canst not find in thy heart to diminish a grain from thy heap, a penny from thy purse, a cut from thy loaf, when Jesus Christ stands at thy door and calls for it; pro-

fess what thou wilt, the love of earth hath thrust the love of heaven out of thy conscience. Even Judas himself will pretend charity to these.

For the other poor, who have pulled necessity on themselves with the cords of idleness, riot, or such disordered courses, there is another care to be taken : not to cherish the lazy blood in their veins by abusive mercy ; but rather chafe the stunted sinews by correction, relieve them with punishment, and so recover them to the life of obedience. 'The sluggard lusteth,' and hath an empty stomach ; he loves sustenance well, but is loath to set his foot on the cold ground for it. The laws' sanction, the good man's function saith, 'If he will not labour, let him not eat,' 2 Thess. iii. 10. For experience telleth that where sloth refuseth the ordinary pains of getting, there lust hunts for it in the unwarranted paths of wickedness ; and you shall find, that if ever occasion should put as much power into their hands as idleness hath put villany into their hearts, they will be ready to pilfer your goods, fire your house, cut your throats. I have read of the king of Macedon, desecrating two such in his dominions, that *alterum à Macedonia fugere, alterum fugare fecit*,—he made one fly out of his kingdom, and the other drive him. I would our magistrates would follow no worse a precedent ; indeed, our laws have taken order for their restraint. Wheresoever the fault is, they are rather multiplied ; as if they had been sown at the making of the statute, and now, as from a harvest, they arise ten for one. Surely our laws make good will, but they have bad luck for executors ; their wills are not performed, nor their legacies distributed ; I mean the legacies of correction to such children of sloth : *impunitas delicti invitat homines ad malignandum*. Sin's chief encouragement is the want of punishment ; favour one, hearten many. It is fit, therefore, that *pœna ad paucos, metus ad omnes perveniat*,—penalty be inflicted on some, to strike terror into the rest.

It was St Augustine's censure : *Illicita non prohibere, consensus erroris est*,*—Not to restrain evil is to maintain evil. The commonwealth is an instrument, the people are the strings, the magistrate is the musician ; let the musician look that the instrument be in tune, the jarring strings ordered, and not play on it to make himself sport, but to please the ears of God. *Doctores*, the ministers of mercy, now can do no good, except *ductores*, the ministers of justice, put to their hands. We can but forbid the corruption of the heart ; they must prohibit the wickedness of the hand. Let these poor be cared for that have no care for themselves ; runagates, renegades, that will not be ranged (like wandering planets) within the sphere of obedience. 'Yet a little more sleep,' says the sluggard ; but *modicum non habet bonum*,—their bunch will swell to a mountain, if it be not prevented and pared down. Care for these, ye magistrates, lest you answer for the subordination of their sins : for the other let all care, that care to be received into the arms of Jesus Christ.

(3.) Observe : Judas cares not for the poor. What ! and yet would he for their sakes have drawn comfort from the Son of God ? What a hypocrite is this ! Could there be so deep dissimulation in an apostle ? Yes, in that apostle that was a devil. Lo, still I am haunted with this white devil, hypocrisy ; I cannot sail two leagues, but I rush upon this rock : nay, it will encounter, encumber me quite through the voyage of this verse. Judas said, and meant not, there is hypocrisy ; he spake for the poor, and hates them, there is hypocrisy ; he was a privy thief, a false steward, &c., all this not without hypocrisy. Shall I be rid of this devil at once, and conjure him out of my speech ? God give me assistance, and add you patience, and I

* Epist. 182, ad Bonif.

will spend a little time to uncase this white devil, and strip him of all his borrowed colours.

Of all bodily creatures, man (as he is God's image) is the best ; but basely dejected, degenerated, debauched, simply the worst. Of all earthly creatures a wicked man is the worst, of all men a wicked Christian, of all Christians a wicked professor, of all professors a wicked hypocrite, of all hypocrites a wicked, warped, wretched Judas. Take the extraction or quintessence of all corrupted men, and you have a Judas. This then is a Judas : a man degenerate, a Christian corrupted, a professor putrefied, a gilded hypocrite, a white-skinned devil. I profess I am sparingly affected to this point, and would fain shift my hands of this monster, and not encounter him ; for it is not to fight with the unicorns of Assyria, nor the bulls of Samaria, nor the beasts of Ephesus,—neither absolute atheists, nor dissolute Christians, nor resolute ruffians, the horns of whose rapine and malice are no less manifest than malignant, but at once imminent in their threats, and eminent in their appearance,—but to set upon a beast, that hath with the heart of a leopard, the face of a man, of a good man, of the best man ; a star placed high in the orb of the church, though swooped down with the dragon's tail, because not fixed ; a darling in the mother's lap, blessed with the church's indulgence, yet a bastard ; a brother of the fraternity, trusted sometimes with the church's stock, yet no brother, but a broker of treacheries, a broker of falsehoods. I would willingly save this labour, but that the necessity of my text overrules my disposition.

I know these times are so shameless and impudent, that many strip off the white, and keep the devil ; wicked they are, and without show of the contrary. Men are so far from giving house-room to the substance of religion, that they admit not an out-room for the show ; so backward to put on Christ, that they will not accept of his livery ; who are short of Agrippa, Acts xxvi. 28, scarce persuaded to seem Christians, not at all to be. These will not drink hearty draughts of the waters of life, nay, scarce vouchsafe, like the dogs that run by Nilus, to give a lap at Jacob's well ; unless it be some, as they report, that frequent the sign of it, to be drunk. They salute not Christ at the cross, nor bid him good-morrow in the temple, but go blustering by, as if some serious business had put haste into their feet, and God was not worthy to be stayed and spoken withal. If this be a riddle, shew me the day shall not expound it by a demonstrative experience. For these I may say, I would to God they might seem holy, and frequent the places where sanctimony is taught ; but the devil is a nimble, running, cunning fencer, that strikes on both hands, *duplici ictu*, and would have men either *non sanctos*, *aut non parum sanctos*,—not holy, or not a little holy, in their own opinion, and outward ostentation : either no fire of devotion on the earth, or that that is, in the top of the chimney. That subtle 'winnower' persuades men that they are all chaff and no wheat, or all wheat and no chaff ; and would keep the soul either lank with ignorance, or rank with insolence : let me therefore woo you, win you to reject both these extremes, between which your hearts lie, as the grain betwixt both the millstones.

Shall I speak plainly ? You are sick at London of one disease (I speak to you settled citizens, not extravagants,) and we in the country of another. A sermon against hypocrisy in most places of the country is like phlebotomy to a consumption, the spilling of innocent blood. Our sicknesses are cold palsies and shaking agues ; yours in the city are hotter diseases, the burning fevers of fiery zeal, the inflammations and imposthumes of hypocrisy. We have the frosts, and you have the lightnings ; most of us profess too little,

and some of you profess too much, unless your courses were more answerable. I would willingly be in none of your bosoms; only I must speak of Judas. His hypocrisy was vile in three respects:—

First, He might have been sound. I make no question but he heard his Master preach, and preached himself, that God's request is the heart: so Christ schools the Samaritan woman, John iv.; so prescribed the scribe, 'Thou shalt love the Lord with all thy heart,' &c., Mark xii. 30. *Corde*, Judas, with the heart, which thou reservest like an equivocating Jesuit; nay, *toto corde*, for it is not *tutum*, except it be *totum*, with the whole heart, which thou never stoodest to divide, but gavest it wholly to him that wholly killed it, thy Master's enemy, and none of thy friend, the devil. Thou hearest thy Master, thy friend, thy God, denounce many a fearful, fatal, final woe against the Pharisees: *hac appellatione, et ob hanc causam*,—under this title, and for this cause; hypocrites, and because hypocrites. As if his woes were but words, and his words wind, empty and airy menaces, without intention of hurt, or extension of a revengeful arm, behold thou art a hypocrite; thou art therefore the worse because thou mightest be better.

Secondly, He seemed sound. *Spem vultu simulat, premit altum corde dolorem*, nay, *dolum* rather; craft rather than grief, unless he grieved that out of his cunning there was so little coming, so small prize or booty; yet, like a subtle gamester, he keeps his countenance, though the dice do not favour him. And as Fabius Maximus told Scipio, preparing for Africa, concerning Syphax, *Fraus fidem in parvis sibi perstruit, ut cum operæ pretium sit, cum magna mercede fallat*;* Judas creeps into trust by his justice in trifles, that he might more securely cheat for a fit advantage. Without pretence of fidelity, how got he the stewardship? Perhaps if need required, he spared not his own purse in Christ's service; but he meant to put it to usury: he carried not the purse, but to pay himself for his pains, thus *jactura in loco, res quantuosissima*,—a seasonable damage is a reasonable vantage; in this then his villainy is more execrable, that he seemed good.

If it were possible, the devil was then worse than himself, when he came into Samuel's mantle. Jezebel's paint made her more ugly. If ever you take a fox in a lamb's skin, hang him up, for he is the worst of the generation. A Gibeonite in his old shoes, a Seminary in his haircloth, a ruffian in the robes of a Jacobine, fly like the plague. These are so much the worse devils, as they would be holy devils; true traitors, that would fight against God with his own weapons; and by being out-of-cry religious, run themselves out of breath to do the church a mischief.

Thirdly, He would seem thus to his Master, yet knew in his heart that his Master knew his heart; therefore his hypocrisy is the worst. Had he been an alien to the commonwealth of Israel, and never seen more of God than the eye of nature had discovered, (yet, says even the heathen, ἔχει ὁ θεὸς ἰσχυρὸν ὄμμα,†—God hath a revenging eye,) then no marvel if his eyes had been so blind as to think Christ blind also, and that he, which made the eye, had not an eye to see withal; but he saw that Son of David give sight to so many sons of Adam, casually blind, to one naturally and born blind, John ix. 32,—*miraculum inauditum*, a wonder of wonders,—and shall Judas think to put out his eye that gave them all eyes? Oh, incredible, insensible, invincible ignorance!

You see his hypocrisy: methinks even the sight of it is dissuasion forcible enough, and it should be needless to give any other reason than the discovery; yet whiles many censure it in Judas, they condemn it not in them-

* Liv. Annal., lib. xiii.

† Hom.

selves, and either think they have it not, or not in such measure. Surely, we may be no Judases, yet hypocrites ; and who will totally clear himself ? Let me tell thee, if thou doest, thou art the worst hypocrite, and but for thee we had not such need to complain. He that clears himself from all sin is the most sinner, and he that says he hath not sinned in hypocrisy is the rankest hypocrite ; but I do admit a distinction. All the sons of Adam are infected with this contamination, some more, some less. Here is the difference, all have hypocrisy, but hypocrisy hath some : *aliud habere peccatum, aliud haberi à peccato*,—it is one thing for thee to possess sin, another thing for sin to possess thee. All have the same corruption, not the same eruption ; in a word, all are not hypocrites, yet who hath not sinned in hypocrisy ? Do not then send your eyes, like Dinah's, gadding abroad, forgetting your own business at home ; strain not courtesy with these banquets, having good meat carved thee, to lay it liberally upon another man's trencher ; be not sick of this plague and conceal it, or call it by another name. Hypocrisy is hypocrisy, whatsoever you call it ; and as it hath learned to leave no sins naked, so I hope it hath not forgot to clothe itself. It hath as many names as Gar-net had, and more Protean shapes than the Seminaries : the white devil is in this a true devil ; *multorum nominum, non boni nominis*,—of many names, but never a good one. The vileness of this white devil appears in six respects :—

First, It is the worst of sins, because it keeps all sins : they are made sure and secure by hypocrisy. Indeed some vices are quartermasters with it, and some sovereigns over it, for hypocrisy is but another sin's pander ; except to content some affected guest, we could never yield to this filthy Herodias, Matt. xiv. 9. It is made a stalking-horse for covetousness : Under long prayers many a Pharisee devours the poor, houses, goods, and all. It is a complexion for lust, who, were she not painted over with a religious show, would appear as loathsome to the world as she is indeed. It is a sepulchre of rotten impostures, which would stink like a putrefied corpse, if hypocrisy were not their cover. It is a mask for treason, whose shopful of poisons, pistols, daggers, gunpowder-trains, would easily be spied out, had hypocrisy left them barefaced. Treachery under this vizard thrusts into court revels, nay, court counsels, and holds the torch to the sports, nay, the books to serious consultations ; deviseth, adviseth, plots with those that provide best for the commonwealth. Thus are all sins beholden to hypocrisy ; she maintains them at her own proper cost and charges.

Secondly, It is the worst of sins, because it counterfeits all virtues. He that counterfeits the king's coin is liable to death ; if hypocrisy find not death, and *mortem sine morte*, death without death, for counterfeiting the King of heaven's seal-manual of grace, it speeds better than it merits. Vice is made virtue's ape in a hypocrite's practice. If he see Chusi run, this Ahimaaz will outrun him ; he mends his pace, but not his path ; the good man goes slower, but will be at heaven before him. Thus thriftiness in a saint is counterfeited by niggardliness in a hypocrite ; be thou charitable, behold he is bountiful, but not except thou may behold him ; his vain-glorious pride shall emulate thy liberality ; thou art good to the poor, he will be better to the rich ; he follows the religious man afar off, as Peter did Christ, but when he comes to the cross he will deny him. Thus hypocrisy can put blood into your cheeks, (like the *Aliptæ*,) and better your colours, but you may be sick in your consciences, and almost dead at the heart, and *non est medicamen in hortis*,—there is no medicine in this drugster's shop can cure you.

Thirdly, A hypocrite is a kind of honest atheist; for his own good is his god, his heaven is upon earth, and that not the peace of his conscience, Phil. iv. 7, or that kingdom of heaven which may be in a soul living on earth, Rom. xiv. 17, but the secure peace of a worldly estate. He stands in awe of no judge but man's eye; that he observes with as great respect as David did the eyes of God. If man takes notice, he cares not, yet laughs at him for that notice, and kills his soul by that laughter: so Pygmalion-like, he dotes on his own carved and painted piece; and perhaps dies Zeuxis's death, who, painting an old woman, and looking merrily on her, brake out into a laughter that killed him. If the world do not praise his doings, he is ready to challenge it, as the Jews God, 'Wherefore have we fasted, and thou seest it not?' Isa. lviii. 3. He crosseth Christ's precept, Matt. vi. 3, the left hand must not be privy to the right hand's charity. He dares not trust God with a penny, except before a whole congregation of witnesses, lest perhaps God should deny the receipt.

Fourthly, A hypocrite is hated of all, both God and man: the world hates thee, Judas, because thou retainest to Christ; Christ hates the more, because thou but only retainest, and doest no faithful service. The world cannot abide thee, thou hypocrite, because thou professest godliness; God can worse abide thee, because thou doest no more than profess it. It had been yet some policy, on the loss of the world's favour, to keep God's; or if lost God's, to have yet kept in with the world. Thou art not thy own friend, to make them both thy enemies. Miserable man, destitute of both refuges, shut out both from God's and the world's doors! Neither God nor the devil loves thee; thou hast been true to none of them both, and yet most false of all to thyself. So this white devil, Judas, that for the Pharisees' sake betrayed his Master, and for the devil's sake betrayed himself, was in the end rejected of Pharisees and Master; and like a ball, tossed by the rackets of contempt and shame, bandied from the Pharisees to Christ, from Christ to the Pharisees, from wall to wall, till he fell into the devil's hazard, not resting like a stone, till he came to his centre, *εἰς τὸν τόπον τὸν ἴδιον*, 'into his own place,' Acts i. 25. Purposeth he to go to Christ? His own conscience gives him a repulsive answer: No, 'thou hast betrayed the innocent blood,' Matt. xxvii. 4. Goes he to the chief priests and elders? Cold comfort: 'What is that to us? see thou to that.' Thus your ambo-dexter proves at last ambo-sinister; he that plays so long on both hands hath no hand to help himself withal. This is the hypocrite's misery; because he wears God's livery, the world will not be his mother; because his heart, habit, service, is sin-wedded, God will not be his father. He hath lost earth for heaven's sake, and heaven for earth's sake, and may complain, with Rebekah's fear of her two sons, 'Why should I be deprived of you both in one day?' Gen. xxvii. 45; or as sorrowful Jacob expostulated for his, 'Me have you robbed of my children: Joseph is not, and Simeon is not, and will you take Benjamin also? all these things are against me,' Gen. xlii. 36. This may be the hypocrite's mournful dirge: 'My hypocrisy hath robbed me of all my comforts: my Creator is lost, my Redeemer will not own me; and will ye take away (my beloved Benjamin) the world also? all these things are against me.' Thus an open sinner is in better case than a dissembling saint. There are few that seem worse to others than they are in themselves; yet I have both read and heard of some that have, with broken hearts and mourning bowels, sorrowed for themselves as if they had been reprobates, and not spared so to proclaim themselves, when yet their estate was good to Godward, though they knew it not. Perhaps their wickedness and ill-life hath been grievous, but their repentance is

gracious : I may call these black saints. The hypocrite is neat and curious in his religious outside, but the linings of his conscience are as 'filthy and polluted rags,' Isa. lxiv. 6 : then I say still, a black saint is better than a white devil.

Fifthly, Hypocrisy is like the devil, for he is a perfect hypocrite ; so he began, with our first parents, to put out his apparent horns in paradise : *Non moriemini*,—'Ye shall not die,' Gen. iii. 4 ; yet he knew this would kill them. A hypocrite then is the child of the devil, and (quoth Time, the mid-wife) as like the father as it may possibly look. He is 'the father of lies,' John viii. 44 ; and there is no liar like the hypocrite, for, as Peter said to Ananias, 'Thou hast not lied to men, but to God,' Acts v. 4. Nay, the hypocrite is his eldest son. Now, the privilege of primogeniture by the law was to have 'a double portion,' Deut. xxi. 17 ; wretched hypocrite in this eldership ! Matt. xxiv. 51. Satan is called a prince, and thus stands his monarchy, or rather anarchy : the devil is king ; the hypocrite his eldest son, 2 Chron. xxi. 3, Job xvi. 11, Eph. ii. 2 ; the usurer his younger ; atheists are his viceroys in his several provinces, for his dominion is beyond the Turk's for limits ; epicures are his nobles ; persecutors his magistrates ; heretics his ministers ; traitors his executors ; sin his law ; the wicked his subjects ; tyranny his government ; hell his court ; and damnation his wages. Of all these the hypocrite is his eldest son.

Lastly, A hypocrite is in greatest difficulty to be cured. Why should the minister administer physic to him that is perfectly sound ? Matt. ix. 12, 13 ; or why should Christ give his blood to the righteous ? Well may he be hurt and swell, swell and rankle, rankle and fester, fester and die, that will not bewray his disease, lest he betray his credit.

'Stultorum incurata pudor malus ulcera celat.'*

A man of great profession, little devotion, is like a body so repugnantly composed, that he hath a hot liver and a cold stomach : that which heats the stomach, overheats the liver ; that which cools the liver, overcools the stomach : so, exhortations that warm his conscience, inflame his outward zeal ; dissuasives to cool his hypocrisy, freeze his devotion. He hath a flushing in his face, as if he had eaten fire ; zeal burns in his tongue, but come near this glowworm, and he is cold, dark, squalid. Summer sweats in his face, winter freezeth in his conscience. March, many forwards in his words, December in his actions ; pepper is not more hot in the tongue's end, nor more cold at heart ; and, to borrow the words of our worthy divine and best characterer, we think him a saint, he thinks himself an angel, flatterers make him a god, God knows him a devil.

This is the white devil : you will not think how glad I am that I am rid of him. Let him go ; yet I must not let you go till I have persuaded you to hate this monster, to abhor this devil. Alas ! how forget we, in these days, to build up the cedar work of piety, and learn only to paint it over with vermilion ! We white and parget the walls of our profession, but the rubbish and cobwebs of sin hang in the corners of our consciences. Take heed ; a Bible under your arms will not excuse a false conscience in your bosoms ; think not you fathom the substance when you embrace the shadow : so the fox seeing sweetmeats in the vial, licked the glass, and thought he had the thing ; the ignorant sick man eats up the physicians' bill, instead of the receipt contained in it. It is not a day of seven, nay, any hour of seven days, the grudging

* Hor.

parting with an alms to a fire, the conjuring of a *Paternoster*, (for the heart only prays,) or once a-year renewing thy acquaintance with God in the sacrament, can privilege or keep impune thy injuries, usuries, perjuries, frauds, slanders, oppressions, lusts, blasphemies. Beware of this white devil, lest your portion be with them in hell whose society you would defy on earth. 'God shall smite thee, thou painted wall,' Acts xxiii. 3, and wash off thy vermillion dye with the rivers of brimstone. You have read of some that heard Christ preach in their pulpits, feasted at his communion-table, cast out devils in his name, yet not admitted : whiles they wrought miracles, not good works, cast out devils from others, not sins from themselves, Luke xiii. 26, &c., they miss of entrance. Go then and solace thyself in thy bodily devotion : thou hearest, readest, receivest, relievest ; where is thy conscience, thy heart, thy spirit ? God asks not for thy livery, but thy service ; he knows none by their confession, but by their conversation. Your looks are the objects of strangers' eyes, your lives of your neighbours', your consciences of your own, all of God's. Do not Ixion-like take a cloud for Juno, a mist for presumption of a sound and solid faith : more can say the creed than understand it, than practise it. Go into your grounds in the dead of winter, and of two naked and destitute trees you know not which is the sound, which the doted ; the summer will give Christ's mark : 'By their fruits ye shall know them,' Matt. vii. 20.

I speak not to discourage your zeal, but to hearten it, but to better it. Your zeal goes through the world, ye worthy citizens. Who builds hospitals ? the city. Who is liberal to the distressed gospel ? the city. Who is ever faithful to the crown ? the city. Beloved, your works are good ; oh, do not lose their reward through hypocrisy ! I am not bitter, but charitable ; I would fain put you into the chariot of grace with Elias, and only wish you to put off this mantle, 2 Kings ii. 13. Oh that it lay in my power to prevail with your affections as well as your judgments ! You lose all your goodness, if your hearts be not right ; the ostentation of man shall meet with the detestation of God. You lose your attention now, if your zeal be in your eye, more than heart. You lose your prayers, if when the ground hath your knee, the world hath your conscience : as if you had two gods—one for Sundays, another for work-days ; one for the church, another for the change. You lose your charity, whiles you give glozingly, illiberally, too late : not a window you have erected but must bear your names. But some of you rob Peter to pay Paul : take tenths from the church, and give not the poor the twentieths of them. It is not seasonable, nor reasonable charity, to undo whole towns by your usuries, enclosings, oppressions, impropriations ; and for a kind of expiation, to give three or four the yearly pension of twenty marks : an almshouse is not so big as a village, nor thy superfluity whereout thou givest, like their necessity whereout thou extortest ; he is but poorly charitable that, having made a hundred beggars, relieves two. You lose all your credit of piety, whiles you lose your integrity ; your solemn censuring, mourning for the time's evil, whiles yourselves are the evil cause thereof ; your counterfeit sorrow for the sins of your youth, whiles the sins of your age are worse ; your casting salt and brine of reproof at others' faults, whiles your own hearts are most unseasoned : all these artificial whittings are but thrifty leasings, sick healths, bitter sweets, and more pleasing deaths. Cast then away this bane of religion, hypocrisy ; this candle with a great wick and no tallow, that often goes out quickly, never without stench ; this fair, flattering, white devil. How well have we bestowed this pains, I in speaking, you in hearing, if this devil be cast out of your consciences, out of your con-

versations! It will leave some prints behind it in the best, but bless not yourselves in it, and God shall bless you from it. Amen.

2. The affirmative part of God's censure stands next to our speech: describing, (1.) His meaning; (2.) His means; (3.) His maintenance:—

(1.) His meaning was to be a thief, and shark for himself, though his pretence pleaded *forma pauperis*, in the behalf of the poor. He might, perhaps, stand upon his honesty, and rather than lose his credit, strive to purge himself from his suspectless neighbours; but there need no further jury pass upon him, God hath given testimony, and his witness is beyond exception: 'Judas is a thief.' A thief! who saw him steal? He that hath now condemned him for his pains. Indeed the world did not so take him, his reputation was good enough, John xiii. 29; yet he was a thief, a crafty, cunning, cheating thief.

There are two sorts of thieves: public ones, that either with a violent hand take away the passengers' money, or rob the house at midnight; whose church is the highway: there they pray, not to God, but on men;* their dwelling, like Cain's, very unsure; they stand upon thorns, whiles they stand upon certainties. Their refuge is a wood; the instrument of their vocation, a sword: of these some are land-thieves, some sea-thieves; all rove on the sea of this world, and most commonly suffer shipwreck, some in the deep, some on a hill. I will say little of these, as not pertinent to my text, but leave them to the jury; and speak of thieves like Judas, secret robbers, that do more mischief, with less present danger to themselves. These ride in the open streets, whiles the other lurk in close woods. And to reason, for these private thieves are in greater hazard of damnation: the grave exhortations of the judge, the serious counsel of the assistant minister, together with the sight of present death, and the necessity of an instant account with God, work strongly on a public thief's conscience; all which the private thief neither hath, nor hath need of in the general thought. The public thief wants but apprehension, but this private thief needs discovery; for they lie close as treason, dig low like pioneers, and though they be as familiar with us as familiars, they seem stranger than the Indians.

To define this manner of thieves: A private thief is he that without danger of law robs his neighbour; that sets a good face on the matter, and hath some profession to countenance it: a fair cloak hides a damnable fraud; a trade, a profession, a mystery, like a Rome-hearted Protestant, hides this devilish Seminary under his roof without suspicion. To say truth, most of our professions (thanks to ill professors) are so confounded with sins, as if there went but a pair of shears between them; nay, they can scarce be distinguished: you shall not easily discern between a hot, furious professor and a hypocrite, between a covetous man and a thief, between a courtier and an aspirer, between a gallant and a swearer, between an officer and a bribe-taker, between a servitor and a parasite, between farmers and poor-grinders, between gentlemen and pleasure-lovers, between great men and madmen, between a tradesman and a fraudsman, between a moneyed man and a usurer, between a usurer and the devil. In many arts, the more skilful the more ill-full; for now-a-days *armis potentior astus*, fraud goes beyond force: this makes lawyers richer than soldiers, usurers than lawyers, the devil than all. The old lion, saith the fable, when his nimble days were over, and he could no longer prey by violence, kept his den with a feigned sickness; the suspectless beasts, drawn thither to a dutiful visitation, thus became his prey:

* That is, as he often states it more accurately, 'They pray not to God, but prey on men.'—Ed.

cunning served his turn when his *cunning* failed. The world, whiles it was young, was simple, honest, plain-dealing: gentlemen then dived in the ground, now the soles of their feet must not touch it; then they drank water, now wine will not serve, except to drunkenness; then they kept sheep, now they scorn to wear the wool; then Jacob returned the money in the sack's mouth, Gen. xliii. 12, now we are ready to steal it, and put it in. Plain-dealing is dead, and, what we most lament, it died without issue. Virtue had but a short reign, and was soon deposed; all the examples of sin in the Bible are newly acted over again, and the interest exceeds the principal, the counterpart the original. The apostasy now holds us in our manner: we leave God for man, for Mammon. Once, *orbis ingenuit factum se videns Arianum*,—the world groaned, seeing itself made an Arian; it may now groan worse, *factum se videns Machiasellum*,—seeing itself made a Machiavel: *nisi Deus opem præstat, deperire mundum restat*. Grieved Devotion had never more cause to sing—

'Mundum dolens circumivi;
Fidem undique quæsi, &c.;—

'The world I compassed about,
Faith and honesty to find out;
But country, city, court, and all,
Thrust poor Devotion to the wall:
The lawyer, courtier, merchant, clown,
Have beaten poor Devotion down;
All wound her, till, for lack of breath,
Fainting Devotion bleeds to death.'

But I am to deal with none but thieves, and those private ones; and because Judas is the precedent, I will begin with him that is most like him, according to the proverb which the Grecians had of Philo Judæus: "Ἡ Πλάτων Φιλονίζει, ἢ Φίλων Πλατωνίζει, *Aut Plato Philonem sequitur, aut Platonem Philo*,—Either Plato followed Philo, or Philo imitated Plato. Let me only change the names: Either Judas played the Pope, or the Pope plays the Judas. This is the most subtle thief in the world, and robs all Christendom under a good colour. Who can say he hath a black eye or a light finger? for experience hath taught him, that *cui pellis leonina non sufficit, vulpina est assuenda*,—

'When the lion's skin cannot threat,
The fox's skin can cheat.'

Pope Alexander was a beast, that having entered like a fox, he must needs reign like a lion; worthy he was to die like a dog: for *vis consilii expers, mole ruit sua*,—power without policy is like a piece without powder. Many a Pope sings that common ballad of hell, *Ingenio perii, qui miser ipse meo*,*—

'Wit, whither wilt thou? Woe is me;
My wit hath wrought my misery.'

To say truth, their religion is nothing in the circumstance but craft; and policy maintains their hierarchy, as Judas's subtlety made him rich. Judas was put in trust with a great deal of the devil's business; yet not more than the Pope. Judas pretended the poor, and robbed them; and doth not the Pope, think you? Are there no alms-boxes rifled and emptied into the Pope's treasury? Our fathers say that the poor gave Peter-pence to the Pope, but our grandfathers cannot tell us that the Pope gave Caesar-pence to the poor. Did not he sit in the holy chair, as Augustus Caesar in his imperial throne, and cause the whole Christian world to be taxed? Luke ii. 1. And what!

* Ovid.

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Did they freely give it? No; a taxation forced it. What right, then, had the Pope to it? Just as much as Judas had to his Master's money. Was he not then a thief? Yet what need a rich man be a thief? The Pope is rich, and needs must, for his comings-in be great: he hath rent out of heaven, rent out of hell, rent out of purgatory; but more sacks come to his mill out of purgatory than out of hell and heaven too; and for his tolling let the world judge: therefore saith Bishop Jewel, 'He would be content to lose hell and heaven too, to save his purgatory.' Some by pardons he prevents from hell; some by indulgences he lifts up to heaven; and infinite by ransoms from purgatory: not a jot without money. *Cruces, altaria, Christum*,—He sells Christ's cross, Christ's blood, Christ's self, all for money. Nay, he hath rent from the very stewes, a hell above-ground, and swells his coffers by the sins of the people; he suffers a price to be set on damnation, and maintains lust to go to law for her own: gives whoredom a toleration under his seal, that lust, the son of idleness, hath free access to liberty, the daughter of pride.

Judas was a great statesman in the devil's commonwealth, for he bore four main offices;—either he begged them shamefully, or he bought them bribingly, or else Beelzebub saw desert in him, and gave him them gratis for his good parts, for Judas was his white boy;—he was a hypocrite, a thief, a traitor, a murderer. Yet the Pope shall vie offices with him, and win the game too for plurality. The Pope sits in the holy chair, yet a devil: perjury, sodomy, sorcery, homicide, parricide, patricide, treason, murder, &c., are essential things to the new Papacy. He is not content to be steward, but he must be vicar, nay, indeed, Lord himself; for what can Christ do, and the Pope cannot do? Judas was nobody to him. He hath stolen Truth's garment, and put it on Error's back, turning poor Truth naked out of doors; he hath altered the primitive institutions, and adulterated God's sacred laws, maintaining *vagas libidines*; he steals the hearts of subjects from their sovereigns, by stealing fidelity from the hearts of subjects, and would steal the crown from the king's head;—and all under the shadow of religion. This is a thief, a notable, a notorious thief; but let him go: I hope he is known well enough, and every true man will bless himself out of his way.

I come to ourselves: there are many kinds of private thieves in both the houses of Israel and Aaron; *in foro et choro*,—in change and chancel, commonwealth and church. I can tax no man's person; if I could, I would abhor it, or were worthy to be abhorred: the sins of our times are the thieves I would arraign, testify against, condemn, have executed; the persons I would have 'saved in the day of the Lord.'

[1.] If there be any magistrates (into whose mouths God hath put the determination of doubts, and the distribution of right into their hands) that suffer popularity, partiality, passion, to rule, overrule their judgments, these are private thieves; they rob the poor man of his just cause and equity's relief, and no law can touch them for it. Thus may causes go, not according to right, but friendship; as Themistocles's boy could say, 'As I will, the whole senate will: for as I will, my mother wills; as my mother wills, my father wills; as my father wills, the whole senate will.' Thus as a groom of a chamber, a secretary of the closet, or a porter of the gate will, the cause must go. This is horrible theft, though not arraignable: hence a knot is found in a bulrush; delay shifts off the day of hearing; a good paint is set on a foul pasteboard; circumstances are shuffled from the bar; the sun of truth is clouded; the poor confident plaintiff goes home undone; his moans, his groans are vented up to heaven; the just God sees and suffers it, but

he will one day judge that judge. Who can indict this thief? What law may pass on him? What jury can find him? What judge can fine him? None on earth; there is a bar he shall not escape. If there be any such, as I trust there is not, they are thieves.

[2.] If there be any lawyer that takes fees on both hands, one to speak, another to hold his peace, (as Demosthenes answered his bragging fellow-lawyer,) this is a thief, though the law doth not call him so. A mercenary tongue, and a money-spelled conscience, that undertakes the defence of things known to his own heart to be unjust, is only proper to a thief. He robs both sides: the adverse part in pleading against the truth, his own client in drawing him on to his further damage. If this be not, as the Roman complained, *latrocinium in foro*, thievery in the hall, there is none. Happy Westminster-hall, if thou wert freed from this kind of cutpurses! If no plummets, except of unreasonable weight, can set the wheels of their tongues agoing, and then if a golden addition can make the hammer strike to our pleasure; if they keep their ears and mouths shut, till their purses be full, and will not understand a cause till they feel it; if they shuffle difficulties into plainness, and trip up the law's heels with tricks; if they, surgeon-like, keep the client's disease from healing till he hath no more money for salve: then, to speak in their own language, *Noverint universi*, 'Be it known to all men by these presents,' that these are thieves; though I could wish rather, that *noverint ipsi*, they would know it themselves, and reform it.

[3.] If there be any officer that walks with unwashen hands,—I mean, with the foul fingers of bribery,—he is a thief: be the matter penal or capital, if a bribe can pick justice's lock, and plead innocent, or for itself, being nocent, and prevail, this is theft. Theft? Who is robbed? The giver? Doth not the freedom of his will transfer a right of the gift to the receiver? No; for it is not a voluntary or willing will; but as a man gives his purse to the over-mastering thief, rather than venture his life, so this his bribe, rather than endanger his cause. Shall I say, the thief hath as much right to the purse as the officer to the bribe; and they are both, though not equally palpable, yet equally culpable thieves. Is the giver innocent, or nocent? Innocent, and shall not innocence have her right without a bribe? Nocent, and shall gold conceal his fault or cancel his punishment? Dost thou not know whether, and wilt thou blind thyself beforehand with a bribe? for bribes are like dust thrown in the eyes of justice, that she cannot without pain look on the sunshine of truth. Though a second to thyself receive them, wife or friend, by thy allowance, they are but stolen goods, coals of fire put in the roof of thy house: 'for fire shall devour the houses of bribes,' Job xv. 34. And there have been many houses built, (by report,) the first stone of whose foundation was hewn out of the quarry of bribery. These are thieves.

[4.] There is thievery too among tradesmen: and who would think it? Many, they say, rob us, but we rob none; yes, but they think that *verba lactis* will countenance *fraudem in factis*,—smooth words will smother rough deeds. This web of theft is many ways woven in a shop or warehouse, but three especially:—

First, By a false weight, and no true measure, whose content or extent is not justifiable by law, Deut. xxv. 13; or the cunning conveyances in weighing or meting, such as cheat the buyer. Are not these pretty tricks to pick men's purses? The French word hath well expressed them; they are leger-demains. Now had I not as good lose my purse on Salisbury plain as in London Exchange? Is my loss the less, because violence forbears, and craft picks my purse? The highway thief is not greater abomination to God

than the shop-thief, Prov. xi. 1 ; and for man, the last is more dangerous : the other we knowingly fly, but this laughs us in the face whiles he robs us.

Secondly, By insufficient wares, which yet, with a dark window and an impudent tongue, will appear good to the buyer's eye and ear too. Sophistry is now fled from the schools into shops ; from disputation to merchandising. He is a silly tradesman that cannot sophisticate his wares, as well as he hath done his conscience ; and wear his tongue with protestations barer than trees in autumn, the head of old age, or the livings of churchmen. Oaths indeed smell too rank of infidelity ; marry, we are Protestants, and protest away our souls : there is no other way to put off bad wares, and put up good moneya. Are not these thieves ?

Thirdly, By playing, or rather preying, upon men's necessities : they must have the commodity, therefore set the dice on them ; *vox latronis*, the advantage taken of a man's necessity is a trick beyond Judas. Thou shouldest rather be like Job, 'a foot to lame necessity,' chap. xxix. 15, and not take away his crutch. Or perhaps God hath put more wit into thy brains than his, thou seest further into the bargain, and therefore takest opportunity to abuse his plainness : thou servest thyself in gain, not him in love ; thou mayest, and laugh at the law, but there is a law thou hast transgressed, that, without Jesus Christ, shall condemn thee to hell.

Go now, applaud yourselves, ye sons of fraud, that eagle-eyed scrupulosity cannot find you faulty, nor the lion-handed law touch you ; please yourselves in your security. You practise belike behind the hangings, and come not on the public stage of injury ; yet you are not free from spectators : *testante Numine, homine, demone*,—God, men, angels, devils, shall witness against you. *Ex cordibus, ex codicibus*,—By your hearts, by your books God shall judge you. Injury is often in the one, perjury in the other ; the great Justice will not put it up : they shall be convicted thieves.

[5.] There are thieves crept into the church too ; or rather they encroach on the church : for ministers cannot now play the thieves with their livings, they have nothing left to steal ; but there are secret Judases can make shift to do it. *Difficilis magni custodia census*. The eagles flock to a carcase, and thieves hanker about rich doors ; at the dispersion of church livings, they cried as the Babylonians, 'To the spoil, to the spoil.' The church was once rich, but it was *diebus illis*, in the golden time, when honesty went in good clothes, and ostentation durst not give religion the checkmate ; now they plead prescription, and prove them their own by long possession. I do not tax all those for private thieves that hold in their hands lands and possessions that were once the church's, but those that withhold such as are due to churchmen. Their estates were once taken away by more than God's mere sufferance, for a just punishment for their idleness, idolatry, and lusts : sure there is some Achanism in the camp of the Levites, that makes this plague-sore to run still ; there are some disobedient and fugitive Jonahs that thus totter our ship. I complain not that *claustra* are turned into *castra* ; abbeyes into gentlemen's houses ; places of monition, to places of munition ; but that men rob *aram Dominicam*, God's house, to furnish *haram domesticam*, their own houses. This is theft, and sacrilegious theft ; a succession of theft : for the fingers of the sons are now heavier than the loins of their fathers ; those were *improbi Papistæ*, wicked Papists, and these are *improbi rapistæ*, ungodly robbers.

This is a monstrous theft, and so exceeding all thefts, as *non nisi in Deum fieri potest*,*—it can be committed against none but God. When Scipio

* August.

robbed the temple of Tholossa, there was not a man that carried away any of the gold who ever prospered after it; and, I pray you, tell me how many have thrived with the goods of the church? They go from man to man without rest, like the ark among the Philistines, 1 Sam. v., which was removed from Ashdod to Gath, from Gath to Ekron, as if it could find no place to rest in, but vexed the people that kept it, till it returned to its old seat in Israel. Oftentimes these goods, left by gentlemen to their heirs, prove gangrenes to their whole estates; and 'house is joined to house,' Isa. v. 8, so fast, God's house to their own, that the fire which begins at the one consumes the other: as the eagle, that stole a piece of meat from the altar, carried a coal with it that set her nest on fire. I am persuaded many a house of blood in England had stood at this hour, had not the forced springs of impropriations turned their foundation to a quagmire. In all your knowledge, think but on a church-robber's heir that ever thrived to the third generation. Yet, alas! horror to my bones, and shame to my speech! there are not wanting among ourselves that give encouragement to these thieves: and without question, many a man, so well otherwise disposed, would have been reclaimed from this sin but for their distinctions of competencies. I appeal to their consciences, there is not a humorist living that in heart thinks so, or would forbear their reproof, were he not well provided for. These are the foxes, that content not themselves to steal the grapes, but they must forage the vine, Cant. ii. 25: thus yet still is 'God's house made a den of thieves,' Matt. xxi. 13. Without envy or partiality they are thieves.

[6.] There is more store of thieves yet: covetous landlords, that stretch their rents on the tenter-hooks of an evil conscience, and swell their coffers by undoing their poor tenants. These sit close, and stare the law in the face, yet, by their leave, they are thieves. I do not deny the improvement of old rents, so it be done with old minds,—I mean, our forefathers' charity,—but with the devil, to set right upon the pinnacles, and pitch so high a price of our lands that it strains the tenants' heart-blood to reach it, is theft, and killing theft. What all their immoderate toil, broken sleeps, sore labours can get, with a miserable diet to themselves, not being able to spare a morsel of bread to others, is a prey to the landlords' rapine: this is to rob their estates, grind their faces, suck their bloods. These are thieves.

[7.] Engrossers; that hoard up commodities, and by stopping their community raise the price: these are thieves. Many blockhouses in the city, monopolies in the court, garners in the country, can testify there are now such thieves abroad. We complain of a dearth; sure the heavens are too merciful to us that are so unmerciful one towards another. Scarcity comes without God's sending: who brings it then? Even the devil and his brokers, engrossing misers. The commonwealth may often blow her nails, unless she sit by an engrosser's fire: her limbs may be faint with hunger, unless she buy grain at an engrosser's price. I confess this is a sin which the law takes notice of, but not in the full nature, as theft. The pick-purse, in my opinion, doth not so much hurt as this general robber; for they rob millions. These do not, with Joseph, buy up the superfluity of plenty to prevent a dearth, but hoard up the store of plenty to procure a dearth: rebels to God, trespassers to nature, thieves to the commonwealth. If these were apprehended and punished, neither city nor country should complain as they do. Meantime the people's curse is upon them, and I doubt not but God's plague will follow it, if repentance turn it not away: till when, they are private thieves.

[8.] Enclosers; that pretend a distinction of possessions, a preservation of

woods, indeed to make better and broader their own territories, and to steal from the poor commons : these are horrible thieves. The poor man's beast is his maintenance, his substance, his life ; to take food from his beast, is to take the beast's food from his belly : so he that encloseth commons is a monstrous thief, for he steals away the poor man's living and life ; hence many a cottager, nay, perhaps farmer, is fain (as the Indians do to devils) to sacrifice to the lord of the soil a yearly bribe for a *ne noceat*. For though the law forbids such enclosures, yet *quod fieri non debet, factum valet*,—when they are once ditched in, say the law what it will, I see no throwing out. Force bears out what fraud hath borne in. Let them never open their mouths to plead the commonwealth's benefit ; they intend it as much as Judas did when he spake for the poor. No, they are thieves, the bane of the common good, the surfeit of the land, the scourge of the poor ; good only to themselves, and that in opinion only, for they do it 'to dwell alone,' Isa. v. 8 : and they dwell alone indeed, for neither God nor good angel keeps them company ; and for a good conscience, it cannot get through their quicksets. These are thieves, though they have enclosed their theft, to keep the law out and their wickedness in : yet the day shall come their lands shall be thrown out, their lives thrown out, and their souls thrown out ; their lands out of their possessions, their lives out of their bodies, their souls out of heaven, except repentance and restitution prevail with the great Judge for their pardon. Meantime they are thieves.

[9.] Many taphouse-keepers, taverners, victuallers, which the provident care of our worthy magistrates hath now done well to restrain ; if at least this Hydra's heads do not multiply. I do not speak to annihilate the profession : they may be honest men, and doubtless some are, which live in this rank ; but if many of them should not chop away a good conscience for money, drunkenness should never be so welcome to their doors. The dissolute wretch sits there securely, and buys his own sickness with a great expense, which would preserve the health of his poor wife and children at home, that lamentably moan for bread whiles he lavisheth all in drink. Thus the pot robs him of his wits, he robs himself of grace, and the victualler robs him of his money. This theft might yet be borne, but the commonwealth is here robbed too. Drunkenness makes so quick riddance of the ale that this raiseth the price of malt, and the good sale of malt raiseth the price of barley : thus is the land distressed, the poor's bread is dissolved into the drunkard's cup, the markets are hoised up. If the poor cannot reach the price, the maltmaster will ; he can utter it to the taphouse, and the taphouse is sure of her old friend, drunkenness. Thus theft sits close in a drinking-room, and robs all that sail into that coast. I confess they are (most of them) bound to suffer no drunkenness in their houses, yet they secretly acknowledge that if it were not for drunkenness, they might shut up their doors, as utterly unable to pay their rents. These are thieves.

[10.] Flatterers, that eat like moths into liberal men's coats,—the bane of greatness,—are thieves, not to be forgotten in this catalogue. These rob many a great man of his goodness, and make him rob the commonwealth of her happiness. Doth his lord want money ? He puts into his head such fines to be levied, such grounds enclosed, such rents improved. Be his maintainer's courses never so foul, either he furthers them or he smothers them : sin hath not a more impudent bawd, nor his master a more impious thief, nor the commonwealth a more sucking horse-leech. He would raise himself by his great one, and cannot contrive it but by the ruin of others. He robs the flattered of his goods, of his grace, of his time, of his freedom, of his soul :

is not this a thief? *Beneficia, veneficia*.—All their good is poison. They are *dominis arrosores, reipublicæ arrosores*,—their masters' spaniels, the commonwealth's wolves. Put them in your *Paternoster*, let them never come in your creed: pray for them, but trust them no more than thieves.

[11.] There is another nest of thieves more in this city, brokers and breakers. I conjoin them in my description for the likeness of their condition: brokers, that will upon a good pawn lend money to a devil, whose extortion, by report, is monstrous, and such as to find in men is improbable, in Christians impossible; the very vermin of the earth. Indeed man had a poor beginning; we are the sons of Adam, Adam of dust, dust of deformity, deformity of nothing, yet made by God; but these are bred, like monsters, of the corruption of nature and wicked manners, and carry the devil's cognisance. For breakers, such as necessity compels to it I censure not; if they desire with all their hearts to satisfy the utmost farthing, and cannot, God will then accept votal restitution for total restitution, that which is affected for that which is effected, the will for the deed: and in those, debt is not (as the vulgar speech is) deadly sin; a sore it may be, no sin. But they that with a purpose of deceit get goods into their hands in trust, and then without need hide their heads, are thieves; for the intent to steal in their minds directed their injurious hands. The law arraigns them not, the judgment-seat of God shall not acquit them. These steal more quickly and with more security than a highway robber, who all his lifetime is in perpetual danger. It is but passing their words, allowing a good price, conveying home the wares, and on a sudden dive under the waters; a close concealment shall save them five hundred pound in a thousand. They live upon others' sweat, fare richly upon others' meat; and the debtor is often made a gentleman, when the creditor is made a beggar.

Such false Gibeonites enrich scriveners: their unfaithfulness hath banished all trust and fidelity. Time was, that *Noverint universi* was unborn, the lawyer himself knew not what an obligation meant. Security stood on no other legs but promises, and those were so sound that they never failed their burden; but Time, adulterating with the harlot Fraud, begot a brood of *Noverints*: and but for these shackles, debt would often shew credit a light pair of heels. Therefore, now, *plus creditur annulis quam animis*,*—there is more faith given to men's seals than to their souls. 'Owe nothing but love,' saith the Apostle, Rom. xiii. 8; all owe this, but few pay it: or if they do, it is cracked money, not current in God's exchequer; for our love is dissimulation, and our charity is not cold, but dead. But these bankrupts, of both wealth and honesty, owe all things but love, and more than ever they mean to pay, though you give them time till doomsday. These are thieves.

[12.] The twelfth and last sort of thieves (to make up the just dozen) are the usurers. This is a private thief like Judas, and for the bag like Judas, which he steals from Christ like Judas, or rather from Christians, that have more need, and therefore worse than Judas. This is a man made out of wax: his *Paternoster* is a pawn; his creed is the condition of this obligation; his religion is all religation, a binding of others to himself, of himself to the devil: for look how far any of the former thieves have ventured to hell, the usurer goes a foot further by the standard. The poet exclaims against this sin—

'Hinc usura vorax, avidumque, in tempore fœnus,' &c.;

describing in that one line the names and nature of usury. *Fœnus, quasi*

* Sen.

foetus. It is a teeming thing, ever with child, pregnant, and multiplying. Money is an unfruitful thing by nature, made only for commutation; it is a preternatural thing it should engender money; this is *monstrous partus*, a prodigious birth. *Usura, quasi propter usum rei*. The nature of it is wholly devouring: their money to necessity is like cold water to a hot ague, that for a time refresheth, but prolongs the disease. The usurer is like the worm we call the timber-worm, (*Teredo*), which is wonderful soft to touch, but hath teeth so hard that it eats timber; but the usurer eats timber and stones too. The prophet hedgeeth it in between bribery and extortion: 'In thee have they taken gifts to shed blood: thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord. Therefore I have smitten my hands at thy dishonest gain,' &c., Ezek. xxii. 12, 13. You hear God's opinion of it. Beware this dishonest gain; take heed lest this casting your money into a bank cast not up a bank against you; when you have found out the fairest pretexts for it, God's justice shall strike off all: 'Let no man deceive you with vain words: for such things God's wrath will fall on the children of disobedience,' Eph. v. 6. Infinite colours, mitigations, evasions, distinctions are invented, to countenance on earth heaven-exploded usury: God shall then frustrate all, when he pours his wrath on the naked conscience. God saith, 'Thou shalt not take usury:' go now study paintings, excuses, apologies, dispute the matter with God; hell-fire shall decide the question. 'I have no other trade to live on but usury.' Only the devil first made usury a trade. But can this plea in a thief, 'I have no other trade to live on but stealing,' protect and secure him from the gallows?

The usurer then is a thief; nay, a double thief, as the old Roman law censured them, that charged the thief with restitution double, the usurer with fourfold; concluding him a double thief. Thieves steal sometimes, usurers always. Thieves steal for necessity, usurers without need. The usurer wounds deeper with a piece of paper than the robber with a sword. Many a young gentleman, newly broke out of the cage of wardship, or blessed with the first sunshine of his one-and-twenty, goes from the vigilance of a restraining governor into the tempting hand of a merciless usurer, as if he came out of God's blessing into the warm sun. Many a man, that comes to his lands as he comes to his wits, or experience of their villany, is so let blood in his estate by usury, that he never proves his own man again.

Either prodigality, or penury, or dissembled riches, borrow on usury. To rack the poor with overpulls, all but devils hold monstrous. To lend the prodigal is wicked enough, for it feeds his issue with ill-humours, and puts *stibium* into his broth, who was erst sick of the vomiting disease, and could not digest his father's ill-gotten patrimony. For the rich that dissemble poverty, to borrow on usury,—'For there is that maketh himself poor, and hath great riches,' Prov. xiii. 7,—they do it either to defeat creditors or to avoid taxations and subsidies, or some such sinister respects. The gentleman that borroweth on usury, by racking his rents makes his tenants pay his usury. The farmer so borrowing, by enhancing his corn makes the poor pay his usury. The tradesman raiseth his wares, that the buyer must pay his usury. I will not tax every borrower: it is lawful to suffer injury, though not to offer it; and it is no sin for the true man to give his purse to the thief, when he cannot choose. To redeem his lands, liberty, life, he may (I suppose) give interest; but not for mere gain only which he may get by that wicked money, lest he encourage the usurer, for a receiver upholds a thief. This is the cutpurse, whose death is the more grievous because he is relieved

till the last sessions : a gibbet is built in hell for him, and all the gold in the world cannot purchase a pardon. I know there is mercy in Christ's blood to any repentant and believing sinner, but, excepted Zaccheus, shew me the usurer that repents ; for as humility is the repentance of pride, and abstinence the repentance of surfeit, so is restitution the repentance of usury. He that restores not repents not his usury ; and then *non remittitur peccatum, nisi restitatur ablatum*,*—the sin is retained, till the gains of usury be restored. This is *durus sermo, sed verus sermo*,—a hard saying, but true. 'Then we may give all.' Do, if they be so gotten : *Dabit Deus meliora, majora, plura*,—God will give better things, God will give greater things, God will give more things ; as the prophet to Amaziah, 2 Chron. xxv. 9, 'The Lord is able to give thee more than this.'

Thus I have discovered by occasion of Judas some privy thieves : if without thanks, yet not without conscience ; if without profit, yet not without purpose of profit. Indeed these are the sins which I vowed with myself to reprove ; not that others have not done it, or not done it better than I, from this place. I acknowledge both freely ; yet could I not pass this secret thief, Judas, without discovering his companions, or, as it were, breaking open the knot of thieves, which under allowed pretences are arrant outpurses to the commonwealth. How to punish, how to restrain, I meddle not : it is enough to discharge my conscience, that I have endeavoured to make the sins hateful to the trespassers, to the trespasser : *Deus tam faciat commodum, quam fecit accommodum*,—God make it as prevalent as I am sure it is pertinent !

(2.) and (3.) Give me leave, yet ere I leave, to speak a word of the bag : first, his means ; and, secondly, his maintenance. I will join them together ; a fit and a fat booty makes a thief. Judas hath got the bag, and the bag hath got Judas ; he could not carry it, but he must make it light enough for his carriage : he empties it into his own coffer, as many stewards rise by their good lord and master's fall. Judas means to be a thief, and Satan means to fit him with a booty ; for after he had once wrought journey-work with the devil, he shall not want work, and a subject to work on. I will limit my remaining speech to these three heads :—First, The difficulty, to bear the bag, and not to be covetous. Secondly, The usual incidence of the bag to the worst men. Thirdly, The progress of sin ; only faint not in this last act.

[1.] It is hard to bear the bag, and not to be covetous. Judas is bursar, and he shuts himself into his pouch : the more he hath, the more he covets. The apostles, that wanted money, are not so having : Judas hath the bag, and yet he must have more, or he will filch it. So impossible is it that these outward things should satisfy the heart of man. *Soli habent omnia, qui habent habentem omnia*,—They alone possess all things that possess the possessor of all things. The nature of true content is to fill all the chinks of our desires, as the wax doth the seal. None can do this but God, for (as it is well observed) the world is round, man's heart three-cornered : a globe can never fill a triangle, but one part will be still empty ; only the blessed Trinity can fill these three corners of man's heart. I confess the bag is a thing much reckoned of, and makes men much reckoned of ; for *pecunie obediunt omnia*,—all things make obeisance to money. *Et qui ex divitiis tam magni fiunt, non miror si divitias tam magni faciant*,—they may admire money whom money makes admired. Such is the plague and drowsy the bag brings to the mind, that the more covetousness drinks down, the thirstier it is. This is a true drunkard : *dum absorbet vinum, absorbetur à vino*,—he drinks down his wealth, and his wealth drinks down

* Aug.

him. *Qui tenet marsupium, tenetur à marsupio*,*—He holds his purse fast, but not so fast as his purse holds him : the strings of his bag tie his heart faster than he ties the strings of his bag. He is a jailer to his jailer, a prisoner to his prisoner, he jails up his gold in the prison of his coffer, his gold jails up him in the prison of covetousness ; thus *dum vult esse prædo, fit præda*,†—whiles he would come to a prey, he becomes a prey. The devil gets his heart, as the crab the oyster : the oyster lies gaping for air on the sands, the crab chops in her claw, and so devoureth it ; whiles the covetous gapes for money, the devil thrusts in his hairy and cloven foot, I mean his baits of temptation, and chokes the conscience.

Thus the bag never comes alone, but brings with it cares, saith Christ, Matt. xiii. 22 ; snares, saith Paul, 1 Tim. vi. 9. It is better to be without riches than, like Judas, conjured into the circle of his bag : his heaven is among his bags ; in the sight of them he applauds himself against all censures, revilings, curses. It had profited some to have wanted the bag ; and this the wicked (waked) consciences confess dying : wishing to be without riches, so they were without sins ; yea, even those their riches have procured. It is none of God's least favours, that wealth comes not trolling in upon us ; for many of us, if our estate were better to the world, would be worse to God. The poor labourer hath not time to luxuriate : he trusts to God to bless his endeavours, and so rests content ; but the bag commonly makes a man either *prodigum* or *avarum*, a prodigal man or a prodigious man ; for *avarus monstrum*, the covetous man is a monster. How many wretches hath this bag drowned, as they swam over the sea of this world, and kept them from the shore of bliss ! Be proud then of your bag, ye Judases : when God's bailiff, Death, shall come with a *habeas corpus*, what shall become of your bag ? or rather of yourselves for your bag ? Your bag will be found, but yourselves lost. It will be one day said of you, as great as the bag hath made you, as the poet sung of Achilles :—

'Jam cinis est, et tunc tam magno restat Achille,
Nescio quid, parvam quod non bene compleat urnam ;'—‡

'A great man living holds much ground : the brim
Of his days fill'd, how little ground holds him !
Great in command, large in land, in gold richer :
His quiet ashes, now, scarce fill a pitcher.'

Can your bag commute any penance in hell ? or can you by a fine answer your faults in the star-chamber of heaven ? No ; Judas and his bag too are perished, Acts viii. 20. As he gave religion the bag for the world, so the world gave him the bag, and turned him a-begging in that miserable country where all the bags in the world cannot purchase 'a drop of water to cool his tongue,' Luke xvi. 24. Thus are the covetous Judas and his bag well met.

[2.] The bag is most usually given to the worst men : of the apostles, he that was to betray Christ is made his steward. Goods are in themselves good : *Ne putentur mala, dantur et bonis ; ne putentur summa bona, dantur et malis*,§—Lest they should be thought not good, they are given to good men ; lest they should be thought too good, they are given to evil men. Doubtless some rich men are in heaven, and some poor out ; because some rich in the purse are poor in the spirit, and some poor in purse are proud in spirit : and it is not the bag, but the mind, which condemns a man ; for the bag is more easily condemned than the mind conquered. Therefore foolish Crates, to throw away his money into the sea,—*Ego mergam te, ne mergar à te*, I

* Amb.

† Aug.

‡ Ovid. Met.

§ Aug.

will drown thee, lest thou drown me,—since wealth well employed comforts ourselves, relieves others, and brings us, as it were, the speedier way to heaven, and perhaps to a greater portion of glory; but for the most part, the rich are enemies to goodness, and the poor friends. Lazarus, the poor man, was in Abraham's bosom, and it was Dives that went to hell: the rich, and not the poor.

Search the Scriptures, consult all authors, and who are they that have sailed through the world in the tallest vessels: and you shall meet laden with the bag, Cains, Nimrods, Hams, Ishmaels, Esaus, Sauls, Ahabs, Labans, Nabals, Demases, Judases, devils, the slime of nature, the worst of men, and as bad as the best of devils. What do men cast to swine and dogs, but draff and carrion? What else are the riches that God gives to the wicked men? Himself is pleased to call them by these names. If they were excellent things, they should never be cast on those God hates ('I have hated Esau') and means to condemn. There is no privilege, then, in the bag to keep thee from being a Judas; nay, therefore thou art most likely, and thereby made most likely, to be a Judas. Who hath so much beauty as Absalom? who so much honour as Nebuchadnezzar? who so much wealth as Nabal? who the bag but Judas?

Surely God is wise in all his ways; he knows what he does: Judas shall hence bag up for himself the greater damnation. It is then no argument of God's favour to be his purse-bearer; no more than it was a sign that Christ loved Judas above the other apostles because he made him his steward: he gave the rest grace, and him the bag; which sped best? The outward things are the scatterings of his mercies, like the gleanings after the vintage: the full crop goes to his children. Ishmael shall have wealth, but Isaac the inheritance; Esau his pleasures, but Jacob goes away with blessing. God bestows favours upon some, but they are angry favours; they are in themselves *bona*, goods, and from God, *dona*, gifts,—for he is not only a living God, Heb. ix. 14, but a giving God, James i. 17,—but to the receivers, *banes*. The Israelites had better have wanted their quails, than eaten them with such sauce. Judas had better been without the bag, than have had the bag, and the devil with it.

I would have no man make his riches an argument of God's disfavour and his own dereliction; no, but rather of comfort, if he can find his affections ready to part with them at Christ's calling. I never was in your bosoms: how many of you lay up this resolution in your closet among your bags? how many resolve, said I, nay, perform this? You cannot want opportunity in these days. I would wish you to try your hearts, that you may secure your consciences of freedom from this Judasism: oh, how few * Good-riches there be in these days! But one apostle goes to hell, and he is the richest. Make then your riches a means to help you to heaven; whether you can have no direct and ready way, till you have gotten the moon beneath your feet, Rev. xii. 1; I mean the world. Lay up your bag in the bosom of charity, and your treasure in the lap of Christ, and then the bag shall not hinder, but further your flight to heaven.

[3.] Observe how Judas runs through sin, from one wickedness to another, without stay: from covetousness to hypocrisy, from hypocrisy to theft, from theft to treason, from treason to murder; for since he could not get the ointment bestowed on Christ, he means to get Christ himself, Matt. xxvi. 14, 15; and to this purpose goes instantly to the elders and priests with a *Quid dabitis*, &c. He values the ointment at three hundred pence, and

* Not many, by name or by disposition.

Christ at but thirty; as if he was worth no more than the interest-money, ten in the hundred: and herein he makes his own price, for they gave him his asking. He betrays Jesus Christ a man, Jesus Christ his Master, Jesus Christ his Maker; as if he would destroy his Saviour, and mar his Maker.

Thus he runs from sin to sin, and needs he must, for he that the devil drives feels no lead at his heels. Godliness creeps to heaven, but wickedness runs to hell. Many Parliament-Protestants go but a statute pace, yet look to come to heaven; but, without more haste, it is like to be when the Pharisees come out of hell. But *facilis descensus Averni*; were you blinder than superstition, you may find the way to hell. It is but slipping down a hill, and hell stands at the bottom; this is the cause that Judas runs so fast.*

I have read of one Rufus, that upon his shield painted God on the one side, and the devil on the other, with this motto: *Si tu me volis, iste rogat*,—If thou, O God, wilt none of me, here is one will. Either God must take him suddenly, or he will run quick to the devil. The gallant gallops in riot; the epicure reels a drunken pace; the lustful scorns to be behind, he runs from the fire of lust to the fire of hell, as the fondly impatient fish leaps out of the boiling pan into the burning flama. The swearer is there ere he be aware, for he goes by his tongue; the covetous rides post, for he is carried on the back of Mammon; the usurer sits still in his chair or the chimney-corner, lame of the gout, and can but halt, yet he will be at hell as soon as the best runner of them all.

Usury is a coach, and the devil is driver; needs must he go whom the devil drives. He is drawn to hell in pomp, by two coach-horses, wild spirits, with wings on their heels, swifter than Pegasus or Mercury—Covetousness and Infidelity. What makes him put money to use but covetousness? What makes him so wretchedly covetous but want of faith? Thus he is hurried to hell in ease, state, triumph. If any be worthy to bear the usurer company, let it be the rioter; though they be of contrary dispositions, yet in this journey fitly and accordantly met: for the usurer commonly hath money, but no coach, and the prodigal gallant hath a coach, but no money. If they want more company, let them take in the cheater; for he waits upon both these, and may perhaps fail of the like opportunity.

Thus because the ways to hell are full of green, smooth, soft, and tempting pleasures, infinite run apace with Judas, till they come to 'their own place.' But heaven's way is harsh and ascending, and the 'gate narrow.' Indeed, the city of glory is capacious and roomy: 'In my Father's house there are many mansions,' saith Christ, John xiv. 2. It is *domus speciosa*, *et domus spatiosa*,†—not either scant of beauty, or pent of room. But the gate hath two properties: it is low, strait, and requires of the enterers a stooping, a stripping.

Loon. Pride is so stiff that many a gallant cannot enter: you have few women with the topgallant headtires get here, they cannot stoop low enough; few proud in and of their offices, that have eaten a stake and cannot stoop; few sons of pride, so starched and laced up that they cannot without pain salute a friend; a wonderful scarcity of over-precise, over-dissolute, factious humorists, for they are so high in their own conceits that they cannot stoop to this low gate. The insolent, haughty, well-opinioned

* 'Lata via est, et trita via est, quæ ducit ad Orcum. Invenit hoc, etiam ne duce, cæcus iter.'—Owen Epig.

† 'Nominis immensi sedes amplissima cælum: Omnipotens Dominus omnipotensque domus.'—*Ib.*

of themselves cannot be admitted ; for, 'not humbled to this day,' Jer. xlv. 10. This low gate and a high state do not accord. Wretched fools, that rather refuse the glory within, than stoop for entrance ! as if a soldier should refuse the honour of knighthood because he must kneel to receive it.

Strait, or narrow. As they must stoop that enter this low gate, so they must strip that enter this strait gate. No make-bates get in, they are too full of tales and lies. God, by word of mouth, excludes them : 'Into it shall enter no unclean thing, or that worketh abomination or lies,' Rev. xxi. 27. Few litigious neighbours ; they have so many suits, contentions, *nisi-priuses* on their backs, that they cannot get in. Some lawyers may enter, if they be not overladen with fees. You have few courtiers taken into this court, by reason there is no coach-way to it, the gate is too narrow. No officers, that are big with bribes. Not an encloser ; he hath too much of the poor commons in his belly. The usurer hath no hope ; for, besides his bags, he hath too much wax and paper about him. The citizen hopes well ; but a false measure sticks so cross in his mouth that he cannot thrust in his head. The gentleman makes no question ; and there is great possibility, if two things do not cross him—a bundle of racked rents, or a kennel of lusts and sports. The plain man is likely, if his ignorance can but find the gate. Husbandmen were in great possibility, but for the hoarding of corn and hoising of markets. Tradesmen, if they would not swear good credit into their bad wares, might be admitted. Ministers may enter without doubt or hindrance, if they be as poor in their spirits as they are in their purses. But impropiators have such huge barns full of church grains in their bellies, that they are too great. Let all these take the physic of repentance, to abate their swollen souls, or there will be no entrance.

You hear how difficult the way is to heaven, how easy to hell ; how fast sin runs, how slowly godliness creeps ; what should you then do, but 'strive to enter in at the narrow gate?' which you shall the better do if you lighten yourselves of your bags. Oh, do not, Judas-like, for the bag, sell your honesty, conscience, heaven ! The bag is a continent to money, and the world is a continent to the bag ; and they shall all perish, 'Meat for the belly, and the belly for meat,'—gold for the purse, and the purse for gold,—'but God shall destroy them both,' 1 Cor. vi. 13. Trust not then a wealthy bag, nor a wealthy man, nor the wealthy world ; all will fail : but trust in God, whose 'mercy endureth for ever.' The time shall come that

'Deus erit pro numine,
Cum mundus sit pro nomine,
Cum homo pro nemine ;'—

God shall be God when the world shall be no world, man no man ; or at least no man, no world of our expectation, or of ability to help us. To God, then, our only help, be all praise, power, and glory, now and for ever !
Amen.