

## CHAPTER VIII.

*Directions for the Government of the Senses.*

## PART I.

*General Directions for the Government of the Senses (by a  
Life of Faith).*

THE most wise and gracious God, having been pleased to constitute us of soul and body, that our nobler part in its preparation and passage to a nobler state, might have a companion and instrument suited to the lower place and employment, through which it is to pass, hath appointed our senses not only for the exercise, and helps of life, and the management of our inferior actions, and the communication of his inferior mercies, but also to be the common passage to the fantasy, and so to the mind, and to be serviceable to our rational powers, and help in our service of our Maker, and communion with him in his higher gifts. To these ends all our senses should be used ; as being capable of being sanctified and serviceable to God. But sin made its entrance by them, and by sin they are now corrupted and vitiated with the body, and are grown inordinate, violent, and unruly in their appetite ; and the rational powers having lost and forsaken God, their proper end and chiefest object, have hired or captivated themselves to the sensitive appetite, to serve its ends. And so the sensitive appetite is become the ruling faculty in the unsanctified, and the senses the common entrance of sin, and instruments of satan : and though the work of grace be primarily in the rational powers, yet secondarily the lower powers themselves also are sanctified, and brought under the government of a renewed mind and will, and so restored to their proper use. And though I cannot say that grace immediately maketh any alteration on the senses, yet mediately it doth, by altering the mind, and so the will, and then the imagination, and so the sensitive appetite, and so in exercise the sense itself. We see that temperance and chastity do not only restrain, but take down the appetite

from the rage and violence which before it had: not the natural appetite, but the sensitive, so far as it is sinful.

The sanctifying and government of the senses and their appetite, lieth in two parts: first, In guarding them against the entrance of sin: and secondly, In using them to be the entrance of good into the soul. But this latter is so high a work that too few are skilled in it: and few can well perform the other.

*Direct. I.* 'The principal part of the work is about the superior faculties, to get a well-informed judgment, and a holy and confirmed will; and not about the sense itself' Reason is dethroned by sin: and the will is left unguided and unguarded to the rapes of sensual violence. Reason must be restored, before sense will be well governed; for what else must be their immediate governor? It is no sin in brutes to live by sense, because they have not reason to rule it: and in man it is ruled more or less, as reason is more or less restored: when reason is only cleared about things temporal (as in men of worldly wisdom) there sense will be mastered and ruled as to such temporal ends, as far as they require it. But where reason is sanctified, there sense is ruled to the ends of sanctification, according to the measure of grace.

*Direct. II.* 'It is only the high, eternal things of God and our salvation, objectively settled in the mind and will, and become as it were connatural to them, and made our ruling end and interest that can suffice to a true and holy government of the senses.' Lower things may muzzle them, and make men seem temperate and sober as far as their honour, and wealth, and health, and life require it: but this is but stopping a gap, while most of the hedge lieth open, and an engaging the sense to serve the flesh, the world, and the devil, in a handsome, calm, and less dishonoured way, and not so filthily and furiously as others.

*Direct. III.* 'The main part of this government in the exercise, is in taking special care that no sensitive good be made the ultimate end of our desire, nor sought for itself, nor rested in, nor delighted in too much; but to see that the soul (having first habitually fixed on its proper higher end and happiness) do direct all the actions of every sense (so far as it falls under deliberation and choice) to serve it

remotely to those holy ends.' For the sense is not sanctified, if it be not used to a holy end, and its object is not sanctified to us, if it be not made serviceable to more holy objects. A mere negative restraint of sense for common ends, is but such as those ends are for which it is done. When the eyes, and ears, and taste, and feeling are all taught by reason to serve God to his glory and our salvation, then and never till then they are well governed.

*Direct.* 17. 'To this end the constant use of a lively belief of the Word of God, and the things unseen of the other world, must be the first and principal means by which our reason must govern every sense, both as to their restraint and right employment.' And therefore living by sight, and living by faith are opposed in Scripture. For "we walk by faith, not by sight<sup>a</sup>:" that is, sight and sense are not our principal guiding faculty, but subservient to faith; nor the objects of sight the things which we principally or ultimately seek or set by, but the objects of faith: as it is before expounded, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal<sup>b</sup>." Therefore "faith" is described to be the "substance of things hoped for," and "the evidence of things not seen<sup>c</sup>." Believing is to a Christian instead of seeing; because he knoweth by God's testimony, that the things believed are true, though they are unseen: And you know that the objects of sense are all but trifles, to the great astonishing objects of faith. Therefore if faith be lively, it must needs prevail and overrule the senses, because its objects utterly cloud and make nothing of the transitory objects of sense. Therefore the apostle John saith, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith<sup>d</sup>." And "Moses by seeing him that is invisible," overcame the desires of Egypt's treasures, and the "fear of the wrath of the king having respect to the recompence of reward<sup>e</sup>." Stephen easily bore his cruel death, when "he saw heaven opened, and Christ standing at the right hand of God<sup>f</sup>." I dare appeal to that man that is most sensual,

<sup>a</sup> 2 Cor. v. 7.<sup>b</sup> 2 Cor. iv. 18.<sup>c</sup> Heb. xij. 1.<sup>d</sup> 1 John v. 4.<sup>e</sup> Heb. xi. 26, 27.<sup>f</sup> Acts vii. 56.

and saith, 'I am not able to deny my appetite, or rule my senses,' whether he would not be able if he did but see at the same time what is done in the other world? If he saw heaven, and hell, the glorified and the damned, and saw the majesty of that God who commandeth him to forbear, would he not then be able to let alone the cup, the dish, the harlot, the sport, which is now so powerful with him? I would not thank the most beastly sensualist among you, to live as temperately (as to the act) as the strictest saint alive, if he did but see the worlds which departed souls now see. It is not possible but it would overpower his sensual desires; yea, and call off those senses to serve him in some inquiry what he should do to be saved. Therefore if believing the unseen world, be instead of seeing it with our eyes, it is most certain that the means to overcome sensuality is faith, and lively belief must rule our senses.

*Direct. v.* 'The more this belief of God and glory doth kindle love to them, the more effectual it will be in the government of the senses.' Our common proverb saith, 'Where the love is, there is the eye.' How readily doth it follow the heart! Love will not alter the sense itself, but it commandeth the use of all the senses. It will not clear a dim, decayed sight; but it will command it what to look upon. As the stronger love of one dish, or one sport, or one company, will carry you from another which you love more faintly; so the love of God, and heaven, and holiness, will carry you from the captivity of all sensual things.

*Direct. vi.* 'It must be well considered how powerful and dangerous things sensible are, and how high and hard a work it is in this our depraved, earthly state to live by faith upon things unseen, and to rule the sense and be carried above it: that so the soul may be awakened to a sufficient fear and watchfulness, and may fly to Christ for assistance to his faith.' It is no small thing for a man in flesh, to live above flesh. The way of the soul's reception and operation, is so much by the senses here, that it is apt to grow too familiar with things sensible, and to be strange to things which it never saw. It is a great work to make a man in flesh to deny the pleasures which he seeth, and tasteth, and feeleth, for such pleasures as he only heareth of; and heareth of as never to be enjoyed till after death, in a world

which sense hath no acquaintance with. O what a glory it is to faith, that it can perform such a work as this! How hard it is to a weak believer! And the strongest find it work enough. Consider this, that it may awake you to set upon this work with that care that the greatness of it requireth, and you may live by faith, above a life of sight and sense: for it is this that your happiness or misery lieth on.

*Direct.* VII. 'Sense must not only be kept out of the throne, but from any participation in the government; and we must take heed of receiving it into our counsels, or treating with it, or hearing it plead its cause; and we must see that it get nothing by striving, importunity, or violence, but that it be governed despotically and absolutely, as the horse is governed by the rider.' For if the government once be halved between sense and reason, your lives will be half bestial: and when reason ruleth not, faith and grace ruleth not; for faith is to reason, as sight is to the eye. There are no such beasts in human shape, who lay by all the use of reason, and are governed by sense alone (unless it be idiots or madmen). But sense should have no part of the government at all. And where it is chief in power, the devil is there the unseen governor. You cannot here excuse yourselves by any plea of necessity or constraint: for though the sense be violent as well as enticing, yet God hath made the reason and will the absolute governors under him; and by all its rebellion and violence, sense cannot depose them, nor force them to one sin, but doth all the mischief by procuring their consent. Which is done sometimes by affecting the fantasy and passions too deeply with the pleasure and alluring sweetness of their objects, that so the higher faculties may be drawn into consent: and sometimes by wearying out the resisting mind and will, and causing them to remit their opposition, and relax the reins, and by a sinful privation of restraint to permit the sense to take its course. A headstrong horse is not so easily ruled, as one of a tender mouth that hath been well ridden: and, therefore, though it be in the power of the rider to rule him, yet sometimes for his own ease he will loose the reins; and a horse that is used thus by a slothful or unskilful rider, to have his will whenever he striveth, will strive whenever he is crossed of his will, and so will be the master. As ill-bred

children that are used to have every thing given them which they cry for, will be sure to cry before they will be crossed of their desire. So is it with our sensitive appetite; if you use to satisfy it when it is eager or importunate, you shall be mastered by its eagerness and importunity: and if you use but to regard it overmuch, and delay your commands till sense is heard and taken into counsel, it is two to one but it will prevail, or at least will be very troublesome to you, and prove a traitor in your bosom, and its temptations keep you in continual danger. Therefore be sure that you never loose the reins; but keep sense under a constant government, if you love either your safety or your ease.

*Direct. VIII.* 'You may know whether sense, or faith and reason be the chief in government, by knowing which of their objects is made your chiefest end, and accounted your best, and loved, and delighted in, and sought accordingly. If the objects of sense be thus taken for your best and end, then certainly sense is the chief in government: but if the objects of faith and reason, even God and life eternal be taken for your best and end, then faith and reason are the ruling power.' Though you should use never so great understanding and policy for sensual things, (as riches, and honour, and worldly greatness, or fleshly delights,) this doth not prove that reason is the ruling power; but proveth the more strongly that sense is the conqueror, and that reason is depraved and captivated by it, and truckleth under it, and serveth it as a voluntary slave. And the greater is your learning, wit, and parts, and the nobler your education, the greater is the victory and dominion of sense, that can subdue, and rule, and serve itself by parts so noble.

*Direct. IX.* 'Though sense must be thus absolutely ruled, its proper power must neither be disabled, prohibited, nor denied.' You must keep your horse strong and able for his work, though not headstrong and unruly: and you must not keep him from the use of his strength, though you grant him not the government. Nor will you deny but that he may be stronger than the rider, though the rider have the ruling power: he hath more of the power called '*δύναμις*,' 'natural power,' though the '*ἔσθια*' be yours. So is it here, I. No man must destroy his bodily sense. The quickest sense is the best servant to the soul, if it be not headstrong

and too impetuous. The body must be stricken so far, as to be "kept under and brought into subjection<sup>a</sup>;" but not be disabled from its service to the soul. 2. Nor must we forbid or forbear the exercise of the senses, in subordination to the exercise of the interior senses<sup>b</sup>. It is indeed a smaller loss to part with a right hand or a right eye, than with our salvation; but that proveth not that we are put to such straights as to be necessitated to either (unless persecution put us to it). 3. Nor must we deny the certainty of the sensitive apprehension, when it keepeth its place; as the Papists do that affirm it necessary to salvation to believe that the sight, and taste, and smell, and feeling of all men in the world that take the sacrament, are certainly deceived, in taking that to be bread and wine which is not so; for if all the senses of all men, though never so sound and rational, be certainly deceived in this, we know not when they are not deceived, and there can be no certainty of faith or knowledge: for if you say that the Church telleth us that sense is deceived in this, and only in this, I answer, If it be not first granted that sense (as so stated) is certain in its apprehension, there is no certainty then that there is a church, or a man, or a world, or what the church ever said, or any member of it. And if sense be so fallible, the church may be deceived, who by the means of sense doth come to all her knowledge. To deny faith is the property of an infidel: to deny reason is to deny humanity, and is fittest for a madman, or a beast (if without reason, reason could be denied): but to deny the certainty of sense itself, and of all the senses of all sound men, and that about the proper objects of sense, this sheweth that ambition can make a religion, which shall bring man quite below the beasts, and make him a mushroom, that Rome may have subjects capable of her government, and all this under pretence of honouring faith, and saving souls; making God the destroyer of nature in order to its perfection, and the deceiver of nature in order to its edification.

*Direct. x.* "Sense must not be made the judge of matters that are above it, as the proper objects of faith and reason: nor must we argue negatively from our senses, in such cases, which God, in nature, never brought into their court." We

<sup>a</sup> 1 Cor. ix. 27.

<sup>b</sup> Heb. ix. 24.

cannot say, that there is no God, no heaven, no hell, no angels, no souls of men, because we see them not. We cannot say, I see not the antipodes, nor other kingdoms of the world, and therefore there is no such place: so we say, as well as the Papists, that sense is no judge whether the spiritual body of Christ be present in the sacrament, no more than whether an angel be here present. But sense with reason is the judge whether bread and wine be there present, or else human understanding can judge of nothing. Christ would have had Thomas to have believed without seeing and feeling, and blesseth those that neither see him nor feel, and yet believe; but he never blesseth men for believing contrary to the sight, and feeling, and taste of all that have sound senses and understandings in the world. Their instance of the Virgin's conception of Christ, is nothing contrary to this: for it belongeth not to sense to judge whether a virgin may conceive. Nor will any wise man's reason judge, that the Creator, who, in making the world of nothing was the only cause, cannot supply the place of a partial, second cause in generation: they might more plausibly argue with Aristotle against the creation itself, that 'ex nihilo nihil fit;' but as it is past doubt that the infallibility of sense is nothing at all concerned in this, so it is sufficiently proved by Christians, that God can create without any pre-existent matter. Reason can see much further than sense, by the help of sense; and yet much further by the help of divine revelation by faith. To argue negatively against the conclusions of reason or divine revelation, from the mere negation of sensitive apprehension, is to make a beast of man. We must not be so irrational or impious as to say, that there is nothing but what we have seen, or felt, or tasted, &c. If we will believe others who have seen them, that there are other parts of the world, we have full reason to believe the sealed testimony of God himself, that there are such superior worlds and powers as he hath told us. We have the use of sense in hearing, or seeing God's revelation; and we have no more in receiving man's report of those countries which we never saw.

If they will make it the question, whether the sense may not be deceived; I answer, we doubt not by distance of the objects, or distempers, or disproportions of itself or the



'media,' it may : but if the sense itself, and all the means and objects have their natural soundness, aptitude, and disposition, it is a contradiction to say it is deceived : for that is to say, it is not the sense which we suppose it is. If God deceive it thus, he maketh it another thing. It is no more the same, nor will admit the same definition. But however, it is most evident that the senses being the first entrance or inlet of knowledge, the first certainty must be there, which is presupposed to the certain judgment of the intellect. But if these err, all following certainty which supposeth the certainty of the senses is destroyed. And this error in the first reception (like an error in the first concoction) is not rectified by the second. And if God should thus leave all men under a fallibility of sense, he should leave no certainty in the world : and I desire those that know the definition of a lie, to consider whether this be not to feign God to lie, in the very frame of nature, and by constant lies to rule the world, when yet it is impossible for God to lie. And if this blasphemy were granted them, yet it would be man's duty still to judge by such senses as he hath, about the objects of sense : for if God have made them fallible, we cannot make them better ; nor can we create a reason in ourselves which shall not presuppose the judgment of sense, or which shall supply its ordinary, natural defects. So that the Roman faith of transubstantiation, denying the reality of bread and wine, doth not only unman the world, but bring man lower than a beast, and make sense to be no sense, and the world to be governed by natural deceits or lies, and banish all certainty of faith and reason from the earth ; and after all, (with such wonderful enmity to charity, as maketh man more like the devil than else could easily be believed) they sentence all to hell that believe not this ; and decree to burn them first on earth, and to depose temporal lords from their dominions, that favour them, or that will not exterminate them from their lands ; and so absolve their subjects from their allegiance, and give their dominions to others. All this you may read in the third canon of the Lateran General Council under Innocent III.

*Direct.* x1. 'Look not upon any object of sense with sense alone, nor stop in it, but let reason begin where sense doth end, and always see by faith or reason the part which is in-

visible, as well as the sensible part by sense. By that which is seen, collect and rise up to that which is unseen.' If God had given us an eye, or ear, or taste, or feeling, and not a mind, then we should have exercised no other faculty but what we had. But sure he that hath given us the higher faculty, requireth that we use it as well as the lower. And remember that they are not mere co-ordinate faculties, but the sensitive faculty is subordinate to the intellectual: and accordingly that which the sensible creature objectively revealeth through the sense unto the intellect, is something to which things sensible are subordinate. Therefore if you stop in sensible things, and see not the principle which animateth them, the power which ordereth and ruleth them, and the end which they are made for, and must be used for, you play the beasts; you see nothing but a dead carcase without the soul, and nothing but a useless, senseless thing. You know nothing indeed to any purpose; no, not the creature itself; while you know not the use and meaning of the creature, but separate it from its life, and guide, and end.

*Direct. XII.* 'First therefore see that you ever look upon all things sensible as the products of the will of the invisible God, depending on him more than the sunshine doth upon the sun; and never see or taste a creature separatedly from God.' Will you know what a plant is, and not know that it is the earth that beareth and nourisheth it? Will you know what a fish is, and yet be ignorant that he liveth in the water? Will you know what a branch or fruit is, and yet not know that it groweth on the tree? The nature of things cannot be known without the knowledge of their causes, and respective parts. It is as no knowledge to know incoherent scraps and parcels. To know a hand as no part of the body, or an eye or nose without knowing a head, or a body without knowing its life or soul, is not to know it, for you make it another thing. It is the difference between a wise man and a fool, that 'sapiens respicit ad plura, insipiens ad pauciora:' a wise man looketh comprehensively to things as they are conjunct, and takes all together, and leaveth out nothing that is useful to his end; but a fool seeth one thing and overseeth another which is necessary to the true knowledge or use of that which he seeth. See God

as the cause and life of every thing you see. As a carcase is but a ghastly sight without the soul, and quickly corrupteth and stinketh when it is separated; so the creature without God is an unlovely sight, and quickly corrupteth and becomes a snare or annoyance to you. God is the beauty of all that is beautiful, and the strength of all that is strong, and the glory of the sun and all that is glorious, and the wisdom of all that is wise, and the goodness of all that is good, as being the only original, total cause of all. You play the brutes when you see the creature, and overlook its Maker, from whom it is, whatsoever it is. Will you see the dial, and overlook the sun? Remember it is the use of every creature to shew you God, and therefore it is the use of every sense to promote the knowledge of him.

*Direct. XIII.* 'See God as the Conductor, Orderer, and Disposer of all the creatures, according to their natures, as moved necessarily or freely: and behold not any of the motions or events of the world, without observing the interest, and overruling hand of God.' Sense reacheth but to the effects and events; but reason and faith can see the First Cause and Disposer of all. Again, I tell you, that if you look but on the particles of things by sense, and see not God that setteth all together, and doth his work by those that never dream of it, you see but the several wheels and parcels of a clock or watch, and know not him that made and keepeth it, that setteth on the poise, and winds it up, to fit his ends. Joseph could say, 'God sent me hither,' when his brethren sold him into Ægypt; and David felt his Father's rod in Shimei's curse.

*Direct. XIV.* 'See God the End of every creature; how all things are ordered for his service; and be sure you stop not in any creature, without referring it to a higher end: else as I have oft told you, you will be but like a child or illiterate person, who openeth a book, and admireth the workmanship of the printer, and the order and wellforming of the letters, but never mindeth or understandeth the subject, sense, or end. Or like one that looketh on a comely picture, and never mindeth either him that made it, or him that is represented by it. Or like one that gazeth on the sign at an inn-door, and praiseth the workmanship, but knoweth not that it is set there to direct him to entertainment and

necessaries within. And this folly and sin is the greater, because it is the very end of God in all his works of creation and providence, to reveal himself by them to the intellectual world: and must God shew his power, and wisdom, and goodness so wonderfully in the frame of the creation, and in his daily general and particular providence? and shall man, that daily seeth all this, overlook the intended use and end? and so make all this glorious work as nothing, or as lost to him? Sense knoweth no end but its own delight, and the natural felicity of the sensitive creature, such as things sensible afford: but reason must take up the work where sense doth end its stage, and carry all home to him that is the end of all. "For OF him, and THROUGH him, and TO him, are all things, to whom be glory for ever, Amen<sup>1</sup>."

*Direct. xv.* 'Besides the general use and ultimate end of every creature, labour for a clear acquaintance with the particular use and nearer end of every thing which you have to do with, by which it is serviceable to your ultimate end: and suppose still you saw that special use as subserving your highest end, as the title written upon each creature.' As suppose upon your Bible it were written, 'The Word of the living God to acquaint me with himself and his will, that I may please, and glorify, and enjoy him for ever.' And upon your godly friend suppose you saw this title written, 'A servant of God that beareth his image, and appointed to accompany and assist me in his service unto life everlasting.' Upon your meat suppose you saw this title written, 'The provisions of my Father sent me as from my Saviour's hands, not to gratify my sensuality, and serve my inordinate desires, but to refresh and strengthen my body for his service in my passage to everlasting life.' So upon your clothes, your servants, your goods, your cattle, your houses, and every thing you have, inscribe thus their proper use and end.

*Direct. xvi.* 'Know both the final and mediate danger, of every thing that you have to do with: and suppose you still see them written upon every thing you see.' The final danger is hell; the mediate danger in general is sin: but you must find what sin it is that this creature will be made a temptation to by the devil and the flesh. As, suppose you saw written upon money and riches, 'The bait of co-

<sup>1</sup> Rom. xi. 36.

vetousness and all evil, to pierce me through with many sorrows and then to damn me.' And suppose you saw written upon great buildings, and estates, and honours, and attendance, 'The great price which the devil would give for souls: and the baits to tempt men to the inordinate love of fleshly pleasures, and to draw their hearts from God and heaven to their damnation.' Suppose you still saw written upon beauty, and tempting actions and attire, 'The bait of lust, by which the devil corrupteth the minds of men to their damnation.' Suppose you saw written on the playhouse door, 'The stage of the mountebank of hell, who here cheateth men of their precious time, and enticeth them to vanity, luxury, and damnation, under pretence of instructing them by a nearer and more pleasant way than preachers do.' The like I say of gaming, recreations, company: see the particular snare in all.

*Direct.* xvii. 'To this end be well acquainted with your own particular inclinations and distempers, that you may know what creature is like to prove most dangerous to you, that there you may keep the strictest watch.' If you be subject to pride, keep most from the baits of pride, and watch most cautiously against them. If you be subject to covetousness, watch most against the baits of covetousness. If you are inclined to lust, away from the sight of such alluring objects. The knowledge of your temper and disease must direct you both in your diet and your physic.

*Direct.* xviii. 'Live as in a constant course of obedience; and suppose you saw the law of God also written upon every thing you see.' As when you look on any tempting beauty, suppose you saw this written on the forehead, 'Thou shalt not lust.—Whoremongers and adulterers God will judge.—They shall not enter into the kingdom of God.' See upon the forbidden dish or cup the prohibition of God, 'Thou shalt not eat or drink this.' See upon money and riches this written, 'Thou shalt not covet.' See upon the face of all the world, 'Love not the world, nor the things that are in the world: if any man love the world, the love of the Father is not in him.' Thus see the will of God on all things.

*Direct.* xix. 'Make not the objects of sense over tempting and dangerous to yourselves; but take special care as

much as in you lieth, to order all so, that you may have as much of the benefit, and as little of the snare of the creature as is possible.' Would you not be gluttonous pleasers of your appetite? Choose not then too full a table, nor over-pleasant, tempting drinks or dishes, and yet choose those that are most useful to your health. Would you not over-love the world, nor your present house, or lands, or station? Be not too instrumental yourselves in gilding or dulcifying your bait! If you put in the sugar, the devil and the flesh will put in the poison. Will you make all as pleasant and lovely as you can, when you believe that the overloving them is the greatest danger to your salvation? Will you be the greatest tempters to yourselves, and then desire God not to lead you into temptation?

*Direct. xx.* 'Let not the tempting object be too near your sense: for nearness enrageth the sensitive appetite, and giveth you an opportunity of sinning.' Come not too near the fire if you would not be burnt. (And yet use prudence in keeping the usefulness of it for warmth, though you avoid the burning.) Distance from the snares of pride, and lust, and passion, and other sins, is a most approved remedy; and nearness is their strength.

*Direct. xxi.* 'Accustom your souls to frequent and familiar exercise about their invisible objects, as well as your senses about theirs. And as you are daily and hourly in seeing, and tasting, and hearing the creature, so be not rarely in the humble adoration of him that appeareth to you in them. Otherwise use will make the creature so familiar to you, and disuse will make God so strange, that by degrees you will wear yourselves out of his acquaintance, and become like carnal, sensual men, and live all by sense, and forget the holy exercise of the life of faith.

*Direct. xxii.* 'Lose not your humble sense of the badness of your hearts, how ready they are as tinder to take the fire of every temptation; and never grow foolhardy and confident of yourselves.' For your holy fear is necessary to your watchfulness, and your watchfulness is necessary to your escape and safety: Peter's self-confidence betrayed him to deny his Lord. Had Noah, and Lot, and David been more afraid of the sin, they had been like to have escaped it. It is a part of the character of the beastly here-

tics that Jude declaimeth against, that they were "spots in their feasts of charity, when they feasted with the church, feeding themselves without fear." When the knowledge or sense of your weakness and sinful inclination is gone then fear is gone, and then safety is gone, and your fall is near.

## PART II.

### *Particular Directions for the Government of the Eyes.*

*Direct. I.* 'Know the uses that your sight is given you for.' As 1. To see the works of God, that thereby your minds may see God himself. 2. To read the Word of God, that therein you may perceive his mind. 3. To see the servants of God whom you must love, and the poor whom you must relieve or pity, and all the visible objects of your duty: to conduct your body in the discharge of its office about all the matters of the world: and in special often to look up towards heaven, the place where your blessed Lord is glorified, and whence he shall come to take you to his glory.

*Direct. II.* 'Remember the sins which the eye is most in danger of, that you may be watchful and escape.' 1. You must take heed of a proud, and lofty, and scornful eye; which looketh on yourselves with admiration and delight, as the peacock is said to do on his tail, and on others as below you with slighting and disdain. 2. You must take heed of a lustful, wanton eye, which secretly carrieth out your heart to a befooling piece of dirty flesh, and stealeth from beauty and ornaments a spark to kindle that fire which prepareth for everlasting fire. 3. Take heed of a greedy, covetous eye, which with Achan and Gehazi looketh on the bait to tempt you to unlawful love and desire, and to bring you by their sin unto their ruin. 4. Take heed of a luxurious, gluttonous, and drunken eye; which is looking on the forbidden fruit, and on the tempting dish, and the delicious cup, till it have provoked the appetite of that greedy worm, which must be pleased, though at the rate of thy damnation. 5. Take heed of a gazing, wandering eye, which, like a vagrant, hath no home, nor work, nor master, but gaddeth about to seek after death, and find out matter

for temptation. "Wisdom is before him that hath understanding, but the eyes of a fool are in the ends of the earth<sup>k</sup>." 6. Take heed of an envious eye, which looketh with dislike and discontent at the prosperity of others, especially such as stand cross to your own interest<sup>l</sup>. "Is thine eye evil because I am good<sup>m</sup>?" It is the envious eye, that in Scripture is called by the name of an evil eye, 'πονηρός ὄφθαλμος.' It is an eye that would see evil rather than good upon another: as Deut. xv. 9. "Lest thine eye be evil against thy poor brother," &c. Prov. xxiii. 6. it is an eye that grudgeth another any thing that is ours. So Prov. xxviii. 22. Mark vii. 22. 7. Take heed of a passionate, cruel eye that kindleth the hurting or reviling fire in thy breast, or is kindled by it: that fetcheth matter of rage or malice from all that displeaseth thee in another. 8. Take heed of a self-conceited and censorious eye, that looketh on all the actions of another with quarrelling, undervaluing, censure, or reproach. 9. Take heed of a fond and fanciful eye, that falls in love too much with houses, or friend, or child, or goods, or whatsoever pleaseth it. 10. Take heed of a sleepy, sluggish eye that is shut to good, and had rather sleep than watch, and read, and pray, and labour. 11. Abhor a malignant eye, which looketh with hatred on a godly man, and upon the holy assemblies and communion of saints, and upon holy actions; and can scarce see a man of exemplary zeal and holiness, but the heart riseth against him, and could wish all such expelled or cut off from the earth. This is the heart that hath the image of the devil in most lively colours he being the father of such, as Christ calleth him, John viii. 44. 12. Abhor an hypocritical eye, which is lifted up to heaven, when the heart is on earth, on lusts, on honours, on sports or pleasure, or plotting mischief against the just. Know the evil and danger of all these diseases of the eye.

*Direct.* 111. 'Remember that the eye being the noblest, and yet the most dangerous sense, must have the strictest watch.' Sight is often put in Scripture for all the senses: and living by sight is opposed to living or walking by faith. "We walk by faith, not by sight<sup>n</sup>." And a sensual life is called, a "walking in the ways of our heart and in the sight

<sup>k</sup> Prov. xvii. 24.

<sup>l</sup> Matt. xx. 15.

<sup>l</sup> See Dr. Hammond on Matt. vi.

<sup>n</sup> 2 Cor. v. 7.



of the eyes<sup>o</sup>." An ungoverned eye doth shew the power of the ungoverned senses. Abundance of good or evil entereth in by these doors: all lieth open if you guard not these.

*Direct. iv.* 'Remember that as your sin or duty, so your sorrow or joy do depend much on the government of your eyes:' and their present pleasure is the common way to after sorrow. What a flood of grief did David let into his heart by one unlawful look!

*Direct. v.* 'Remember that your eye is much of your honour or dishonour, because it is the index of your minds.' You see that which is next the mind itself, or the most immediate beam of the invisible soul, when you see the eye. How easily doth a wandering eye, a wanton eye, a proud eye, a luxurious eye, a malicious eye, a passionate eye bewray the treasure of sin which is in the heart! Your soul lieth opener to the view of others in your eye, than in any other part: your very reputation therefore should make you watch.

*Direct. vi.* 'Remember that your eye is of all the senses most subject to the will, and therefore there is the more of duty or sin in it:' for voluntariness is the requisite to morality, both good and evil. Your will cannot so easily command your feeling, tasting, hearing, or smelling, as it can your sight; so easily can it open or shut the eye in a moment, that you are the more inexcusable if it be not governed: for all its faults will be proved the more voluntary. Ham was cursed for not turning away his eyes from his father's shame, and Shem and Japhet blessed for doing it. The righteous is thus described, "He that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high<sup>p</sup>." &c. Men's idols which they are commanded to cast away are called, "The abomination of their eyes<sup>q</sup>." Covetousness is called, "The lust of the eyes<sup>r</sup>." It is said of the unclean, that they have "eyes full of adultery<sup>s</sup>." And as sin, so punishment is placed on the eye: "The eyes of the lofty shall be humbled<sup>t</sup>." Yea, the whole bodies of the daughters of Zion are threatened to be dishonoured with nakedness, scabs, and stink, and

<sup>o</sup> Eccles. xi. 9.

<sup>r</sup> 1 John ii. 16.

<sup>p</sup> Isa. xxxiii. 15.

<sup>s</sup> 2 Pet. ii. 14.

<sup>q</sup> Ezech. xi. 7.

<sup>t</sup> Isa. v. 15.

shame, because they walked with "wanton eyes, haughtily, and mincing as they go," &c.

*Direct.* vii. 'Therefore let believing reason, and a holy, resolved, fixed will, keep a continual law upon your eyes, and let them be used as under a constant government.' This Job calleth, the "making a covenant with them\*." Leave them not at liberty; as if a look had nothing in it of duty or sin; or as you might look on what you would. Will you go to foolish, tempting plays, and gaze on vain, alluring objects, and think there is no harm in all this? Do you think your eye cannot sin as well as your tongue? undoubtedly it is much sin that is both committed by it, and entereth at it: keep away therefore from the bait, or command your eye to turn away.

*Direct.* viii. 'Remember still how much more easy and safe it is, to stop sin here at the gates and outworks, than to beat it out again when it is once got in: if it have but tainted your very fantasy or memory, (as tempting sights will almost unavoidably do,) it hath there spawned the matter for a swarm of vain and sinful thoughts. It is almost impossible to rule the thoughts without ruling the eye: and then the passions are presently tainted; and the citadel of the heart is taken before you are aware. You little know when a lustful look or a covetous look beginneth the game, to how sad a period it tendeth. Many a horrid adultery, and murder, and robbery, and wickedness, hath begun but with a look: a look hath begun that which hath brought many a thousand to the gallows, and many millions to hell!

*Direct.* ix. 'Keep both eye and mind employed in continual duty, and let them not be idle, and have leisure to wander upon vanity.' Idleness and neglect of spiritual and corporal duty is the beginner and the nurse of much sensuality. Let your spiritual work and your lawful bodily labours, take up your time and thoughts, and command and keep your senses in their services.

*Direct.* x. 'Beg daily of God the preserving assistance of his grace and providence.' Of his inward grace to confirm you and assist you in your resolutions and watch; and of his providence and gracious disposals of you and objects, to keep the temptations from before your eyes; and when

\* Isa. iii. 16.

\* Job xxxi. 1.

others will run and go on purpose, to gaze on vain or tempting shews, or to admire like children the vanities of the playful, pompous world, do you go to God with David's prayer. "Turn away mine eyes from beholding vanity: and quicken me in thy way<sup>1</sup>." And imitate him. "Mine eyes prevent the night watches, that I might meditate on thy word<sup>2</sup>." And make every look a passage to thy mind, to carry it up to God, and pray: "Open thou mine eyes that I may behold wondrous things out of thy law<sup>3</sup>." Observe these, with the general directions forenamed.

### PART III.

#### *Directions for the Government of the Ear.*

*Direct.* 1. 'Employ your ears in the duties which they were made for: and to that end understand those duties.' Which are as followeth: 1. To be the organ of reception of such communications from others, as are necessary for our converse in the world, and the duties of our several relations and vocations. 2. To hear the Word of God delivered publicly by his appointed teachers of the church. 3. To hear the counsel of those that privately advise us for our good; and the reproofs of those that tell us of our sin and danger. 4. To hear the praises of God set forth by his church in public, and particular servants in private. 5. To hear from our ancestors and the learned in history, what hath been done in the times before us. 6. To hear the complaints and petitions of the poor, and needy, and distressed, that we may compassionate them and endeavour their relief. 7. To be the passage for grief and hatred to our hearts, by the sinful words which we hear unwillingly.

*Direct.* 11. 'Know which are the sins of the ear that you may avoid them.' And they are such as follow: 1. A careless ear, which heareth the Word of God, and the private exhortations of his servants, as if it heard them not. 2. A sottish, sleepy ear, that heareth the Word of God but as a confused sound, and understandeth not, nor feeleth what is heard. 3. A scornful ear, which despiseth the message of

<sup>1</sup> Psal. cxix. 37.

<sup>2</sup> Verse 148.

<sup>3</sup> Psal. cxix. 18.

God, and the reproofs and counsel of men, and scorneth to be reprov'd or taught. 4. An obstinate, stubborn ear, which regardeth not advice or will not yield. 5. A profane and impious ear, which loveth to hear oaths, and curses, and profane, and blasphemous expressions. 6. A carnal ear which loveth to hear of fleshly things, but savoureth not the words which savour of holiness. 7. An airy, hypocritical ear, which loveth more the music and melody, than the sense and spiritual elevation of the soul to God; and regardeth more the numbers, and composure, and tone, than the matter of preaching, prayer, or other such duties; and serveth God with the ear, when the heart is far from him. 8. A curious ear, which nauseateth the most profitable sermons, prayers, or discourses, if they be not accurately ordered and expressed; and slighteth or loseth the offered benefit, for a (modal) imperfection in the offer, or the instrument! and casteth away all the gold because a piece or two did catch a little rust: and perhaps quarrelleth with the style of the sacred Scriptures, as not exact or fine enough for its expectations. 9. An itching ear, which runs after novelties, and a heap of teachers, and liketh something extraordinary better than things necessary. 10. A selfish ear, which loveth to hear all that tends to the confirmation of its own conceits, and to be flattered or smoothed up by others, and can endure nothing that is cross to its opinions. 11. A proud ear which loveth its own applause, and is much pleased with its own praises, and hateth all that speak of him with mean, undervaluing words. 12. A peevish, impatient ear which is nettled with almost all it heareth; and can endure none but silken words, which are oiled and sugared, and fitted by flattery or the lowest submission, to their froward minds: and is so hard to be pleased that none but graduates in the art of pleasing can perform it. 13. A bold, presumptuous ear, which will hear false teachers and deceivers in a proud conceit, and confidence of their own abilities, to discern what is true and what is false. 14. An ungodly ear, that can easily hear the reproach of holiness, and scorns at the servants and ways of Christ. 15. A neutral, indifferent ear, that heareth either good or evil, without much love or hatred, but with a dull and cold indifference. 16. A dissembling, temporizing ear, which can

complyingly hear one side speak for holiness, and the other speak against it, and suit itself to the company and discourse it meets with. 17. An uncharitable ear, which can willingly hear the censures, backbitings, slanders, revilings, that are used against others, yea against the best. 18. An unnatural ear, which can easily and willingly hear the dishonour of their parents, or other near relations, if any carnal interest do but engage them against their honour. 19. A rebellious, disobedient ear, which hearkeneth not to the just commands of magistrates, parents, masters, and other governors, but hearkeneth with more pleasure to the words of seditious persons that dishonour them. 20. A filthy, unclean, and adulterous ear, which loveth to hear filthy, ribald speeches, and love-songs, and romances, and lascivious plays, and the talk of wanton lust and dalliance. 21. A self-provoking ear, that hearkeneth after all that others say against them, which may kindle hatred, or dislike, or passion, in them. 22. A busy, meddling ear, which loveth to hear of other men's faults, or matters which concern them not, and to hearken to twattlers, and carry-tales, and make-bates, and to have to do with evil reports. 23. A timorous, cowardly, unbelieving ear, which trembleth at every threatening of man, though in a cause which is God's, and he hath promised to justify. 24. An idle ear, which can hearken to idle, time-wasting talk, and make the sins of twattlers your own. All these ways (and more) you are in danger of sinning by the ear, and coming partakers in the sins of all whose sinful words you hear, and of turning into sin the words of God, and his servants, which are spoken for your good.

*Direct.* III. 'Know when the hearing of evil, and not hearing good is your sin:' that is, 1. When it is not out of any imposed necessity, but of your voluntary choice: and when you might avoid it upon lawful terms, without a greater hurt, and will not. 2. When you hate not the evil, which you are necessitated to hear, and love not the good which through necessity you cannot hear; but your hearts comply with your necessities. 3. When you shew not so much disowning and dislike of the evil which you hear, as you might do, without an inconvenience greater than the benefit; but make it your own by sinful silence or com-

phiance. 4. When you are presumptuous and fearless of your danger.

*Direct.* 17. 'Know wherein the danger of such sinful hearing lieth.' As 1. in displeasing God, who loveth not to hear his children hearken to those that are abusing him, nor to see them playing too boldly about fire or water, nor to touch any stinking or defiling thing, but calls to them, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you". 2. It is dangerous to your fantasy and memory, which quickly receiveth hurtful impressions by what you hear: if you should hear provoking words, even against your wills, yet it is hard to escape the receiving some hurtful impression by them: and if you hear lascivious, filthy words against your wills (much more if willingly) it is two to one but they leave some thoughts in your minds which may gender unto further sin. And it is dangerous to your passions and affections, lest they catch fire before you are aware. And it is dangerous to your understandings lest they be perverted and seduced: and to your wills lest they be turned after evil, and turned away from good; and alas! how quickly is all this done. 3. It is dangerous to the speaker, lest your voluntary hearing encourage him in his sin, and hinder his repentance. 4. And it is dishonourable to God and godliness.

*Direct.* v. 'Do your best to live in such company where you shall hear that which is good and edifying, and to escape that company whose conference is hurtful and corrupt.' Run not yourselves into this temptation: be sure you have a call, and your call must be discerned, 1. By your office or place; whether any duty of your office or relation bind you to be there. 2. By your ends: whether you be there as a physician to do them good, (as Christ went among sinners) or to do the work of your proper calling: or whether you are there out of a carnal, man-pleasing or temporizing humour? 3. By the measure of your abilities to attain those ends. 4. By the measure of your danger to receive the infection. 5. By the quality of your company, and the probability of good or evil in the event.

*Direct.* vi. 'When you are called into ill company, go

• 2 Cor. vi. 16—18.

fortified with defensive and offensive arms, as foreseeing what danger or duty you are like to be cast upon.' Foresee what discourse you are like to hear, and accordingly prepare yourselves : let your first preparation be to preserve yourselves from the hurt, and your next preparation to confute the evil, and convince the sinful speaker, or at least to preserve the endangered hearers, if you have ability, and opportunity. If you are to hear a seducing heretical teacher, there is one kind of preparation to be made : if you are to hear a beastly, filthy talker, there is another kind of preparation to be made. If you are to hear a cunning pharisee, or malignant enemy of godliness, reproach, or cavil, or wrangle against the Scriptures, or the ways of God, there is another kind of preparation to be made : if you are to hear but the senseless scorns, or railings and bawlings of ignorant, profane, and sensual sots, there is another kind of preparation to be made : to give you particular directions for your preparations against every such danger would make my work too tedious. But remember how much lieth upon your own preparations or unpreparedness.

*Direct. VII.* ' Be not sinfully wanting in good discourse yourselves, if you would not be ensnared by bad discourse from others.' Your good discourse may prevent, or divert, or shame, or disappoint their evil discourse. Turn the stream another way ; and do it wisely, that you expose not yourselves and your cause to scorn and laughter : and do it with such zeal as the cause requireth that you be not borne down by their greater zeal in evil. And where it is unfit for you to speak, if it may be, let your countenance or departure signify your dislike and sorrow.

*Direct. VIII.* ' Specially labour to mortify those sins, which the unavoidable discourse of your company doth most tempt you to : that where the devil doth most to hurt you, you may there do most in your own defence.' Doth the talk which you hear tend most to heresy, seduction, or to turn you from the truth ? Study the more to be established in the truth : read more books for it ; and hear more that is said by wise and godly men against the error which you are tempted to. Is it to profaneness or dislike of a holy life, that your company tempt you ? Address yourselves the more to God, and give up yourselves to holiness, and

let your study and practice be such as tend to keep your souls in relish with holiness, and hatred of sin. Is it pride that their applauding discourse doth tempt you to? Study the more the doctrine of humiliation. Is it lust that they provoke you to, or is it drunkenness, gluttony, sinful recreations, or excesses? Labour the more in the work of mortification, and keep the strictest guard where they assault you.

*Direct. ix.* 'Be not unacquainted with the particular weaknesses and dangers of your own hearts, or any of your sinful inclinations : ' that when you know where the wall is weakest, you may there make the best defence. That wanton word will set a wanton heart on fire, which a sober mind doth hear with pity as a bedlam kind of speech. A peevish, passionate heart is presently disturbed and kindled, with those words which are scarce observed by a well-composed soul.

*Direct. x.* 'Hear every sinful word as dictated by the devil ; and suppose you saw him, all the while at the speaker's elbow, putting each word into his mouth, and telling him what to say.' For it is as verily the devil that doth suggest them all, as if you saw him : suppose you saw him behind the railer, hissing him on, as boys do dogs in fighting, and bidding him, 'Call him thus or thus : ' suppose you saw him at the malignant's ear, bidding him, revile a holy life, and speak evil of the ways and servants of the Lord : suppose you saw him behind the wanton, bidding him use such ribald talk, or on the stage suggesting it to the actors ; or at the ear of those that would provoke you to passion, to tell them what to say against you : this just supposition would much preserve you.

*Direct. xi.* 'Suppose you heard the end annexed to every speech.' As when you hear one tempting you to lust, suppose he said, 'Come, let us take our pleasures awhile, and be damned for ever : ' so also in every word that tempteth you to any other sin ; if the tempter put in the sin, do you put in God's wrath and hell, and separate not that which God hath adjoined, but with the serpent see the sting. . .

*Direct. xii.* 'Observe when the infection first seizeth on you, and presently take an antidote to expel it, if you love your souls.' The signs of infection are, 1. When your zeal



abateth, and you grow more indifferent what you hear. 2. Next you will feel some little inclination to it. 3. Next you will a little venture upon an imitation. 4. And lastly, you will come to a full consent, and so to ruin. If you feel but a remitting of your dislike and hatred, or any filth or tincture left on your thoughts and fantasy, go presently and shake them off; bewail it to God in true repentance, and wash your souls in the blood of Christ, and cast up the poison by holy resolutions, and sweat out the remnant by the fervent exercises of love and holiness.

## PART IV.

### *Directions for Governing the Taste and Appetite.*

#### *Tit. 1. Directions against Gluttony.*

THE most that is necessary to be said to acquaint you with the nature and evil of this sin, is said before in Chap. iv. Part 7. against Flesh-pleasing. But something more particularly must be said, 1. To shew you what is and what is not the sin of gluttony. 2. To shew you the causes of it. 3. The odiousness of it. And 4. To acquaint you with the more particular helps and means against it.

I. Gluttony is a voluntary excess in eating, for the pleasing of the appetite or some other carnal end<sup>c</sup>. Here note, 1. The matter. 2. The end or effect of this excess. (1.) It is sometimes an excess in quantity, when more is eaten than is meet. (2.) Or else it may be an excess in the delicious quality, when more regard is had of the delight and sweetness than is meet. (3.) Or it may be an excess in the frequency and ordinary unseasonableness of eating: when men eat too oft and sit at it too long. (4.) It may be an excess in the costliness or price: when men feed themselves at too high rates. (5.) Or it may be an excess of curiosity in the dressing, and saucing, and ordering of all. 2. And it is usually for some carnal end. Whether it may be properly called gluttony if a man should think that at a sacrifice or thanksgiving he were bound to eat inordinately,

<sup>c</sup> So the Israelites Numb. xi., loathing manna because they must have change of diet, was a sin of gulosity or gluttony: being more for appetite than health.

and so made the service of God his end, we need not inquire; (though I see not but it may have that name.) For that is a case that is more rare; and it is undoubtedly a sin; and it is gluttony if it be done for the pleasing of others that are importunate with you. But the common gluttony is, when it is done for the pleasing of the appetite, with such a pleasure as is no help to health or duty, but usually a hurt to body or soul; the body being hurt by the excess, the soul is hurt by the inordinate pleasure<sup>d</sup>.

Yea, it is a kind of gluttony and excess, when men will not fast or abstain when they are required, from that which at other times they may use with abstinence and without blame. If a man use not to eat excessively nor deliciously, yet if he will not abstain from his temperate diet, either at a public fast, or when his lust requireth him to take down his body, or when his physician would diet him for his health, and his disease else would be increased by what he eateth, this is an inordinate eating and excess to that person, at that time. Or if the delight that the appetite hath in one sort of meat, which is hurtful to the body, prevail against reason and health so with the person that he will not forbear it, it is a degree of gulosity or gluttony, though for quantity and quality it be in itself but mean and ordinary.

By this you may see, 1. That it is not the same quantity which is an excess in one, which is in another. A labouring man may eat somewhat more than one that doth not labour; and a strong, and healthful body, more than the weak and sick. It must be an excess in quantity, as to that particular person at that time, which is, when to please his appetite he eateth more than is profitable to his health or duty. 2. So also the frequency must be considered with the quality of the person: for one person may rationally eat a little and often, for his health, and another may luxuriously eat oftener than is profitable to health. "Woe to thee O land, when thy king is a child, and thy princes eat in the morning. Blessed art thou O land, when thy king is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness<sup>e</sup>." 3. And in point of

<sup>d</sup> Even fruitful land, saith Plutarch, enricheth not if it cost too much the mowing. So here.

<sup>e</sup> Eccles. x. 16, 17.

costliness, the same measure is not to be set to a prince and to a ploughman : that is luxurious excess in one, which may be temperance and frugality in another. But yet, unprofitable cost, which, all things considered, would do more good another way, is excess in whomsoever. 4. And in curiosity of diet a difference must be allowed : the happier healthful man need not be so curious as the sick : and the happy ploughman need not be so curious, as state and expectation somewhat require the noble and the rich to be. 5. And for length of time, though unnecessary sitting out time at meat be a sin in any, yet the happy poor man is not obliged to spend all out so much this way, as the rich may do. 6. And it is not all delight in meat, or pleasing the appetite that is a sin : but only that which is made men's end, and not referred to a higher end ; even when the delight itself doth not tend to health, nor alacrity in duty, nor is used to that end, but to please the flesh and tempt unto excess. 7. And it is not necessary that we measure the profitableness of quantity or quality by the present and immediate benefits ; but by the more remote, sometimes : so merciful is God, that he alloweth us that which is truly for our good, and forbiddeth us but that which doth us hurt, or at least, no good. 8. All sin in eating is not gluttony ; but only such as are here described.

II. The causes of gluttony are these : 1. The chiefest is an inordinate appetite together with a fleshly mind and will, which is set upon flesh-pleasing as its felicity. " They that are after the flesh do mind the things of the flesh." This gulosity, which Clemens Alexandrinus calleth the ' Throat devil,' is the first cause<sup>1</sup>.

2. The next cause is, the want of strong reason, faith, and a spiritual appetite and mind, which should call off the glutton, and take him up with higher pleasures ; even such as are more manly, and in which his real happiness doth consist. " They that are after the Spirit do mind the things of

<sup>1</sup> As Isaac's pleasant meat, Gen. xivii. 7.

<sup>2</sup> Rom. viii. 6, 7.

<sup>3</sup> *Non potest temperantiam laudare is, qui summum bonum ponit in voluptate. Est enim temperantia libidinum inimica. Cic.* Saith Aristotle, He is temperate that takes pleasure to deny fleshly pleasure ; but he is intemperate that is troubled because he cannot have them. *Ethic. lib. ii. c. 3.*

the Spirit." Reason alone may do something to call up a man from this felicity of a beast, (as appeareth by the philosopher's assaults upon the Epicures :) but faith and love which feast the soul with sweeter delicacies, must do the cure.

3. Gluttony is much increased by use: when the appetite is used to be satisfied, it will be the more importunate and impetuous; whereas a custom of temperance maketh it easy, and makes excess a matter of no delight, but burden. I remember myself, that when I first set upon the use of Cornaro's and Lessius's diet, as it is called, (which I did for a time, for some special reasons,) it seemed a little hard for two or three days; but within a week it became a pleasure, and another sort, or more was not desirable. And I think almost all that use one dish only, and a small quantity, do find that more is a trouble and not a temptation to them: so great a matter is use (unless it be with very strong and labouring persons).

4. Idleness and want of diligence in a calling is a great cause of luxury and gluttony. Though labour cause a healthful appetite, yet it cureth a beastly, sensual mind. An idle person hath leisure to think of his guts, what to eat and what to drink, and to be longing after this and that: whereas a man that is wholly taken up in lawful business, especially such as findeth employment for the mind, as well as for the body, hath no leisure for such thoughts. He that is close at his studies, or other calling, hath somewhat else to think on than his appetite.

5. Another incentive of gluttony is the pride of rich men, who, to be accounted good housekeepers, and to live at such rates as are agreeable to their grandeur, do make their houses shops of sin, and as bad as alehouses; making their tables a snare both to themselves and others, by fulness, variety, deliciousness, costliness, and curiosity of fare. It is the honour of their houses that a man may drink excessively in their cellars when he please: and that their tables have excellent provisions for gluttony, and put all that sit at them upon the trial of their temperance, whether a bait so near them and so studiously fitted, can tempt them to break the bounds and measure which God hath set them<sup>b</sup>. It is a la-

<sup>b</sup> Socrates dixit, eos qui æstivus fructus magno emerent desperare aiebat se lon-

mentable thing when such as have the rule of others, and influence on the common people, shall think their honour lieth upon their sin ; yea, upon such a constant course of sinning : and shall think it a dishonour to them to live in sweet and wholesome temperance, and to see that those about them do the like. And all this is, either because they overvalue the esteem and talk of fleshly epicures, and cannot bear the censure of a swine ; or else because they are themselves of the same mind, and are such as glory in their shame<sup>1</sup>.

6. Another incentive is the custom of urging and importuning others to eat still more and more ; as if it were a necessary act of friendship. People are grown so uncharitable and selfish, that they suspect one another, and think they are not welcome, if they be not urged thus to eat : and those that invite them think they must do it to avoid the suspicion of such a sordid mind. And I deny not but it is fit to urge any to that which it is fit for them to do : and if we see that modesty maketh them eat less than is best for them, we may persuade them to eat more. But now, without any due respect to what is best for them, men think it a necessary compliment to provoke others more and more to eat, till they peremptorily refuse it : but amongst the most familiar friends, there is scarce any that will admonish one another against excess, and advise them to stop when they have enough, and tell them how easy it is to step beyond our bounds, and how much more prone we are to exceed, than to come short : and so custom and compliment are preferred before temperance and honest fidelity. You will say, ' What will men think of us if we should not persuade them to eat, much more if we should desire them to eat no more ? ' I answer, 1. Regard your duty more than what men think of you. Prefer virtue before the thoughts or breath of men. 2. But yet if you do it wisely, the wise and good will think much the better of you. You may easily let them see that you do it not in sordid sparing, but in love of temperance

gavos fore. Diog. Laert. lib. ii. sect. 32. p. 100. Cum vocasset ad cenam divites, et Zantippen modici poderet apparatus, Bono, inquit, esto animo. Nam siquidem modesti erunt frugique, mensam non aspernabuntur : sin autem intemperantes, nulla nobis de hiace cura fuerit. Aiebat alios vivere ut ederent, se ideo edere ut vivat. Ibid. sect. 34. p. 101.

<sup>1</sup> Phil. iii. 18, 19.

and of them; if you speak but when there is need either for eating more or less; and if your discourse be first in general for temperance, and apply it not till you see that they need help in the application. 3. It is undeniable that healthful persons are much more prone to excess, than to the defect in eating, and that nature is very much bent to luxury and gluttony. I think as much as to any one sin; and it is as sure that it is a beastly, breeding, odious sin. And if this be so, is it not clear that we should do a great deal more to help one another against such luxury, than to provoke them to it? Had we not a greater regard to men's favour, and fancie, and reports, than to God and the good of their souls, the case were soon decided.

7. Another cause of gluttony is, that rich men are not acquainted with the true use of riches, nor think of the account which they must make to God of all they have<sup>a</sup>. They think that their riches are their own, and that they may use them as they please; or that they are given them as plentiful provisions for their flesh, and they may use them for themselves, to satisfy their own desires, as long as they drop some crumbs, or scraps, or small matters to the poor. They think they may be saved just in the same way that the rich man in Luke xvi. was damned; and he that would have warned his five brethren that they come not to that place of torment, is yet himself no warning to his followers. They are clothed in purple and fine linen or silk, and fare sumptuously or deliciously every day, and have their good things in this life, and perhaps think they merit, by giving the scraps to Lazarus, (which it is like that rich man also did.) But God will one day make them know, that the richest were but his stewards, and should have made a better distribution of his provisions, and a better improvement of his talents; and that they had nothing of all their riches given them for any hurtful or unprofitable pleasing of their appetites, nor had more allowance for luxury than the poor. If they knew the right use of riches, it would reform them.

<sup>a</sup> Hic est mos nobilium ante alios: artes quæ liberales fuerunt, mechanicæ evanescentes: ipsique qui bellorum duces, philosophi, rectores urbium, ac patres patriæ esse solent, venatores atque aucupes facti sunt, utque intelligas nullam esse reliquam spem salutis, nobilitati tribuitur quod est Gulæ, aut prosoudubio vanitatis. Petrarch.

8. Another cause of gluttony is their unacquaintedness with those rational and spiritual exercises in which the delightful fruits of abstinence do most appear. A man that is but a painful, serious student, in any noble study whatsoever, doth find a great deal of serenity and aptitude come by temperance, and a great deal of cloudy mistiness on his mind, and dulness on his invention come by fulness and excess: and a man that is used to holy contemplations, meditation, reading, prayer, self-examination, or any spiritual converse above, or with his heart, doth easily find a very great difference; how abstinence helpeth, and luxury and fulness hinder them. Now these epicures have no acquaintance with any such holy or manly works; nor any mind of them, and are therefore unacquainted with the sweetness and benefit of abstinence; and having no taste or trial of its benefits, they cannot value it. They have nothing to do when they rise from eating, but a little talk about their worldly business, or compliment and talk with company which expect them, or go to their sports to empty their paunches for another meal, and quicken their appetites lest luxury should decay: as the Israelites worshipped the golden calf, (and as the heathens their god Bacchus,) "They sate down to eat and drink, and rose up to play<sup>1</sup>." Their diet is fitted to their work: their idle or worldly lives agree with gluttony: but were they accustomed to better work, they would find a necessity of a better diet.

9. Another great cause of gluttony is, men's beastly ignorance of what is hurtful or helpful to their very health<sup>m</sup>: they make their appetites their rule for the quantity and quality of their food: and they think that nature teacheth them so to do, because it giveth them such an appetite, and because it is the measure to a beast: and to prove themselves beasts, they therefore take it for their measure: as if their natures were not rational but only sensitive; or nature had not given them reason to be the superior and governor of sense. As if they knew not that God giveth the brutes an appetite more bounded, because they have not reason to bound it; and giveth them not the temptation of your delicate varieties; or giveth them a concoction answerable to their appetites; and yet giveth man to be the rational go-

<sup>1</sup> 1 Cor. x. 7.

<sup>m</sup> Of this see more in my book of "Self-denial."

vernor of those of them that are for his special service and apt to exceed. And if his swine, his horses, and his cattle were all left to their appetites, they would live but a little while<sup>a</sup>. If promiscuous generating be not lawful in mankind, which is lawful in brutes, why should they not confess the same of the appetite. Men have so much love of life and fear of death, that if they did but know how much their gluttony doth hasten their death, it would do more to restrain it with the most, than the fear of death eternal doth. But they judge of their digestion by their present feeling: if they feel not their stomachs sick, or disposed to vomit, or if no present pain correct them, they think their gluttony doth not hurt them, and think they have eaten no more than doth them good. But of this more anon in the Directions.

10. Another great cause of gluttony is, that it is grown the common custom, and being not known, is in no disgrace, unless men eat till they spew, or to some extraordinary measure. And so the measure which every man seeth another use, he thinketh is moderation, and is fit for him: whereas the ignorance of physic and matters of their own health, hath made gluttony almost as common as eating, with those that are not restrained by want or sickness. And so every man is an example of evil to another, and encourage one another in the sin. If gluttony were but in as much disgrace as whoredom, yea, or as drunkenness is, and as easily known, and as commonly taken notice of, it would contribute much to a common reformation.

### III. *The Greatness of the Sin of Gluttony.*

To know the greatness of the sin, is the chief part of the cure with those that do but believe that there is a God: I shall therefore next tell you of its nature, effects, and accidents which make it great, and therefore should make it odious to all.

1. Luxury and gluttony are sins exceeding contrary to the love of God: it is idolatry: it hath the heart which God should have. And therefore gluttons are commonly, and well called belly-gods, and god-bellies: because that love, that care, that delight, that service and diligence which

<sup>a</sup> See Plutarch's precepts of health.



God should have, is given by the glutton to his belly and his throat. He loveth the pleasing of his appetite better than the pleasing of God: his dishes are more delightful to him than any holy exercise is: his thoughts are more frequent and more sweet of his belly than of God or godliness: his care and labour are more that he may be pleased in meats and drinks, than that he may secure his salvation, and be justified and sanctified. And, indeed, the Scripture giveth them this name, "whose end is destruction, whose god is their belly, who glory in their shame, who mind earthly things<sup>o</sup>," being enemies to the cross of Christ, that is, to bearing the cross for Christ, and to the crucifying of the flesh, and to the mortifying, suffering parts of religion. Nay, such a devouring idol is the belly that it swalloweth up more by intemperance and excess than all other idols in the world do. And remember that the very life of the sin is in the appetite and heart: when a man's heart is set upon his belly, though he fare never so hardly through necessity, he is a glutton in heart. When you make a great matter of it, what you shall eat and drink as to the delight, and when you take it for a great loss or suffering if you fare hardly, and are troubled at it, and your thoughts and talk are of your belly, and you have not that indifferency whether your fare be coarse or pleasant (so it be wholesome) as all temperate persons have, this is the heart of gluttony, and is the heart's forsaking of God, and making the appetite its God.

2. Gluttony is self-murder: though it kill not suddenly, it killeth surely: like the dropsy which killeth as it filleth, by degrees<sup>p</sup>. Very many of the wisest physicians do believe that of those who overlive their childhood, there is scarce one of twenty, yea, or of a hundred that dieth, but gluttony or excess in eating or drinking is a principal cause of their death, though not the most immediate cause. It is thought to kill a hundred to one of all that die at age. And it will not let them die easily and quickly, but tormenteth

<sup>o</sup> Phil. iii. 19.

<sup>p</sup> It is a common saying, that *Gula plures occidit quam gladius. Quicquid avium volitat, quicquid piscium natat, quicquid ferarum discurrit, nostris sepelitur ventribus. Quare nunc cur subito moriamur? Quia mortibus vivimus.* Senec. Hierom saith, that he had read of some that had been sick of the arthritis and podagra, that were cured by being brought to poverty by the confiscation of their estates, and so brought to a poor diet.

them first, with manifold diseases while they live. You eat more than nature can perfectly concoct, and because you feel it not trouble you or make you sick, you think it hurts you not; whereas it doth by degrees first alter and vitiate the temperament of the blood and humours, making it a crude, unconcocted, unnatural thing, unfit for the due nutrition of the parts; turning the nourishing mass into a burdensome, excrementitious mixture, abounding with saline or tartareous matter, and consisting more of a pituitous slime, or redundant serosity, than of that sweet, nutrimental milk of nature, quickened with those spirits and well-proportioned heat, which should make it fit to be the oil of life. And our candle either sparkleth away with salt, or runs away because there is some thief in it, or goeth out because the oil is turned into water, or presently wasteth and runs about through the inconsistent softness of its oil: hence it is that one part is tainted with corruption, and another consumed as destitute of fit nutriment; and the vessels secretly obstructed by the grossness or other unfitness of the blood to run its circle and perform its offices, is the cause of a multitude of lamentable diseases. The frigid distempers of the brain, the soporous and comatous effects, the lethargy, carus, and apoplexy, the palsy, convulsion, epilepsy, vertigo, catarrhs, the head-ach, and oft the phrensy and madness, come all from these effects of gluttony and excess, which are made upon the blood and humours. The asthma usually, and the phthisis or consumption, and the pleurisy and peripneumony, and the hemoptoic passion often come from hence. Yea the very syncope or swooning, palpitations of the heart, and faintings, which men think rather come from weakness, do usually come either from oppression of nature by these secret excrements or putrilaginous blood, or else from a weakness contracted by the inaptitude of the blood to nourish us, being vitiated by excess. The loathing of meat and want of appetite is ordinarily from the crudities or distempers caused by this excess: yea, the very canine appetite which would still have more, is caused by a viciousness in the humours thus contracted. The pains of the stomach, vomitings, the cholera, hiccoughs, inflammations, thirsts, are usually from this cause. The wind cholic, the iliac passion, looseness and fluxes, the tenesmus and ul-

cers, the worms and other troubles in those parts, are usually from hence. The obstructions of the liver, the jaundice, inflammations, abscessus and ulcers, schirrus, and dropsy, are commonly from hence. Hence also usually are inflammations, pains, obstructions, and schirrus of the spleen. Hence commonly is the stone, nephritic torments, and stoppages of urine, and ulcers of the reins and bladder. Hence commonly is the scorbutic and most of the fevers which are found in the world, and bring such multitudes to the grave. Even those that immediately are caused by colds, distempers of the air or infections, are oft caused principally by long excess, which vitiateth the humours, and prepareth them for the disease. Hence also are gouts and hysterical affects, and diseases of the eyes and other exterior parts. So that we may well say that gluttony enricheth landlords, filleth the churchyards, and hasteneth multitudes untimely to their ends<sup>p</sup>. Perhaps you will say that the most temperate have diseases: to which experience teacheth me to answer, that usually children are permitted to be voracious and gluttonous, either in quantity or in quality, eating raw fruits and things unwholesome, and so when gluttony hath bred the disease, or laid in the matter, then all the temperance that can be used is little enough to keep it under all their life after. And abundance that have been brought to the doors of death by excess, have been preserved after many years to a competent age by abstinence, and many totally freed from their diseases. Read Cornaro's Treatise of himself, and Lessius, and Sir William Vaughan, &c. (Though yet I persuade none without necessity to their exceeding strictness.) Judge now what a murderer gluttony is, and what an enemy to mankind.

3. Gluttony is also a deadly enemy to the mind, and to all the noble employments of reason, both religious, civil, and artificial<sup>q</sup>. It unfits men for any close and serious studies, and therefore tends to nourish ignorance, and keep men fools. It greatly unfits men for hearing God's Word,

<sup>p</sup> Chrysostom saith the difference betwixt famine and excess is, that famine kills men sooner out of their pain, and excess doth putrify and consume them by long and painful sicknesses. in Hebr. Hom. 29.

<sup>q</sup> "As smoke driveth away the bees from their hive," saith Basil de Jejun. "so gluttony expelleth all spiritual gifts, and excellent endowments of mind."

or reading, or praying, or meditating, or any holy work, and makes them have more mind to sleep; or so indisposeth and dulleth them, that they have no life or fitness for their duty; but a clear head not troubled with their drowsy vapours, will do more, and get more in an hour, than a full-bellied beast will do in many. So that gluttony is as much an enemy to all religious and manly studies, as drunkenness is an enemy to a garrison, where the drunken soldiers are disabled to resist the enemy.

4. Gluttony is also an enemy to diligence, in every honest trade and calling; for it dulleth the body as well as the mind. It maketh men heavy, and drowsy, and slothful, and go about their business as if they carried a coat of lead, and were in fetters: they have no vivacity and alacrity, and are fitter to sleep or play than work<sup>r</sup>.

5. Gluttony is the immediate symptom of a carnal mind, and of the damnable sin of flesh-pleasing before described: and a carnal mind is the very sum of iniquity, and the proper name of an unregenerate state: "It is enmity against God, and neither is nor can be subject to his law:" so that they that are thus "in the flesh cannot please God: and they that walk after the flesh shall die<sup>s</sup>." The filthiest sins of lechers, and misers, and thieves, are but to please the flesh: and who serveth it more than the glutton doth?

6. Gluttony is the breeder and feeder of all other lusts: '*sine Cerere et Baccho friget Venus*:' it pampereth the flesh to feed it, and make it a sacrifice for lust. As dunging the ground doth make it fruitful, especially of weeds: so doth gluttony fill the mind with the weeds and vermin of filthy thoughts, and filthy desires, and words, and deeds<sup>t</sup>.

7. Gluttony is a base and beastly kind of sin. For a man to place his happiness in the pleasure of a swine, and to make his reason serve his throat, or sink into his guts; as if he were but a hogshead to be filled and emptied, or a sink for liquor to run through into the channel; or as if he were made only to carry meat from the table to the dung-hill, how base a kind of life is this? yea, many beasts will

<sup>r</sup> Saith Basil, A ship heavy laden is unfit to sail: so a full belly to any duty.

<sup>s</sup> Rom. viii. 6—8. 13.

<sup>t</sup> Semper saturitati juncta est lascivia. Hieron.

not eat and drink excessively as the gluttonous epicure will do<sup>a</sup>.

8. Gluttony is a prodigal consumer and devourer of the creatures of God. What is he worthy of, that would take meat and drink and cast it away into the channel<sup>\*</sup>? nay, that would be at a great deal of cost and curiosity to get the pleasantest meat he could procure, to cast away? The glutton doth worse. It were better of the two to throw all his excesses into the sink or ditch, for then they would not first hurt his body. And are the creatures of God of no more worth? Are they given you to do worse than cast them away? Would you have your children use their provisions thus?

9. Gluttony is a most unthankful sin, that takes God's mercies, and spews them as it were in his face; and carrieth his provisions over to his enemy, even to the strengthening of fleshly lusts; and turneth them all against himself! You could not have a bit but from his liberality and blessing; and will you use it to provoke him and dishonour him?

10. Gluttony is a sin which turneth your own mercies, and wealth, and food, into your snare, and to your deadly ruin. Thou pleasest thy throat, and poisonest thy soul<sup>7</sup>. It were better for thee a thousand times that thou hadst lived on scraps, and in the poorest manner, than thus to have turned thy plenty to thy damnable sin, "When thou shalt have eaten and be full, then beware lest thou forget the Lord<sup>a</sup>." "Feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord<sup>a</sup>?" "So they did eat and were filled, for he gave them their own desire; they were not estranged from their lust<sup>b</sup>."

11. Gluttony is a great time-wasting sin. What a deal of time is spent in getting the money that is laid out to please the throat? and then by servants in preparing for it; and then in long sitting at meat and feastings; and not a little in taking physic to carry it away again, or to ease or cure the diseases which it causeth; besides all the time which is lost in languishing sickness, or cut off by untimely

<sup>a</sup> *Ventri obedientes animalium numero computantur non hominum. Senec.*

<sup>\*</sup> It is Chrysostom's saying in *Hebr. Hom. 29.*

<sup>7</sup> *Magna pars libertatis est bene moratus venter. Senec.*

<sup>a</sup> *Deut. vi. 11, 12.*

<sup>b</sup> *Prov. xxx. 9.*

<sup>b</sup> *Psal. lxxv. 29, 30.*

death. Thus they live to eat, and eat to frustrate and to shorten life.

12. It is a thief that robbeth you of your estates, and devoureth that which is given you for better uses, and for which you must give account to God. It is a costly sin, and consumeth more than would serve to many better purposes. How great a part of the riches of most kingdoms are spent in luxury and excess?

13. It is a sin that is a great enemy to the common good: princes and common-wealths have reason to hate it, and restrain it as the enemy of their safety. Men have not money to defray the public charges, necessary to the safety of the land, because they consume it on their guts: armies and navies must be unpaid, and fortifications neglected, and all that tendeth to the glory of a people must be opposed as against their personal interest, because all is too little for the throat. No great works can be done to the honour of the nation, or the public good: no schools or almshouses built and endowed, no colleges erected, no hospitals, nor any excellent work, because the guts devour it all. If it were known how much of the treasure of the land is thrown down the sink by epicures of all degrees, this sin would be frowned into more disgrace.

14. Gluttony and excess is a sin greatly aggravated by the necessities of the poor. What an incongruity is it, that one member of Christ (as he would be thought) should be feeding himself deliciously every day, and abounding with abused superfluities, whilst another is starving and pining in a cottage, or begging at the door! and that some families should do worse than cast their delicacies and abundance to the dogs, whilst thousands at that time are ready to famish, and are fain to feed on such unwholesome food, as killeth them as soon as luxury killeth the epicure! Do these men believe that they shall be judged according to their feeding

† When a friend of Socrates complained to him, What a dear place is this? Wine will cost so much, and honey so much, and purple so much: Socrates took him to the meal-hall, Lo, saith he, you may buy here half a sextare of good meal for a halfpenny, (which boiled in water was his meat) God be thanked the market is very cheap: then he took him to an oil shop, where a measure (Chœnix) was sold for two brass dodkins. Then he led him to a broker's shop where a man might buy a suit of clothes for ten drachms: you see, quoth he, that the pennyworths are reasonable, and things good, cheap throughout the city. Plutarch. de Tranquil. Anim. p. 153.

of the poor? Or do they take themselves to be members of the same body with those whose sufferings they so little feel<sup>d</sup>? It may be you will say, 'I do relieve many of the poor.' But are there not more yet to be relieved? As long as there are any in distress, it is the greater sin for you to be luxurious. "If there be a poor man of one of thy brethren in thy land—thou shalt not harden thy heart, nor shut thy hand against thy poor brother, but thou shalt open thy hand wide unto him," &c. Nay, how often are the poor oppressed to satisfy luxurious appetites. Abundance must have hard bargains, and hard usage, and toil like horses, and scarce be able to get bread for their families, that they may bring in all to belly-god landlords, who consume the fruit of other men's labours upon their devouring flesh.

15. And it is the more heinous sin because of the common calamities of the church and servants of Christ throughout the world: one part of the church is oppressed by the Turk, and another by the Pope, and many countries wasted by the cruelties of armies, and persecuted by proud, impious enemies; and is it fit then for others to be wallowing in sensuality and gluttony? "Woe to them that are at ease in Zion—Ye that put far away the evil day, and cause the seat of violence to come near—That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall, that chaunt to the sound of the viol—That drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph." It is a time of great humiliation, and are you now given up to fleshly luxury? Read Isa. xxii. 12—14. "And in that day did the Lord God of Hosts call to weeping and to mourning, and to baldness, and to girding with sackcloth; and behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine, let us eat and drink for to-morrow we shall die:—Surely this iniquity shall not be purged from you till ye die, saith the Lord of hosts."

16. Luxury is a sin most unseemly for men in so great misery, and incongruous to the state of the gluttonous them-

<sup>d</sup> 1 Cor. xii. 25.<sup>e</sup> Deut. xv. 7.<sup>f</sup> Amos vi. 1. 3—6.

selves. O man! if thou hadst but a true sight of thy sin and misery, of death and judgment, and of the dreadful God whom thou dost offend, thou wouldst perceive that fasting, and prayer, and tears, become one in thy condition much better than glutting thy devouring flesh. What! a man unpardoned, unsanctified, in the power of satan, ready to be damned if thus thou die (for so I must suppose of a glutton), for such a man to be taking his fleshly pleasure! For a Dives to be faring sumptuously every day, that must shortly want a drop of water to cool his tongue, is as foolish as for a thief to feast before he goeth to hanging: yea, and much more. For you might yet prevent your misery: and another posture doth better beseeem you to that end: "Fasting" and "crying mightily to God," is fitter to your state<sup>s</sup>.

17. Gluttony is a sin so much the greater, by how much the more will and delight you have in the committing of it: the sweetest, most voluntary, and beloved sin is '*cæteris paribus*,' the greatest: and few are more pleasant and beloved than this.

18. Those are the worst sins, that have least repentance: but gluttony is so far from being truly repented of by the luxurious epicure, that he loveth it, and careth, and contriveth how to commit it, and buyeth it with the price of much of his estate.

19. It is the greater sin, because it is so frequently committed: men live in it as their daily practice and delight: they live for it, and make it the end of other sins: it is not a sin that they seldom fall into, but it is almost as familiar with them, as to eat and drink: being turned into beasts, they live like beasts continually.

20. Lastly, it is a spreading sin, and therefore is become common, even the sin of countries, of rich and poor: for both sorts love their bellies, though both have not the like provision for them. And they are so far from taking warning one of another, that they are encouraged one by another: and the sin is scarce noted in one of a hundred that daily liveth in it: nor is there almost any that reprove it, or help one another against it (unless by impoverishing each other), but most by persuasions and examples do encourage it: (though some much more than others.) So that by

<sup>s</sup> See Jonah iii. 8. Joel i. 14. Joel ii. 15.



this time you may see that it is no rare, nor venial little sin.

And now you may see also, that it is no wonder if no one of the commandments expressly forbid this sin, (not only because it is a sin against ourselves directly, but also) because it is against every one almost of the commandments. And think not that either riches or poverty will excuse it, when even princes are restrained so much as from unseasonable eating<sup>b</sup>. If it was one of the great sins that Sodom was burnt with fire for, judge whether England be in no danger by it. Read, O England, and know thyself and tremble, Ezek. xvi. 49. "Behold this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

#### IV. *The Directions or Helps against it.*

*Direct. I.* 'Mortify the flesh, according to the Directions Chap. iv. Part vii. Subdue its inclinations and desires: and learn to esteem and use it but as a servant.' Think what a pitiful price a little gluttonous pleasure of the throat is, for a man to sell his God and his salvation for<sup>c</sup>. Learn to be indifferent whether your meat be pleasing to your appetite or not; and make no great matter of it. Remember still what an odious, swinish, damning sin it is, for a man's heart to be set upon his belly. "All that are Christ's have crucified the flesh with its affections and lusts<sup>d</sup>."

*Direct. II.* 'Live faithfully to God, and upon spiritual, durable delights.' And then you will fetch the measure of your eating and drinking from their tendency to that higher end. There is no using any inferior thing aright, till you have first well resolved of your end, and use it as a means thereto, and mark how far it is a means.

*Direct. III.* 'See all your food as provided and given you by God, and beg it and the blessing of it at his hand,

<sup>b</sup> Eccles. x. 16.

<sup>c</sup> Saith Plato, God is the temperate man's law: and pleasure the intemperate man's.

<sup>d</sup> Gal. v. 24.

and then it will much restrain you from using it against him.' He is a wretch indeed that will take his food as from his father's hand, and throw it in his face, though perhaps a petulant child would do so by a fellow-servant: he that thinketh he is most beholden to himself for his plenty, will say as the fool, "Soul take thy ease, eat, drink, and be merry, thou hast enough laid up for many years!" But he that perceives that it is the hand of God that reacheth it to him, will use it more reverently. It is a horrid aggravation of the gluttony of this age, that they play the hypocrites in it, and first (for custom) crave God's blessing on their meat, and then sit down and sin against him with it: such are the prayers of hypocritical sensualists. But a serious discerning of God as the giver, would teach you whether you eat or drink to do all to his glory from whom it comes.

*Direct. iv.* 'See by faith the blood of Christ as the purchasing cause of all you have: and then sure you will bear more reverence to his blood, than to cast the fruit of it into the sink of sensuality, and to do worse than throw it upon the dunghill.' What! must Christ be a sacrifice to God, and die to recover you the mercies which you had forfeited, and now will you cast them to the dogs? and please a sinful appetite with them? Did he die to purchase you provisions for your lusts, and to serve the flesh with?

*Direct. v.* 'Forget not how the first sin came into the world, even by eating the forbidden fruit.' And let the slain creatures whose lives are lost for you, remember you of that sin which brought the burden on them for your sakes. And then every piece of flesh that you see, will appear to you as with this caution written upon it: 'O sin not as your first parents sinned by pleasing of your appetite; for this our death, and your devouring the flesh of your fellow-creatures, is the fruit of that sin, and warneth you to be temperate. Revel not to excess in your fellow-creatures' lives.'

*Direct. vi.* 'Keep an obedient, tender conscience, not scrupulously perplexing yourselves about every bit you eat (as melancholy persons do), but checking your appetite, and telling you of God's commands, and teaching you to fear all sensual excess.' It is a graceless, disobedient, senseless

<sup>1</sup> Luke xii. 19, 20.

heart that maketh men so boldly obey their appetite: when the fear of God is not in their hearts, no wonder if they "feed" and "feast themselves without fear." Either they make a small matter of sin in general, or at least of this sin in particular: it is usually the same persons that fear not to spend their time in idleness, sports, or vanity, and to live in worldliness or fleshly lusts, who live in gluttony to feed all this. The belly is a brute, that sticks not much upon reason: where conscience is asleep and seared, reason and Scripture do little move a sensual belly-god: and any thing will serve instead of reason to prove it lawful, and to answer all that is said against it. There is no disputing the case with a man that is asleep; especially if his guts and appetite be awake: you may almost as well bring reason and Scripture to keep a swine from overeating, or to persuade a hungry dog from a bone, as to take off a glutton from the pleasing of his throat, if he be once grown blockish, and have mastered his conscience by unbelief, or stilled it with a stupifying opiate. His taste then serveth instead of reason, and against reason: then he saith, I feel it do me good (that is, he feeleth that it pleaseth his appetite, as a swine feeleth that his meat doth him good when he is ready to burst): and this answereth all that can be said against it. Then he can sacrifice his time and treasure to his belly, and make a jest of the abstinence and temperance of sober men, as if it were but a needless self-afflicting, or fit only for some weak and sickly persons. If the constant fear and obedience of God do not rule the soul, the appetite will be unrul'd: and if a tender conscience be not porter, the throat will be common for any thing that the appetite requireth. One sight of heaven or hell, to awaken their reason and sleepy consciences, would be the best remedy to convince them of the odiousness and danger of this sin.

*Direct. vii.* 'Understand well what is most conducive to your health; and let that be the ordinary measure of your diet for quantity, and quality, and time<sup>m</sup>. Sure your nature itself, if you are yet men, should have nothing to say against this measure, and consequently against all the rest

<sup>m</sup> Socrates adeo parce et temperatè vivit, ut cum Athenas pestis aspersumero vastaret, solus ipse nunquam egrotaverit. Diog. Laert. lib. ii. sect. 25. p. 95.

of the directions which suppose it: nature hath given you reason as well as appetite, and reason telleth you, that your health is more to be regarded than your appetite. I hope you will not say, that God is too strict with you, or would diet you too hardly as long as he alloweth you (ordinarily) to choose that (when you can have it lawfully) which is most for your own health, and forbiddeth you nothing but that which hurteth you. What heathen or infidel that is not either mad or swinish, will not allow this measure and choice, as well as Christians? Yea, if you believe not a life to come, methinks you should be loath to shorten this life which now you have. God would but keep you from hurting yourselves by your excess, as you would keep your children or your swine. Though he hath a farther end in it, and so must you, namely, that a healthful body may be serviceable to a holy soul, in your master's work: yet it is the health of your bodies which is to be your nearest and immediate end and measure.

It is a very great oversight in the education of youth, that they be not taught betimes some common and necessary precepts about diet, acquainting them what tendeth to health and life, and what to sickness, pain, and death: and it were no unprofitable or unnecessary thing, if princes took a course that all their subjects might have some such common needful precepts familiarly known; (as if it were in the books that children first learn to read in, together with the precepts of their moral duty:) for it is certain, that men love not death or sickness, and that all men love their health and life: and therefore those that fear not God, would be much restrained from excess by the fear of sickness and of death: and what an advantage this would be to the commonwealth, you may easily perceive, when you consider what a mass of treasure it would save, besides the lives, and health, and strength of so many subjects<sup>a</sup>. And it is certain, that most people have no considerable knowledge, what measure is best for them: but the common rule that they judge by is their appetite. They think they have eaten enough, when they have eaten as long as they have list; and not before. If they could eat more with an appetite, and be not sick after

<sup>a</sup> Multum confert cogitatio exitus, quod cum omnibus vitiis sit commune, tamen huic proprium. Petrarch.

it, they never think they have been guilty of gluttony or excess.

First, therefore, you must know, that appetite is not to be your rule or measure, either for quantity, quality, or time°. For, 1. It is irrational, and reason is your ruling faculty, if you are men. 2. It dependeth on the temperature of the body, and the humours, and diseases of it, and not merely on the natural need of meat. A man in a dropsy is most thirsty, that hath least cause to drink: though frequently in a putrid or malignant fever, a draught of cold drink would probably be death, yet the appetite desireth it nevertheless: stomachs that have acid humours, have commonly a strong appetite, be the digestion never so weak, and most of them could eat with an appetite above twice as much as they ought to eat. And on the contrary, some others desire not so much as is necessary to their sustenance, and must be urged to eat against their appetite. 3. Most healthful people in the world have an appetite to much more than nature can well digest, and would kill themselves if they pleased their appetites: for God never gave man his appetite to be the measure of his eating or drinking, but to make that grateful to him, which reason biddeth him take. 4. Man's appetite is not now so sound and regular as it was before the fall; but it is grown more rebellious and unruly, and diseased as the body is: and therefore it is now much more unfit to be our measure, than it was before the fall. 5. You see it even in swine, and many greedy children, that would presently kill themselves, if they had not the reason of others to rule them. 6. Poison itself may be as delightful to the appetite as food: and dangerous meats, as those that are most wholesome. So that it is most certain, that appetite is not fit to be the measure of a man. Yet this is true withal, that when reason hath nothing against it, then an appetite sheweth what nature taketh to be most agreeable to itself; and reason therefore hath something for it (if it have nothing against it); because it sheweth what the stomach is like best to close with and digest; and it

° *Temperantia voluptatibus imperat: alias odit atque abigit: alias dispensat et ad sanum modum dirigit; nec unquam ad illas propter ipsoas venit. Senec. Scit optimum esse modum cupidorum, non quantum velis, sed quantum debeas sumere. Senec.*

is some help to reason to discern when it is prepared for food.

Secondly, it is certain also, that the present feeling of ease or sickness, is no certain rule to judge of your digestion, or your measure by: for though some tender, relaxed, windy stomachs, are sick or troubled when they are overcharged, or exceed their measure, yet with the most it is not so; unless they exceed to very swimishness, they are not sick upon it, nor feel any hurt at present by less excesses, but only the imperfection of concoction doth vitiate the humours, and prepare for sicknesses by degrees (as is aforesaid): and one feeleth it a month after in some diseased evacuations; and another a twelvemonth after; and another not of many years till it have turned to some incurable disease; (for the diseases that are bred by so long preparations are ordinarily much more uncourable, than those that come but from sudden accidents and alterations, in a cleaner body.) Therefore to say, I feel it do me no harm, and therefore it is no excess, is the saying of an idiot, that hath no foreseeing reason, and resisteth not an enemy while he is garrisoning, fortifying and arming himself, but only when it comes to blows: or like him that would go into a pethouse, and say, I feel it do me no harm: but within few days or weeks he will feel it. As if the beginning of a consumption were no hurt to them, because they feel it not! Thus living like a beast, will at last make men judge like beasts; and brutify their brains as well as their bellies.

Thirdly, it is certain also, that the common custom and opinion is no certain rule: nay, certainly it is an erring rule: for judging by appetite hath brought men ordinarily to take excess to be but temperance. All these then are false measures.

If I should here presume to give you any rules for judging of a right measure, physicians would think I went beyond my calling, and some of them might be offended at a design that tendeth so much to their impoverishing, and those that serve the greedy worm would be more offended. Therefore I shall only give you these general intimations.

1. Nature is content with a little; but appetite is never

content till it have drowned nature<sup>p</sup>. 2. It is the perfection of concoction, and goodness of the nutriment that is more conducive to health, than the quantity. 3. Nature will more easily overcome twice the quantity of some light and passable nourishment, than half so much of gross and heavy meats. (Therefore those that prescribe just twelve ounces a day, without differencing meats that so much differ, do much mistake.) 4. A healthful, strong body must have more than the weak and sickly. 5. Middle-aged persons must have more than old folks or children<sup>q</sup>. 6. Hard labourers must have more than easy labourers; and these more than the idle, or students, or any that stir but little. 7. A body of close pores, that evacuateth little by sweat or transpiration, must have less, especially of moisture, than another. 8. So must a cold and phlegmatic constitution. 9. So must a stomach that corrupteth its food, and casteth it forth by periodical bilious evacuations. 10. That which troubleth the stomach in the digestion is too much, or too bad, unless with very weak, sickly persons. 11. So is that too much or bad which maketh you more dull for study, or more heavy and unfit for labour (unless some disease be the principal cause). 12. A body that by excess is already filled with crudities, should take less than another, that nature may have time to digest and waste them. 13. Every one should labour to know the temperature of their own bodies, and what diseases they are most inclined to, and so have the judgment of their physician or some skilful person, to give them such directions as are suitable to their own particular temperature and diseases. 14. Hard labourers err more in the quality than the quantity, partly through poverty, partly through ignorance, and partly through appetite, while they refuse that which is more wholesome (as mere bread and beer) if it be less pleasing to them. 15. If I may presume to conjecture, ordinarily very hard labourers exceed in quantity about a fourth part: shopkeepers and persons of easier trades do ordinarily exceed about a third part: voluptuous gentlemen and their serving men, and other servants of theirs that have no hard labour, do usually

<sup>p</sup> Venter parvo contentus est, si das illi quod debes, non quod potes. Senec.

<sup>q</sup> Juvenum virtus est, nihil nimis. Socrat.

exceed about half in half (but still I except persons that are extraordinarily temperate through weakness, or through wisdom): and the same gentlemen usually exceed in variety, costliness, curiosity and time, much more than they do in quantity (so that they are gluttons of the first magnitude). The children of those that govern not their appetites, but let them eat and drink as much and as often as they desire it, do usually exceed above half in half, and lay the foundation of the diseases and miseries of all their lives<sup>r</sup>. All this is about the truth, though the belly believe it not.

When you are once grown wise enough what in measure, and time, and quality, is fittest for your health, go not beyond that upon any importunity of appetite, or of friends: for all that is beyond that, is gluttony and sensuality, in its degree.

*Direct.* viii. 'If you can lawfully avoid it, make not your table a snare of temptation to yourselves or others.' I know a greedy appetite will make any table that hath but necessaries, a snare to itself; but do not you unnecessarily become devils, or tempters to yourselves or others<sup>s</sup>. 1. For quality, study not deliciousness too much: unless for some weak distempered stomachs, the best meat is that which leaveth behind it in the mouth, neither a troublesome loathing, nor an eager appetite after more, for the taste's sake: but such as bread is, that leaveth the palate in an indifferent moderation. The curious inventions of new and delicious dishes, merely to please the appetite, is gluttony inviting to greater gluttony: excess in quality to invite to excess in quantity.

*Object.* 'But, you will say, I shall be thought niggardly or sordid, and reproached behind my back, if my table be so fitted to the temperate and abstinent.'

*Ans.* This is the pleading of pride for gluttony: rather than you will be talked against by belly-gods, or ignorant, fleshly people, you will sin against God, and prepare a feast or sacrifice for Bacchus or Venus: the ancient Christians

<sup>r</sup> Venter præcepta non audit. Senec.

<sup>s</sup> If you will not take this counsel, at least use after meat to set before your guests a bason and a feather or a provang to vomit it up again, that you may shew some mercy to their bodies, if you will shew none to their souls.



were torn with beasts, because they would not cast a little frankincense into the fire, on the altar of an idol : and will you feed so many idol bellies so liberally, to avoid their censure ? Did not I tell you, that gulosity is an irrational vice ? Good and temperate persons, will speak well of you for it : and do you more regard the judgment and esteem of belly-gods ?

*Object.* ' But it is not only riotous, luxurious persons that I mean : I have no such at my table : but it will be the matter of obloquy even to good people, and those that are sober.'

*Ans.* I told you some measure of gluttony is become a common sin : and many are tainted with it through custom, that otherwise are good and sober : But shall they therefore be left as incurable ? or shall they make all others as bad as they ? And must we all commit that sin, which some sober people are grown to favour ? You bear their censures about different opinions in religion, and other matters of difference ; and why not here ? The deluded Quakers may be witnesses against you, that while they run into the contrary extreme, can bear the deepest censures of all the world about them. And cannot you for honest temperance and sobriety, bear the censures of some distempered or guilty persons that are of another mind : certainly in this they are no temperate persons, when they plead for excess, and the baits of sensuality and intemperance.

2. For variety also, make not your table unnecessarily a snare : have no greater variety, than the weakness of stomachs, or variety of appetites doth require. Unnecessary variety and pleasantness of meats, are the devil's great instruments to draw men to gluttony : (and I would wish no good people to be his cooks or caterers :) when the very brutish appetite itself begins to say of one dish, ' I have enough,' then comes another to tempt it unto more excess, and another after that to more : all this that I have said, I have the concurrent judgment of physicians in, who condemn fulness and variety, as the great enemies of health, and nurseries of diseases. And is not the concurrent judgment of physicians more valuable about matters of health, than your private

' A sensualist craving to be admitted of Cato among his familiars, Cato answered him, I cannot live with one whose palate is wiser than his brain. Eras.

opinions, or appetites? yet when sickness requireth variety, it is necessary.

3. Sit not too long at meat: for beside the sin of wasting time, it is but the way to tice down a little and a little more: and he that would be temperate, if he sat but a quarter of an hour (which is ordinarily enough) will exceed when he hath the temptation of half an hour, (which is enough for the entertainment of strangers :) much more when you must sit out an hour, (which is too much of all conscience :) though greedy eating is not good, yet sober feeding may satisfy nature in a little time.

4. See that your provisions be not more costly than is necessary: though I know there must be a difference allowed for persons and times, yet see that no cost be bestowed unnecessarily: and let sober reason, and not pride and gluttony judge of the necessity: we commonly call him the rich glutton, Luke xvi. that fared sumptuously every day: it is not said that he did eat any more than other men, but that he fared sumptuously\*. You cannot answer it comfortably to God, to lay that out upon the belly, which might do more good another way: it is a horrid sin to spend such store of wealth unnecessarily upon the belly, as is ordinarily done. The cheapest diet (*cæteris paribus*) must be preferred.

*Object.* 'But the scandal of covetousness must be avoided as well as gluttony. Folks will say, that all this is done merely from a miserable worldly mind.'

*Ans.* 1. It is easier to bear that censure than the displeasure of God. 2. No scandal must be avoided by sin; it is a scandal taken and not given. 3. With temperate persons your excess is much more scandalous. 4. I will teach you a cure for this in the next Direction.

*Object.* 'But what if I set variety and plenty on my table? May not men choose whether they will eat too much? Do you think men are swine, that know not when they have enough?'

*Ans.* Yes, we see by certain experience, that most men know not when they have enough, and do exceed when they think they do not. There is not one of many, but is much

\* The old fashion in countrymen's houses was not amiss, where the story of this rich glutton and Lazarus, was wont to be painted over their tables on their walls.

more prone to exceed, than to come short, and abundance sin in excess, for one that sinneth by defect : and is sin so small a matter with you, that you will lay snares before men, and then say, They may take heed? So men may choose whether they will go into a whore-house, and yet the Pope doth scarce deal honestly to license them at Rome : much less is it well to prepare them, and invite men to them. Will you excuse the devil for tempting Eve with the forbidden fruit, because she might choose whether she would meddle with it? What doth that on your table, which is purposely cooked to the tempting of the appetite, and is fitted to draw men to gulosity and excess, and is no way needful? "Woe to him that layeth a stumblingblock before the blind." "Let no man put a stumblingblock in his brother's way." It is the wicked's curse, "Let their table be made a snare, and a trap, and a stumblingblock." And it was Balaam's sin, that he taught Balaak to tempt Israel, or lay a stumblingblock before them.

*Direct. ix.* 'Resolve to bestow the cost of such superfluities upon the poor, or some other charitable use; that so it become not a sacrifice to the belly.' Let the greatest and needfullest uses be first served : it is no time for you to be glutting your appetites, and wallowing in excess, when any (yea, so many) about you, do want even clothes and bread. If you do thus lay out all upon the poor, which you spare from feeding your own and other men's excess, then none can say that your sparing is through covetous niggardize; and so that reproach is taken off. The price of one feast, will buy bread for a great many poor people. It is small thanks to you to give to the poor some leavings, when your bellies are first glutted with as much as the appetite desired : this costeth you nothing : a swine will leave that to another which he cannot eat. But if you will a little pinch your flesh, or deny yourselves, and live more sparingly and thriftily, that you may have the more to give to the poor, this is commendable indeed.

*Direct. x.* 'Do not over persuade any to eat when there is no need, but rather help one another against running into excess :' by seasonable discourses of the sinfulness of gluttony, and of the excellency of abstinence, and by friendly watchings over and warning one another. Satan and the

flesh and its unavoidable baits, are temptation enough : we need not by unhappy kindness to add more.

*Direct.* xi. 'When you feel your appetites eager, against reason and conscience, check them and resolve that they shall not be pleased.' Unresolvedness keepeth up the temptation; if you would but resolve once, you would be quiet: but when the devil findeth you yielding, or wavering, or unresolved, he will never give you rest: "When thou sittest to eat with a ruler, consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite: be not desirous of his dainties, for they are deceitful meat". The words translated, 'if thou be a man given to appetite' (agreeable to the Septuagint and the Arabic) are translated by Montanus, and in the vulgar Latin, and the Chaldee Paraphrase, 'if thou have the power of thy own soul, or be master of thy soul, Compos animæ,' shew that thou art master of thyself by abstinence. Instead of 'Put a knife to thy throat,' that is, threaten thyself into abstinence, the Syriac and divers Expositors translate it, 'Thou dost, or lest thou dost put a knife to thy throat,' that is, 'Thou art as bad as cutting thy throat, or destroying thyself, when thou art gluttonously feeding thyself.' Keep up resolution and the power of reason.

*Direct.* xii. 'Remember what thy body is, and what it will shortly be, and how loathsome and vile it will be in the dust. And then think how far such a body should be pampered and pleased; and at what rates.' Pay not too dear for a feast for worms: look into the grave, and see what is the end of all your pleasant meats and drinks; of all your curious, costly fare. You may see there the skulls cast up, and the ugly hole of that mouth which devoured so many delicious morsels: but there is none of the pleasure of it now left. O wonderful folly! that men can so easily, so eagerly, so obstinately, waste their estates, and neglect their souls, and displease their God, and in effect even sell their hopes of heaven, for so small and sordid a delight, as the pleasing of such a piece of flesh, that must shortly have so vile an end! Was it worth so much care, and toil, and cost, and the cast-

\* Prov. xxiii. 1—3.

† Qui Christum desiderat, et illo pane vescitur non curat magnopere quam de pretiosis cibis stercus conficiat. Hieron. Epist. ad Paul.

ing away of your salvation, to pamper that body a little while that must shortly be such a loathsome carcase \*? Methinks one sight of a skull or a grave, should make you think gluttony and luxury madness. "It is better to go to the house of mourning, than to the house of feasting: for that is the end of all men, and the living will lay it to heart<sup>a</sup>." David saith of the wicked, "Let me not eat of their dainties;" but, "let the righteous smite me and reprove me<sup>b</sup>." So dangerous a thing is feasting even among friends, where of itself it is lawful, that Job thought it a season for his fears and sacrifice. "And his sons went and feasted in their houses every one his day, and sent and called for their three sisters to eat and to drink with them. But Job sacrificed for them, saying, "It may be my sons have sinned, and cursed" (that is, thought provokingly, unreverently, unholy or contemptuously of) "God in their hearts. Thus did Job continually<sup>c</sup>." A funeral is a safer place for you than a feast.

*Direct.* XIII. 'Go into the houses of the poor sometimes, and see what provision they live upon, and what time they spend at meat: and then bethink you, whether their diet or yours, do tend more to the mortification of fleshly lusts; and whether theirs will not be as sweet as yours at the last? And whether mere riches, should make so great a difference in eating and drinking, between them and you? I know that where they want what is necessary to their health, it is lawful for you to exceed them, and be thankful: but not so as to forget their wants, nor so as to turn your plenty to excess. The very sight now and then of a poor man's diet and manner of life would do you good: seeing affecteth more than hearsay.

*Direct.* XIV. Look upon the ancient Christians, the patterns of abstinence, and think whether their lives were like to yours.' They were much in fastings and abstinence; and strangers to gluttony and excess: they were prone to excess of abstinence, rather than excess of meat, that abundance of them lived in wildernesses or cells, upon roots, or upon bread and water: (from the imitation of whom, in a formal,

\* Nihil tam æque tibi proderit ad temperantiam, quam frequens cogitatio brevis ævi, et incerti: quicquid facis respice mortem. Senec.

<sup>a</sup> Eccles. vii. 2.

<sup>b</sup> Paul. cxli. 4, 5.

<sup>c</sup> Job i. 4, 5.

hypocritical manner, came the swarms of friars that are now in the world :) and will you commend their holiness and abstinence, and yet be so far from any serious imitation of them, that you will in gluttony and excess, oppose yourselves directly against them?

I have now detected the odiousness of this sin, and told you if you are willing how you may best avoid it: if all this will not serve, but there be "any profane person among you like Esau, who for one morsel of meat sold his birthright<sup>d</sup>," who for the pleasing of his throat will sell his soul, let him know that God hath another kind of cure for such: he may cast thee into poverty, where thou shalt be a glutton only in desire, but not have to satisfy thy desire: he may shortly cast thee into those diseases, which shall make thee loathe thy pleasant fare, and wish thou hadst the poor man's fare and appetite; and make thee say of all the baits of thy sensuality, "I have no pleasure in them<sup>e</sup>." The case will be altered with thee when all thy wealth, and friends, and greatness cannot keep thy pampered carcase from corruption, nor procure thy soul a comfort equal to a drop of water to cool thy tongue, tormented in the flames of God's displeasure: then all the comfort thou canst procure from God or conscience will be but this sad memento, "Remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented<sup>f</sup>." "Go to now ye rich men; weep and howl for your miseries that shall come upon you—— Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter: ye have condemned and killed the just, &c<sup>g</sup>."

Yet after all this, I shall remember you that you run not into the contrary extreme: place not more religion in external abstinence and fastings than you ought: know your own condition, and how far either fasting or eating is really a help or a hindrance to you in those greater things which are their ends, and so far use them<sup>h</sup>. A decaying body must be carefully supported: an unruly body must be carefully subdued: the same medicines serve not for contrary tempers

<sup>d</sup> Heb. xii. 16. Luke vi. 25. Wo to you that are full, for ye shall hunger.

<sup>e</sup> Eccles. xii. 1.

<sup>f</sup> Luke xvi. 25.

<sup>g</sup> James v. 1, 5.

<sup>h</sup> Temperantiam exigit philosophia, non penam. Senec.

and diseases : to think, that abstaining from flesh, and glutting yourselves with fish, and other meats is acceptable to God ; or that mere abstaining so many hours in a week, and serving your appetite on the rest, is meritorious, or that abstinence from meat will prove you holy, without an abstinence from sin, all this is self-deluding error. Nor must you raise a great many of perplexing scruples about all that you eat or drink, to no edification, but merely to your vexation : but in cheerful temperance preserve your health, and subdue concupiscence.

*Tit. 2. Directions against Drunkenness and all Excess of Drink.*

I. The most that I have said against gluttony will serve against excess of drink also, therefore I need not repeat it. Drunkenness, in the largest sense, extendeth both to the affection and to the effect : and so he is a drunkard (that is, reputatively, in the sight of God) who would drink too much if he had it, and is not restrained by his will, but by necessity.

Drunkenness in the effect or act, is sometimes taken more largely, sometimes more strictly. Largely taken, it signifieth all drinking to excess to please the appetite : two things here make up the crime, 1. Love of the drink, or pleasing the appetite, which we call gulosity. 2. Excess in drinking ; which excess may be in quantity or quality.

Drunkenness strictly taken, signifieth drinking till reason have received some hurt : and of this there be many degrees. He that hath in the least degree disturbed his reason, and disabled or hindered it from its proper office, is drunken in that degree : and he that hath overturned it, or quite disabled it, is stark drunk, or drunken in a greater degree.

All excess of drink is sinful gulosity or sensuality, of the same nature with gluttony, and falls under all my last reproofs and directions. And in some persons that can sit it out, and bear much drink without intoxication, the sin may be greater than in some others, that by a smaller quantity are drunk by a surprize, before they are aware : but yet, ' ceteris paribus,' the overthrow of the understanding maketh the sin to be much the greater : for it hath all the evil

that the other degrees have, with more. It is a voluptuous excess in drink to the depravation of reason. Gulosity is the general nature of it: excess is the matter: depravation of reason is its special form.

It is excess of drinking, when you drink more than, according to the judgment of sound reason, doth tend to fit your body mediately or immediately for its proper duty, without a greater hurt. Sometimes the immediate benefit is most to be regarded (as, if a man had some present duty of very great moment to perform). The present benefit consisteth, 1. In the abatement of such a troublesome thirst or pain, as hindereth you from doing your duty. 2. In adding that refocillation and alacrity to the spirits, as maketh them fitter instruments for the operations of the mind and body. That measure which doth one or both of these without greater hurt is not too great. I say without greater hurt; because if any should in a dropsy or a fever prefer a little present ease and alacrity before his health and life, it were excess. Or if any man ordinarily drink more than nature will well digest, and which causeth the incoction of his meat, and consequently crudities, and consequently a dunghill of phlegm and vitious humours fit to engender many diseases, this is excess of drinking, though he feel it ease him and make him cheerful for the present time. And this is the common case of most bibbers or tipplers that are not stark drunkards: they feel a present ease from thirst, and perhaps a little alacrity of spirits, and therefore they think that measure is no excess, which yet tendeth to crudities and diseases, and the destruction of their health and life.

Therefore (except in some great, extraordinary case of necessity) it is not so much the present, as the future foreseen effects, which must direct you to know your measure. Reason can foresee, though appetite cannot. Future effects are usually great and long; when present effects may be small and short. He that will do that which tendeth to the hurt of his health, for the present easing or pleasing of his thirsty appetite, doth sin against reason, and play the beast. You should be so well acquainted with your bodies, and the means of your own health, as to know first whether the enduring of the thirst, or the drinking to quench it, is like to be the more hurtful to your health, and more a hindrance to your duty.



And for the present alacrity which strong drink bringeth to some, you must foresee that you purchase it not at too dear a rate, by a longer dulness or disablement afterwards : and take heed that you take not an alien, counterfeit hilarity, consisting in mere sensual delight, for that serenity and just alacrity of the spirits as doth fit you for your duty. For this also is a usual (and wilful) self-deceit of sensualists : they make themselves believe that a cup of sack or strong drink giveth them a true assistant alacrity, when it only causeth a sensual delight, which doth more hinder and corrupt the mind, than truly further it in its duty : and differeth from true alacrity as paint from beauty, or as a fever doth from our natural heat.

You see then that intemperance in drinking is of two sorts : 1. Bibbing or drinking too much. 2. Drunkenness (in various degrees). And these intemperate bibbers are of several sorts. (1.) Those, that when they have over-heated themselves, or are feverish, or have any ordinary diseased thirst, will please their appetites, though it be to their hurt ; and will venture their health rather than endure the thirst. Though in fevers, dropsies, coughs, it should be the greatest enemy to them, yet they are such beastly servants to their appetites, that drink they must whatever come of it : though physicians forbid them, and friends dissuade them, they have so much of the brute and so little of the man, that appetite is quite too hard for reason with them. These are of two sorts : one sort keep the soundness of their reason, though they have lost all the strength and power of it, for want of a resolved will : and these confess that they should abstain, but tell you, they cannot, they are not so much men. The other sort have given up their very reason (such as it is) to the service of their appetites : and these will not believe (till the cough, or gout, or dropsy, &c. make them believe it) that their measure of drinking is too much, or that it will do them hurt ; but say, that it would hurt them more to forbear it : some through real ignorance, and some made willingly ignorant by their appetites.

(2.) Another sort of bibbers there are, much worse than those, who have no great, diseased thirst to excuse their gulosity, but call it a thirst whenever their appetite would have drink ; and use themselves ordinarily to satisfy such an ap-

petite, and drink almost as oft as the throat desireth it, and say, it is but to quench their thirst; and never charge themselves with intemperance for it. These may be known from the first sort of bibbers by the quality of their drink; it is cold small beer that the first sort desire, to quench a real thirst; when reason bids them endure it, if other means will not quench it. But it is wine, or strong drink, or some drink that hath a delicious gust, which the second sort of bibbers use, to please the appetite, which they call their thirst. And of these luxurious tipplers, next to stark drunkards, there are also divers degrees, some being less guilty, and some more<sup>1</sup>.

1. The lowest degree are they that will never ordinarily drink but at meals: but they will then drink more than nature requireth, or than is profitable to their health.

2. The second degree are they, that use to drink between meals, when their appetite desireth it, to the hindering of concoction, and the increase of crudities and catarrhs, and to the secret, gradual vitiating of their humours, and generating of many diseases: and this without any true necessity, or the approbation of sound reason, or any wise physician: yet they tipple but at home, where you may find the pot by them at unseasonable times.

3. The third degree are many poor men that have not drink at home, and when they come to a gentleman's house, or a feast, or perhaps an alehouse, they will pour in for the present to excess, though not to drunkenness, and think it is no harm, because it is but seldom, and they drink so small drink all the rest of the year, that they think such a fit as this sometimes is medicinal to them, and tendeth to their health.

4. Another rank of bibbers are those, that though they haunt not alehouses or taverns, yet have a throat for every health or pledging cup that reacheth not to drunkenness: and use ordinarily to drink many unnecessary cups in a day

<sup>1</sup> Et non solum hæc seculares viri, sed et ipse græc Domini quique pastores, qui exemplo esse omni plebi debuerint. Ebrietate quam plurimi quasi vino medici torpebant resoluti, et animositatum tumore, jurgiorum contentione, invidiæ rapacibus ungulis, indiscreto boni malique judicio carpebantur. Epis. Gildæ. Josseline's edit. 1566. pp. 19, 19.

to pledge, as they call it, those that drink to them: and custom and compliment are all their excuse.

5. Another degree of bibbers are common alehouse haunters, that love to be there, and to sit many hours, perhaps, in a day, with a pot by them, tipping, and drinking one to another. And if they have any bargain to make, or any friend to meet, the alehouse or tavern must be the place, where tipping may be one part of their work.

6. The highest degree, are they that are not apt to be stark drunk, and therefore think themselves less faulty; while they sit at it, and make others drunk, and are strong themselves to bear away more than others can bear. They have the drunkard's appetite, and measure, and pleasure, though they have not his giddiness and loss of wit.

(3.) And of those that are truly drunken also, there are many degrees and kinds. As some will be drunk with less and some with more; so some are only possessed with a little diseased levity and talkativeness, more than they had before: some also have distempered eyes, and stammering tongues: some also proceed to unsteady, reeling heads, and stumbling feet, and unfitness for their callings: some go further, to sick and vomiting stomachs, or else to sleepy heads: and some proceed to stark madness, quarrelling, railing, bawling, hooting, ranting, roaring, or talking nonsense, or doing mischief: the furious sort being like mad-dogs, that must be tied; and the sottish, prating, and spewing sort being commonly the derision of the boys in the streets.

II. Having told you what tipping and drunkenness are, I shall briefly tell you their causes: but briefly, because you may gather most of them from what is said of the causes of gluttony.

1. The first and grand causes are these three concurrent: a beastly, raging appetite or gulosity: a weakness of reason and resolution to rule it: and a want of faith to strengthen reason, and of holiness to strengthen resolution. These are the very cause of all.

2. Another cause is their not knowing that their excess and tipping are really a hurt or danger to their health. And they are ignorant of this from many causes. One is because they have been bred up among ignorant people, and

never taught to know what is good or bad for their own bodies, but only by the common talk of the mistaken vulgar. Another is because their appetite so mastereth their very reason, that they can choose to believe that which they would not have to be true. Another reason is because they are of healthful bodies, and therefore feel no hurt at present, and presume that they shall feel none hereafter, and see some abstemious persons weaker than they, (who began not to be abstemious till some chronical disease had first invaded them.) And thus they do by their bodies, just as wicked men do by their souls: they judge all by present feeling, and have not wisdom enough to take things foreseen into their deliberation and accounts: that which will be a great while hence they take for nothing, or an uncertain something next to nothing. As heaven and hell move not ungodly men, because they seem a great way off; so, while they feel themselves in health, they are not moved with the threatening of sickness: the cup is in their hands, and therefore they will not set it by, for fear of they know not what, that will befall them you know not when. As the thief that was told he should answer it at the day of judgment, said, he would take the other cow too, if he should stay unpunished till then; so these belly-gods think, they will take the other cup, if they shall but stay till so long hence. And thus because this temporal punishment of their gulosity is not speedily exercised, the hearts of men are fully set in them to please their appetites.

3. Another cause of tippling and drunkenness is a wicked heart that loveth the company of wicked men, and the foolish talk, and cards, and dice, by which they are entertained. One sin enticeth down another<sup>k</sup>: it is a delight to prate over a pot, or rant and game, and drive away all thoughts that savour of sound reason, or the fear of God, or

<sup>k</sup> Why Gregory set up wakes, and church-ales, and meetings on holidays in England, you may see lib. x. Regist. Ep. 71. in policy to win the heathens: Qui boves solent multos in sacrificio dæmonum occidere, debet his etiam de hac re aliqua solemnitas immutari, ut die dedicationis vel natalitiis martyrum, tabernacula sibi circa eandem ecclesiam, quæ ex fanis commutatae sunt, de ramis arborum faciant, et religiosi convivii solennitatem celebrent. Nec Diabolo jam animalia immolent, sed ad laudem Dei in esu suo animalia occidant, et donatori omnium de satietate sua gratias agant, &c. But do Christians need this as heathens did, when we see the sad effects of such riotings? *Leges Acost. lib. iii. c. 34.*

the care of their salvation. Many of them will say, It is not for love of the drink but of the company, that they use the alehouse; an excuse that maketh their sin much worse, and sheweth them to be exceeding wicked. To love the company of wicked men, and love to hear their lewd and idle, foolish talk, and to game and sport out your time with them, besides your tippling, this sheweth a wicked, fleshly heart, much worse than if you loved the drink alone. Such company as you love best, such are your own dispositions: if you were no tipplers or drunkards, it is a certain sign of an ungodly person, to love ungodly company better, than the company of wise and godly men, that may edify you in the fear of God.

4. Another cause of tippling is idleness, when they have not the constant employments of their callings to take them up. Some of them make it their chief excuse that they do it to pass away the time. Blind wretches! that are so near eternity, and can find no better uses for their time. To these I spoke before, Chap. v. Part 1.

5. Another cause is the wicked neglect of their duties to their own families; making no conscience of loving their own relations, and teaching them the fear of God; nor following their business, and so they take no pleasure to be at home: the company of wife, and children, and servants is no delight to them, but they must go to an alehouse or tavern for more suitable company. Thus one sin bringeth on another.

6. Another cause is the ill management of matters at home with their own consciences; when they have brought themselves into so terrible and sad a case, that they dare not be much alone, nor soberly think of their own condition, nor seriously look towards another world; but fly from themselves, and seek a place to hide them from their consciences, forgetting that sin will find them out. They run to an alehouse, as Saul to his music, to drink away melancholy, and drown the noise of a guilty, self-accusing mind; and to drive away all thoughts of God, and heaven, and sin, and hell, and death, and judgment, till it be too late. As if they were resolved to be damned, and therefore resolved not to think of their misery nor the remedy. But though they dare venture upon hell itself, the sots dare not venture upon

the serious thoughts of it! Either there is a hell, or there is none: if there be none, why shouldst thou be afraid to think of it? If there be a hell (as thou wilt find it if thou hold on but a little longer), will not the feeling be more intolerable than the thoughts of it? And is not the forethinking on it a necessary and cheap prevention of the feeling? O how much wiser a course were it to retire yourselves in secret, and there look before you to eternity, and hear what conscience hath first to say to you concerning your life past, your sin and misery, and then what God hath to say to you of the remedy. You will one day find, that this was a more necessary work, than any that you had at the alehouse, and that you had greater business with God and conscience, than with your idle companions.

7. Another cause is the custom of pledging those that drink to you, and of drinking healths, by which the laws of the devil and the alehouse do impose upon them the measures of excess, and make it their duty to disregard their duty to God. So lamentable a thing it is to be the tractable slaves of men, and intractable rebels against God! Plutarch mentions one that being invited to a feast, made a stop when he heard that they compelled men to drink after meat, and asked whether they compelled them to eat too. Apprehending that he went in danger of his belly. And it seems to be but custom that maketh it appear less ridiculous or odious, to constrain men to drinking than to eating.

8. Another great cause of excess is the devil's way of drawing them on by degrees: he doth not tempt them directly to be drunk, but to drink one cup more, and then another and another, so that the worst that he seemeth to desire of them is, but to drink a little more. And thus, as Solomon saith of the fornicator, they yield to the flatterer, and go on as the "ox to the slaughter, and as the fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life<sup>1</sup>."

III. The greatness of this sin appeareth in what is said before of gluttony. More especially 1. Think how base a master thou dost serve, being thus a slave to thy throat. What a beastly thing it is, and worse than beastly: for few beasts but a swine will be forced to drink more than doth

<sup>1</sup> Prov. vii. 21—23.

them good. How low and poor is that man's reason that is not able to command his throat !

2. Think how thou consumest the creatures of God, that are given for service, and not for galsoty and luxury. The earth shall be a witness against thee, that it bore that fruit for better uses, which thou mispendest on thy sin. Thy servants and cattle that labour for it shall be witnesses against thee: Thou offerest the creatures of God as a sacrifice to the devil, for drunkenness and tipping is his service: It were less folly to do as Diogenes did, who, when they gave him a large cup of wine, threw it under the table that it might do him no harm. Thou makest thyself like caterpillars, and foxes, and wolves, and other destroying creatures, that live to do mischief, and consume that which should nourish man ; and therefore art pursued as unfit to live ! Thou art to the commonwealth as mice in the granary, or weeds in the corn. It is a great part of the work of faithful magistrates to weed out such as thou.

3. Thou robbest the poor, consuming that on thy throat which should maintain them. If thou have any thing to spare, it will comfort thee more at last, to have given it to the needy, than that a greedy throat devoured it. The covetous is much better in this than the drunkard and luxurious ; for he is a gatherer, and the other is a scatterer. The commonwealth maintaineth a double or treble charge in such as thou art. As the same pasture will keep many sheep which will keep but one horse ; so the same country may keep many temperate persons, which will keep but a few gluttons and drunkards. The worldling makes provision cheaper by getting and sparing : but the drunkard and glutton make it dearer by wasting. The covetous man, that scrapeth together for himself, doth oftentimes gather for one that will pity the poor when he is dead : but the drunkard and riotous devour it while they are alive. One is like a hog that is good for something at last, though his feeding yield no profit while he liveth : the other is like devouring vermin, that leave nothing to pay for what they did consume. The one is like the pike among the fishes, who payeth when he is dead for that which he devoured alive : but the other is like the sink or channel, that repayeth you with nothing but stink and dirt, for all that you cast into it.

4. Thou drawest poverty and ruin upon thyself. Besides the value which thou wastest, God usually joineth with the prodigal by his judgments, and scattereth as fast as he. "He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich<sup>m</sup>." "There is that scattereth and yet increaseth<sup>n</sup>." But this is not the issue of thy scattering. "Hear thou my son and be wise, and guide thy heart in the way. Be not amongst wine-bibbers, amongst riotous eaters of flesh: for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags<sup>o</sup>."

5. Thou art an enemy to thy family. Thou grievest thy friends. Thou impoverishest thy children, and robbest those whom thou art bound to make provision for. Thou fillest thy house with discontents and brawlings, and banishest all quietness and fear of God. A discontented or a brawling wife, and ragged, dissolute, untaught children, are often signs that a drunkard or riotous person is the master of the family.

6. Thou art a heinous consumer of thy precious time. This is far worse than the wasting of thy estate. O that thou didst but know, as thou shalt know at last, what those hours are worth, which thou wastest over thy pots! and how much greater work thou hadst to lay it out upon! How many thousands in hell are wishing now in vain, that they had those hours again to spend in prayer and repentance which they spent in the alehouse, and senselessly cast away with their companions in sin. Is the glass turned upon thee, and death posting towards thee, to put an end to all thy time, and lay thee where thou must dwell for ever; and yet canst thou sit tippling and prating away thy time, as if this were all that thou hadst to do with it? O what a wonder of sottishness and stupidity is a hardened sinner, that can live so much below his reason! The senses' neglect of thy soul's concernment, and greater matters, is the great part of thy sin, more than the drunkenness itself.

7. How base a price dost thou set upon thy Saviour and

<sup>m</sup> Prov. xxi. 17.

<sup>n</sup> Prov. xi. 24.

<sup>o</sup> Prov. xxiii. 19.—21. Diogenes begging of a prodigal, asked a pound of him, when he asked but a penny of the next: because, saith he, I may oft receive of them, but God knows whether ever I shall have more of him. Laert. in Diog.



salvation, that wilt not forbear so much as a cup of drink for them? The smallness of the thing sheweth the smallness of thy love to God, and the smallness of thy regard to his Word and to thy soul. Is that loving God as God, when thou lovest a cup of drink better! Art thou not ashamed of thy hypocrisy, when thou sayest thou lovest God above all, when thou lovest him not so well as thy wine and ale? Surely he that loveth him not above ale, loveth him not above all! Thy choice sheweth what thou lovest best, more certainly than thy tongue doth. It is the dish that a man greedily eateth of that he loveth, and not that which he commendeth but will not meddle with. God trieth men's love to him, by their keeping his commandments. It was the aggravation of the first sin, that they would not deny so small a thing as the forbidden fruit, in obedience to God! And so it is of thine, that wilt not leave a forbidden cup for him! O miserable wretch! dost thou not know thou canst not be Christ's disciple, if thou forsake not all for him, and hate not even thy life in comparison of him, and wouldst not rather die than forsake him? And art thou like to lay down thy life for him that wilt not leave a cup of drink for him? Canst thou burn at a stake for him, that canst not leave an alehouse, or vain company, or excess for him? What a sentence of condemnation dost thou pass upon thyself! Wilt thou sell thy God and thy soul for so small a matter as a cup of drink? Never delude thyself to say, I hope I do not so, when thou knowest that God hath told thee in his Word, that "drunkards shall not inherit the kingdom of God<sup>9</sup>." Nay God hath commanded those that will come to heaven, to have no familiarity with thee upon earth; "no, not so much as to eat" with thee<sup>9</sup>! Read what Christ himself saith, Matt. xxiv. 48—51. "But if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and to drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Read Deut. xxix. 19, 20. If when thou "hearest the words of God's curse, thou bless thyself

<sup>9</sup> 1 Cor. vi. 10.

<sup>9</sup> 1 Cor. v. 11.

in thy heart, saying, I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst: the Lord will not spare that man, but then the anger of the Lord, and his jealousy shall smoke against him, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven, and the Lord shall separate him to evil." Thou seest here how God will spice thy cups.

8. Thou art the shame of human nature: thou representest man in the likeness of a beast, and worse: as if he were made but instead of a barrel or a sink: look on a drunkard filthing and spewing, and reeling and bawling, and see if he be not uglier than a brute? Thou art a shame to thy own reason, when thou shewest the world, that it cannot so much as shut thy mouth, nor prevail with thee in so small a thing. Wrong not reason so much as to call thyself rational; and wrong not mankind so much as to call thyself a man: 'Non homo sed amphora,' said one of Bonosus the drunken Emperor when he was hanged: 'it is a barrel and not a man.'

9. Thou destroyest that reason which is the glory of thy nature, and the natural part of the image of God upon thy mind: if thou shouldst deface the king's arms or image in any public place, and set in the stead of it the image of a dog, would it not be a traitorous contempt? how much worse is it to do thus by God? If thou didst mangle and deform thy body, it were less in this respect; for it is not thy body, but thy soul that is made after the image of God: hath God given thee reason for such high and excellent ends and uses, and wilt thou dull it and drown it in obedience to thy throat? Thy reason is of higher value than thy house, or land, or money, and yet thou wilt not cast them away so easily! Had God made thee an idiot, or mad and lunatic, thy case had been to be pitied: but to make thyself mad, despise thy manhood, deserveth punishment. It is the saying of Basil; 'Involuntary madness deserveth compassion, but voluntary madness, the sharpest whips.' "Judgments are prepared for scorers, and stripes for the fool's back: especially for the voluntary fool:" he that will make him-

\* And a shame to thy family: as it is said that Cicero's son proved a drunkard, to whom he directed his book 'de Officiis:' which is made his father's reproach.

• Prov. xix. 29.

self a beast or a madman, should be used by others like a beast or a madman, whether he will or not.

10. Thou makest thyself unfit for any thing that is good. O how unfit art thou to read, or hear, or meditate on the Word of God! how unfit to pray! how unfit to receive the holy sacrament! what a dreadful thing is it to think of a drunken man speaking to God in prayer! Thy best posture till thou art sober is to be asleep: for then thou dost least hurt, and thou art made incapable of doing good; yea and of receiving any good from others; thou art not so much as capable of reproof or counsel: he that should cast pearls before such a swine, and offer to speak to thee for the good of thy soul, would but dishonour the name and Word of God. As it is said of a drunkard, that when one rebuked him, saying, Art not thou ashamed to be thus drunken, replied, Art not thou ashamed to talk to a man that is drunken? It is a shame to the man that would cure thee by reason, when thou hast thrown away thy reason. And if thou have but a merry cup, and thinkest thyself the fitter for thy duty, yea if thou do it well, as to the outward appearance, as the principle is false and base, so thou deservest blame for casting thy work upon so great a hazard. As Sophocles said of an orator that wrote well when he was half drunken, 'Though he did it well, he did it ignorantly and in uncertainty;' for thy levity weakeneth thy judgment, and thou dost the good thou dost but at a venture; as a passionate man may speak well, but it is unlikely and uncertain; and therefore no thanks to him that it fell not out to be worse.

Thou disposest of thyself to almost every sin: drunkenness breaketh every one of the commandments; by disposing men to break them all. It disableth them to the duties of the first commandment above all, viz. to know God, and believe, and trust, and love him: it utterly unfitteth men for the holy worship, required in the second commandment as I have shewed: he that hateth the guilt of former sin, in his worshippers, hateth present wickedness much more. "The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind." Idolatry,

<sup>1</sup> Of drunken priests I am loath to speak: but pray such to read Isa. lii. 12. and xxviii. 7. Mic. ii. 11. 1 Tim. iii. 3. 8. Isa. lvi. 11, 12. Lev. x. 9: Jer. xix. Esek. xlv. 21. Matt. xxiv. 49. 1 Thess. v. 7. Gal. v. 21.

<sup>2</sup> Prov. xxi. 27.

and wantonness, and excess in eating and drinking usually dispose to one another<sup>x</sup>. Sacrifices of mirth and joviality, and gluttony and drunkenness are fit for idols and devils, but unfit for God! And therefore commonly we find that it is the drunkards and riotous people in every town, that are the great enemies to the preaching of the Gospel, and to all holy exercises, and to all that fear God, and will not be as mad as they: when there is a sacrifice to be offered to Bacchus, and any merry meeting where potting and feasting, and dancing and roaring is to be the game, there it is that the ministers and servants of Christ are slandered, and scorned, and railed at<sup>y</sup>. There it is that hellish reproach of godliness, like the devils cannons, are let fly without control (though through God's mercy they have more powder than bullet, and do little execution). There it is that the devil sitteth as president in his council, plotting what to do against the people and ways of Christ. And though it be drunken, sottish council, it is the fitter for his business; for it is a brutish thunderbolt that he hath to cast; a senseless, furious work that he hath to do; and no other instruments will serve his turn. He hath a plot to blow up the reputation and honour of serious godliness; but he that setteth fire to his train must withal blow up himself: and none is so fit for this work as a drunkard or a sensual sot: few others will venture to cast their own souls into the fire of hell, that they may procure a little stinking breath to be blown into the faces of the godly; few others would set their own houses on fire, that they may trouble God's servants by the smoke. Their very work is to do as those in Dan. iii. to cast the servants of Christ into those flames, which must devour those that cast them in, and must scarce touch a thread of the garments, or a hair of the head of those for whom it is prepared<sup>z</sup>; And who would do this, that knew what he did, and were well in his wits: must he not be first made drunk that doth it? Also drunkenness disposeth you to swearing and blaspheming, and perjury, and speaking contemptuous-

<sup>x</sup> See 1 Cor. x. 7.

<sup>y</sup> Est certa et constans plurimorum sententia, frustra Indos christianam religionem doceri, quamdiu pestifera isthæc consuetudo inerti nostrorum dissimulatione retinetur, saith Acosta speaking of drunkenness, lib. iii. c. 22. p. 336.

<sup>z</sup> Leg. Jos. Acostam de procur. Indor. salut. lib. iii. c. 21, 22.

ly and unreverently of God, and to speak profanely and jestingly of the Scripture: and thus "fools make a mock of sin." You are good for none of the holy exercises of the Lord's day: that is the day that you must defile with your filthy sin: the day in which God sendeth abroad his gracious invitations, and the devil his wicked incitations; in which God giveth most of his grace, and the devil infecteth most with sin; in which God is best served by his sincere ones, and the devil is most served by his impious ones \*. And you dispose yourselves to sin against your governors: you have no hold of tongue or action when you are drunken: how many in their drunkenness have reproached and abused father and mother; and spoken treason against their king, or reviled magistrates and superiors: and perhaps attempted and done mischief as well as spoken it? If you are superiors, how unfit are you to judge or govern? Is it not lawful for any to appeal from you, as the woman did from Philip drunk, to Philip sober? You will be apter to abuse your inferiors than well to govern them. Also drunkenness destroyeth civility, justice and charity. It inflameth the mind with anger and rage; it teacheth the tongue to curse, and rail, and slander; it makes you unfaithful, and incapable of keeping any secret, and ready to betray your chiefest friend, as being master neither of your mind, or tongue, or actions. Drunkenness hath made men commit many thousand murders; it hath caused many to murder themselves, and their nearest relations; many have been drowned by falling into the water, or broke their necks with falling from their horses, or died suddenly by the suffocation of nature; it draweth men to idleness, and taketh them off their lawful calling; it maketh a multitude of thieves, by breeding necessity, and emboldening to villany. It is a principal cause of lust and filthiness, and the great maintainer of whore-

\* Gluttons and drunkards and lustful sensualists, are prepared for Atheism, infidelity and any impious conceit. For their wits are buried in the dunghill of their guts, and drowned in the excrementitious humidity of their brains: (*ubi oculus siccus clarus intellectus*): and the vapours and fumes of their boiling lusts, do so intoxicate and cloud their brains, that they have little use of their reason except to contrive the service of their guts and lusts. *Lege Basilii Homil. in Ebriet. et Lux. Vide ipse ex taberna duos semicaptos vino egrescos, vix oboli causa, se mutuo uno eodemque gladio conficisse; et quidem extracto bis è percusso corpore, præ alterum ferendi furore: itaque momento temporis ambo exanimis corruerunt.* Jos. Acosta de proc. Ind. salut. l. iiii. c. 21. p. 332.

doms; and taketh away all shame, and fear, and wit, which should restrain men from this or any sin: what sin is it that a drunken man may not commit? no thanks to him that he forbeareth the greatest wickedness! Cities and kingdoms have been betrayed by drunkenness; many a drunken garrison hath let in the enemy. There is no confidence to be put in a drunken man: nor any mischief that he is secure from.

12. Lastly, thou sinnest not alone, but temptest others with thee to perdition. It is the great crime of Jeroboam that he made Israel to sin: the judgment of God determineth those men to death, that not only do wickedness, "but have pleasure in them that do it." And is not this thy case? Art thou not satan's instrument to tempt others with thee, to waste their time, and neglect their souls, and abuse God and his creatures? Yea some of you glory in your shame, that you have drunk down your companions, and carried it away (the honour of a sponge or a tub, which can drink up or hold liquor as well as you). And what is that man worthy of, that would thus transform himself and others, into such monsters of iniquity?

IV. Next let us hear the drunkard's excuse, (for even drunkenness will pretend to reason, and men will not make themselves mad without an argument to justify it). 1. Saith the tippler, 'I take no more than doth me good: you allow a man to eat as much as doth him good, and why not to drink as much? No man is fitter to judge this than I, for I am sure I feel it do me good.'

*Ans.* What good dost thou mean man! Doth it fit thee for holy thoughts, or words, or deeds? Doth it help thee to live well, or fit thee to die well? Art thou sure that it tendeth to the health of thy body? Thou canst not so say without the imputation of folly or self-conceitedness, when all the wise physicians in the world do hold the contrary. No, it doth as gluttony doth: it pleaseth thee in the drinking, but it filleth thy body with crudities, and phlegm, and prepareth for many mortal sicknesses: it maketh thy body like grounds after a flood, that are covered with stinking slime: or like fenny lands that are drowned in water, and bear no fruit: or like grounds that have too much rain, that are dissolved to dirt, but are unfit for use.

It maketh thee like a leaking ship, that must be pumped and emptied, or else it will sink : if thou have not vomits and purges to empty thee, thou wilt quickly drown or suffocate thy life. As Basil saith, ' A drunkard is like a ship in a tempest, when all the goods are cast overboard to disburden it lest it sink.' Physicians must pump thee, or disburden thee, or thou wilt be drowned : and all will not serve if thou hold on to fill it up again : for intemperance maketh most diseases incurable. A historian speaketh of two physicians that differed in their prognostics about a patient ; one forsook him as incurable ; the other undertook him as certainly curable ; but when he came to his remedies, he prescribed him so strict abstinence as he would not undergo ; and so they agreed in the issue : when one judged him incurable because intemperate, and the other curable if he would be temperate. Thou that feelest the drink do thee good, dost little think how the devil hath a design in it, not only to have thy soul, but to have it quickly ; that the mud-walls of thy body being washed down may not hold it long. And I must tell thee, that thou hast cause to value a good physician for greater reasons than thy life, and art more beholden to him than many others ; even that he may help to keep thy soul out of hell a little longer, to see " if God will give thee repentance," that thou " mayst escape out of the snare of the devil, who taketh thee captive at his will<sup>b</sup>." As Ælian writeth of king Antigonus that having great respect for Zeno the philosopher, he once met him when he was in drink, and embracing him, urged him to ask of him what he would, and bound himself with many oaths to give it him. Zeno thanked him, and the request he made to him was, that he would go home and vomit. To tell him that he more needed to be disburdened of his drink, than he himself did need his gifts. The truth is, the good that thou feelest the drink do thee is but the present pleasing of thy appetite, and tickling thy fantasy by the exhilarating vapours : and so the glutton, and the whoremonger, and every sensual wretch will say, that he feeleth it do him good : but God bless all sober men from such a good. So the gamester feeleth the sport do him good ; but perhaps he is quickly made a beggar by it. It

<sup>b</sup> 2 Tim. ii. 26, 26.

is reason and faith, and not thy appetite or present feeling that must tell thee what and how much doth thee good.

*Obj.* 11. 'But I have heard some physicians say, that it is wholesome to be drunk sometimes.'

*Ans.* None but some sot, that had first drank away his own understanding; I have known physicians that have been drunkards themselves, and they have been apt to plead for their own vice; but they quickly killed themselves, and all their skill could not save their lives from the effects of their own bestiality; even as the knowledge and doctrine of a wicked preacher, will not save his soul, if he live contrary to his profession. And what if the vomiting of a drunkard did him some good with all the harm! Are there not easier, safer, lawfuller means enough to do the same good without the harm? He is a brute himself and not a physician that knoweth no better remedy than this. But thy conscience telleth thee, this is but a false excuse.

*Obj.* 'But I wrong no body in my drink: the hurt is my own.'

*Ans.* No thanks to thee if thou wrong nobody: but read over the former aggravations, and then justify thyself in this if thou canst. It seems thou makest nothing of wronging God by disobedience. But suppose it be no ones hurt but thy own; dost thou hate thyself? Is thy own hurt nothing to thee? what dost make nothing of the damning of thy own soul? whom wilt thou love, if thou hate thyself? It is the aggravation of this sin, as well as fornication, 1 Cor. vi. 18. that is against your own bodies, and much more as against your own souls.

*Obj.* 1v. 'But I was but merry, I was not drunken.'

*Ans.* It were well for you if God would stand to your names and definitions, and take none for a sinner that taketh not himself for one. There are several degrees of drunkenness short of the highest degree. And if your reason was not disturbed, yet the excess of drink only, and tipping, and gulosity, will prove a greater sin than you suppose.

*Obj.* v. 'But I drink but a little; but my head is weak and a little overturneth it.'

*Ans.* If you know that beforehand, you are the more unexcusable, that will not avoid that measure which you



know you cannot bear. If you knew that less poison will kill you than another, you would be the more fearful of it, and not the less.

*Obj.* VI. 'But I have a thirst upon me, and I take no more than will quench it.'

*Ans.* So the whoremonger saith, he hath a lust upon him, and he taketh no more than will quench it. And the malicious man that beateth you or undoes you, may say, that he hath a passion upon him, and he taketh no more revenge on you than satisfieth it. But if you add drunkenness to thirst, read your doom again, Deut. xxix. 19. If it be a natural, moderate thirst, moderation will satisfy it: if it be a diseased thirst, as in a fever or dropsy, the physician must direct you in the cure: and small drink is fitter for a thirst than strong: but if it be the thirst of a drunkard's raging appetite that hath been used to be pleased, and therefore is loath to be denied, you had best quench it upon better and cheaper terms, than the displeasing God and damning your souls, lest you find it more troublesome in the flames of hell, to want a drop of water for your tongues, than it would have been to have bridled a beastly appetite. And lest you then cry out as Lysimachus when thirst forced him to yield to the Scythians, for a little drink, 'Quam brevis voluptatis gratia, quantum felicitatis amisi!' 'For how short a pleasure did I lose so great felicity!' Take heed of reasoning your souls into impenitence.

*Quest.* I. 'Is it not lawful to drink when we are thirsty, and know of no harm that it is like to do us, seeing thirst telleth us what the stomach needeth?'

*Ans.* A beast may do so, that hath no higher faculty to guide him. And a man may take in the consideration of his thirst to guide his reason in judging of the due quantity and time; but not otherwise. A man must never drink to please his appetite either against reason, or without it. And no man must so captivate his reason to sense, as to think that his appetite is his principal rule or guide herein; nor be so brutish as to know no otherwise what doth him

<sup>c</sup> Bibendi consuetudo auget aviditatem. Plin. Perinde est violentiam bibendo velle sedare, atque ignem materia apposita pergere extinguere: nam quod nature appetitioni datur moderatum est, at vitiosa et præter naturam libido, nulla capietur. Acosta ub. sup.

good or hurt, but by his present feeling : sometimes true reason may tell a man, that thirst is a sign that drink is needful to his health, and then he may take it. Sometimes (and commonly with blockish people) pleasing a thirst may hurt their health, and they are so foolish that they do not know it ; either because they are ignorant of such things, or because their appetite maketh them unwilling to believe it, till they feel it ; and because they judge only by the present effects : so a man may kill himself with drinking a cold drink in a heat, in some fevers, in a dropsy, a cough, cachexy, &c. And excess doth insensibly vitiate the blood and heap up matter of many diseases, which are incurable before the sot will believe that drinking when he was thirsty did him any harm. If really it will do no harm, you may drink when you are thirsty (because it will do good). But if it will quench natural heat and hinder concoction, and breed diseases through unseasonableness, or ill quality, or excess, it is neither your thirst nor your sotsish ignorance of the hurt, that will excuse you from the sin, or prevent the coughs, stone, gout, cholic, swellings, palsies, agues, fevers, or death, which it will bring.

*Quest.* 11. 'Is it not lawful to drink a health sometimes when it would be ill-taken to refuse it, or to be uncovered while others drink it ?'

*Ans.* Distinguish between, 1. Drinking measurably as you need it, and unmeasurably when you need it not. 2. Between the foreseen effects ; and doing it ordinarily, or when it will do hurt, or extraordinarily when it will more prevent hurt. And so I conclude,

1. It is unlawful to drink more than is good for your health, by the provocation of other men.

2. It is unlawful to do that which tempteth and encourageth others to drink too much. And so doth the custom of pledging healths, especially when it is taken for a crime to deny it.

3. Therefore the ordinary pledging or drinking of such healths is unlawful, because it is the scandalous hardening of others in their sin unto their ruin.

4. But if we fall in among such furious beasts as would stab a man if he did not drink a health, it is lawful to do it to save one's life, as it is to give a thief my purse : because

it is not a thing simply evil of itself to drink that cup, but by accident, which a greater accident may preponderate.

5. Therefore any other accident beside the saving of your life, which will really preponderate the hurtful accident, may make it lawful: as possibly in some cases and companies the offence given by denying it may be such as will do more hurt far, than yielding would do. (As if a malignant company would lay one's loyalty to the king upon it, &c.)

6. Christian prudence therefore (without carnal compliance) must be always the present decider of the case, by comparing the good and the evil effects.

7. To be bare when others lay the honour of the king or superiors upon it, is a ceremony that on the aforesaid reason may be complied with.

8. When to avoid a greater evil we are extraordinarily put on any such ceremony, it is meet that we join such words (where we have liberty) as may prevent the scandal, or hardening any present in sin.

9. And it is a duty to avoid the company which will put us upon such inconveniences, as far as our calling will allow us.

V. But because it is the drunkard's heart or will that needs persuasion, more than his understanding needs direction, I shall before the directions yet endeavour his fuller conviction, if he will but read, and consider soberly, (if ever he be sober) these following questions, and not leave them till he answer them to the satisfaction of his own conscience.

*Quest. I.* 'Dost thou know that thou art a man? and what a man is?' Dost thou know that reason differenceth him from a beast that is ruled by appetite and hath no reason? If thou do, let thy reason do its office, and do not drown it, or set the beast above it.

*Quest. II.* 'Dost thou believe that there is a God that is the governor of the world, or not?' If not, tell me how thou camest to be a man? And how came thy tongue and palate to taste thy drink and meat, any more than thy finger? Look on thy finger and on thy tongue, and thou canst see no reason why one should taste and not the other? If thou live

in the midst of such a world, which he hath made and daily governeth, and yet believest not that there is a God, thou art so much worse already than drunk or mad, that it is no wonder if thou be a drunkard. But if thou do believe indeed that there is a God, hear further, thou stupid beast, and tremble! Is he the Governor of heaven and earth, and is he not worthy to be the Governor of thee? Is all the world at his dispose, and is he not worthy to dispose of thy throat and appetite? Are crowns, and kingdoms, heaven, and hell, at his dispose and will, and is he not worthy to be master of thy cup and company? wilt thou say to him by thy practice, go rule sun and moon, and rule all the world, except my appetite and my cup?

*Quest. III.* 'Dost thou verily believe that God is present with thee, and seeth and heareth all that is done and said among you?' If not, thou believest not that he is God! For he that is absent, and ignorant, and is not infinite, omnipresent, and omniscient, is not God: and if God be not there, thou art not there thyself: for what can uphold thee and continue thy life, and breath, and being? But if thou believe that God is present, darest thou drink on, and darest thou before him waste thy time, in prating over a pot with thy companions?

*Quest. IV.* 'Tell me, dost thou believe that the holy Scripture is true?' If thou do not, no wonder if thou be a drunkard<sup>d</sup>. But if thou do, remember that then it is true, that "drunkards shall not inherit the kingdom of God<sup>e</sup>." And then mark what the Scripture saith, "Woe to the crown of pride, to the drunkards of Ephraim<sup>f</sup>." "Woe to him that giveth his neighbour drink, that putteth thy bottle to him and makest him drunk also<sup>g</sup>." "Woe to them that rise up early in the morning that they may follow strong drink, that continue till night till wine inflame them: and the harp, and the viol, and the tabret, and the pipe, and wine, are in their feasts, but they regard not the work of the Lord, nor consider the operation of his hands<sup>h</sup>." "Woe

<sup>d</sup> Id sane magno Christianis opprobrio est, Ingam Regem barbarum et idolis deditum ab ebrietate subditos sibi populos cohibuisse; nostros vero quos oportebat mores quoque perditos emendare, temulentiae incrementa tanta fecisse. Acosta lib. 3. c. 21.

<sup>e</sup> 1 Cor. vi. 10.

<sup>f</sup> Isa. xxi. 1.

<sup>g</sup> Hab. ii. 15.

<sup>h</sup> Isa. v. 11.

unto them that are mighty to drink wine, and men of strength to mingle strong drink<sup>1</sup>." "It is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted: give strong drink to him that is ready to perish, and wine to those that be of heavy hearts<sup>2</sup>." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares<sup>3</sup>." "Not in gluttony and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh to satisfy the lusts thereof<sup>4</sup>." "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise<sup>5</sup>." "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things: yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast<sup>6</sup>." "Whoredom and wine, and new wine take away the heart<sup>7</sup>." "Awake, ye drunkards, and weep and howl, all ye drinkers of wine, &c.<sup>8</sup>" If thou do indeed believe the Word of God, why do not such passages make thee tremble?

*Quest. v.* 'Dost thou consider into how dangerous a case thou puttest thyself when thou art drunk, or joinest thyself with drunkards?' What abundance of other sins thou art liable to? And in what peril thou art of some present judgment of God? Even those examples in Scripture which encourage thee should make thee tremble. To think that even a Noah that was drunken but once, is recorded to his shame for a warning unto others: how horrid a crime even Lot fell into by the temptation of drunkenness! How Uriah was made drunk by a David to have hid his sin<sup>9</sup>!

<sup>1</sup> Isa. v. 22.<sup>2</sup> Prov. xxxi. 4—6.<sup>3</sup> Luke xxi. 34. See Amos vi. 6.<sup>4</sup> Rom. xiii. 13, 14.<sup>5</sup> Prov. xx. 1.<sup>6</sup> Prov. xxiii. 29—32.<sup>7</sup> Hos. iv. 11.<sup>8</sup> Joel i. 5.<sup>9</sup> 2 Sam. xi. 13.

How David's son, Amnon, in God's just revenge, was murdered by his brother Absalom's command, when "his heart was merry with wine". How Nabal was stricken dead by God after his drunkenness<sup>1</sup>. How king Elah was murdered as he was drinking himself drunk<sup>2</sup>. And how the terrible hand appeared writing upon the wall to king Belshazzar in his carousing, to signify the loss of his kingdoms, and that very night he was also slain. Thou seest God spareth not kings themselves, that one would think would be allowed more pleasure: and will he spare thee? "It is not for kings to drink wine, nor for princes strong drink:" and is it then for thee? Mark the dreadful fruits of it even to the greatest. "They make the king glad with their wickedness, and the princes with their lies: they are all adulterers as an oven heated——In the day of our king the princes have made him sick with bottles of wine: he stretched out his hand with scorners<sup>3</sup>." Thou seest that be they great or small, both soul and body are cast by tippling and drunkenness into greater danger, than thou art in at sea in a raging tempest. Thou puttest thyself in the way of the vengeance of God, and art not like to escape it long.

*Quest. vi.* 'Didst thou ever measure thy sin by that strange kind of punishment commanded by God against incorrigible gluttons and drunkards?' "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken to them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and to the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard. And all the men of the city shall stone him with stones, that he die: so shalt thou put away evil from among you; and all Israel shall hear, and fear<sup>4</sup>. Surely gluttony and drunkenness are heinous crimes, when a man's own father and mother were bound to bring him to the magistrate to be put to death, if he will not be reformed by their correction. And you see here that youth is no excuse for it, though now it is thought excusable in them.

<sup>1</sup> 2 Sam. xiii. 28.

<sup>2</sup> Prov. xxxi. 4, 5.

<sup>3</sup> 1 Sam. xxv. 36—38.

<sup>4</sup> Hos. vii. 3—5.

<sup>5</sup> 1 Kings xvi. 9.

<sup>6</sup> Deut. xxi. 18—21.

*Quest. vii.* ‘Dost thou think thy drink is too good to leave at God’s command? Or dost thou think that God doth grudge thee the sweetness of it? or rather that he forbids it thee for thy good, that thou mayst escape the hurt. And tell me, Dost thou love God better than thy drink and pleasure, or dost thou not?’ If not, thy own conscience must needs tell thee, (if thou have a conscience not quite seared) that there is no hope of thy salvation in that state: but if thou say, thou dost, will God, or any wise man believe thee, that thou lovest him better, and wilt not be so far ruled by him, nor leave so small a matter for his sake? “For this is the love of God that we keep his commandments, and his commandments are not grievous.”

*Quest. viii.* ‘Dost thou remember that thy carcase must lie rotting in the grave, and how loathsome a thing it must shortly be?’ And canst thou make so great a matter of the present satisfying of so vile a body, and dung the earth at so dear a rate!

*Quest. ix.* ‘Wouldst thou have all thy friends and children do as thou dost?’ If so, what would become of thy estate? It would be a mad world if all were drunkards: wouldst thou have thy wife a drunkard? If she were, thou wouldst scarce be confident of her chastity. Wouldst thou have thy servants drunkards? If they were, they might set thy house on fire: and they would do thee little work, or do it so as it were better be undone. Thy house would be a bedlam if all were drunkards; and much worse than bedlam; for there are some wise men to govern and correct the mad ones. But if thou like it not in wife, and children, and servants, why dost thou continue it thyself? Art thou not nearest to thyself? Dost thou love any others better than thyself? Hadst thou rather thy own soul were damned than theirs? Or canst thou more easily endure it? I have wondered sometimes to observe some drunkards very severe against the same sin in their children, and very desirous to have them sober! But the reason is because the sobriety of their children is no trouble to them, nor puts them to deny the pleasure of their appetites, as their own sobriety must do.

*Quest. x.* ‘Wouldst thou have thy physican drunk when

\* 1 John v. 3. So 2 John ver. 6.

he should cure thee of thy sickness? or thy lawyer drunk when he should plead thy cause? or the judge when he should judge it?' If not, why wilt thou be drunken when thou shouldst serve thy God and mind the business of thy soul? If thou wouldst not have thy servant be potting in an alehouse when he should be about thy work, wilt thou sit potting and prating there, when thou hast a thousand fold greater work to do for thy everlasting happiness?

*Quest. xi.* 'If one do but lame or spoil thy beast, and make him unfit for thy service, wouldst thou be pleased with it?' And wilt thou unfit thyself for the service of God, as if thy work were of less concernment than thy beasts?

*Quest. xii.* 'Would it please you if your servants poured all that drink in the channel?' If not, I have before proved to thee that it should displease thee more to pour it into thy belly: for thou wilt find at last that it will hurt thee more.

*Quest. xiii.* 'What relish hath thy pleasant liquor the next day?' Will it then be any sweeter than wholesome abstinence? All the delight is suddenly gone: there is nothing left but the slime in thy guts, and the ulcer in thy conscience, which cannot be cured by all thy treasure, nor palliated long by all thy pleasure. And canst thou value much so short delights? As all thy sweet and merry cups are now no sweeter than if they had been wormwood; so all the rest will quickly come to the same end and relish. As Plato said of his slender supper, compared to a rich man's feast, 'Yours seemeth better to-night, but mine will be better to-morrow:' so thy conscience telleth thee that temperance and holy obedience will be better to-morrow, and better to eternity, though gluttony and drunkenness seem better now.

*Quest. xiv.* 'Dost thou consider how dear thou payest for hell? and buyest damnation at a harder rate than salvation might be attained at?' What shame doth it cost thee! What sickness is it like to cost thee! What painful vomitings or worse dost thou undergo! How much dost thou suffer in thy estate! And is hell worth all this ado?

*Quest. xv.* 'Dost thou not think in thy heart, that sober, temperate, godly men do live a more quiet and comfor-



table life than thou, as well as an honest and safer life\*? If thou do think so, why wilt thou not imitate them? It is as free for thee to choose as them. If thou think they do not, consider, that as they have none of thy forbidden cups, so they have none of thy thirst or desire after them. Abstinence is sweeter much to them. They have none of thy sour belchings, or vomitings, nor shame, nor danger, nor thy reckoning to pay. They have none of thy gripes of conscience, and terrors under the guilt of such a sin. They live in the love of God and the forethoughts of heaven, while thou art in the alehouse. And dost thou not think in thy conscience, that to a heart that is suited and sanctified thereto, it is not a sweeter thing to live in the love of God, than in the love of thy sensuality? Darest thou say (whatever thou thinkest) that God, and heaven, and holiness are not so lovely and fit to be delighted in, as a cup of wine or ale? Sure thou darest not say so! If it were for no more than the different aspects of death and eternity to them and to thee, I account thy life in the midst of thy pleasures incomparably more sad than theirs. They look at death as at the time of hope, and the day of their deliverance, as the assizes are to the innocent or pardoned man: but thou lookest on death with terror, as the end of all thy mirth, as the guilty malefactor thinketh on the assizes: or else with senselessness or presumption, which is worse. They look unto eternity as their endless, unspeakable felicity: and thou darest scarce seriously think of it, without the delusory ease of unbelief or of false hopes: thou darest not seriously look beyond death, unless through the devil's cheating spectacles. I tell thee, a sober, godly man would not have thy merry life (as thou accountest it) one day, for all thy wealth, or for any worldly gain: he had rather lie in jail, or sit in the stocks that while, than drink and swagger with thee. Keep thy merriment to thyself, for no wise man or good man will be thy partner. If thou wert their enemy they would not wish thee so much misery as thou chooseth. As the story goeth of a confessor, that hearing many confess the sin of drunkenness, would needs try himself what plea-

\* He is happiest that needeth least of any creature, and not he that hath most. Socrates said, It was proper to God only to need nothing; but those that came nearest to God in this were the happiest men.

sure was in it: and having vomited and slept it out, the next drunkard that came to him in confession, he appointed him for penance to be drunk again, and told him, he need no sharper penance.

*Quest. xvi.* ‘How cometh it to pass that thy very pride doth not cure thy drunkenness<sup>b</sup>?’ Pride is so natural and deep rooted a sin, that I dare say thou hast not overcome it, if thou have not overcome thy sensuality. And is thy credit no more worth with thee? wilt thou for a cup of drink be made the talk of the country, the scorn of the town, the sport and laughing game of boys, and the pity of sober persons? If thou be a great man among them, and they dare not speak it to thy face, and thou hearest not what they say of thee, yet in private they make bold with thy name, to talk of thee as of a filthy beast. Canst thou think that sober men do honour thee? What honour may accidentally be due to thee from thy place, is another matter; but thou takest a course to keep them from honouring thee for thy worth, and dost thy worst to bring thy rank and place into contempt. It is said that in Spain a drunkard is not allowed for a witness against any man: and sure he is not a credible person. Regard thy reputation if thou carest not for thy soul.

*Quest. xvii.* ‘Dost thou not love the flesh itself which thou so much pamperest?’ If thou do, why wilt thou drown it, and choak it up with phlegm and filth? Ask physicians whether drunkenness be wholesome. Mark how many drunkards live to be old: ‘Ennius podagricus’ is a proverb. The sickness is longer than the sweetness of thy cup. If thou fearest not hell, fear the consumption, gout, or dropsy.

*Quest. xviii.* ‘Why shouldst thou not take more pleasure in the company of thy family, and in the company of people fearing God; that worship him in truth of heart, and will do their best to help to save thee?’ Canst thou give any reason for it, why such company should not be more pleasant to thee than thy pot companions? and why it should not be more pleasant to talk of the way to heaven, and the pardon of sin, and the love of Christ, and of eternal happiness, than to prate a deal of idle nonsense in an ale-house? There is no reason for it but thy filthy mind, that

<sup>b</sup> 1 Thess. v. 7. They that are drunken, are drunken in the night.

is suitable to vanity and sin, and unsuitable to all that is wise and holy.

*Quest. xix.* 'What if thou shouldst die in a drunken fit?' Wouldst thou not thyself take thy case to be desperate or dangerous? Why it may be so for ought thou knowest: it hath been the case of many an one. But if it be not so, yet to die a drunkard is as certain damnation, as to die in drunkenness. If the guilt of the sin be on thee, it is all one when it was committed, whether lately or long ago: for unpardoned sin is most sure damnation: and it is certainly unpardoned, till it be truly repented of: and it is not repented of if it be not forsaken: and then bethink thee how thou wilt review these days, and what thoughts thou wilt have then of thy cups and company!

*Quest. xx.* 'Art thou willing to part with thy sin, or art thou not?' Speak man, Art thou willing? If thou be not willing, bear witness against thyself that thou dost not repent of it, and that thou art not forgiven it; and therefore that thou art at present a slave of the devil, and if thou die so, as sure to be damned as thou art alive. Bear witness that thou wast not kept from grace, and consequently from heaven against thy will; but by thy wilful refusal of it: and that it was not because thou couldst not be saved, that thou goest to hell; but because thou wouldst not. Sure even now thou canst not have the face to deny any of this, if thou confess that thou art not willing to amend. Take thy will in sin, if God's will must be violated, which tendered thee mercy, and commanded thee to accept it; but be sure that God will have his will in punishing thee.

But I suppose thou wilt say, that thou art willing to amend and leave thy sin, but thou canst not do it because flesh is frail, and company is tempting, and God giveth thee not grace: willing thou art, but yet unable. But stay a little! God will not so let thee carry it, and smooth over thy wickedness with a lie. Thy meaning, if thou speak out, is not that thou art willing, presently and heartily willing to forsake thy sin, but only that thou wouldst be willing, if the drink and the devil did not tempt thee. And so thou wilt be willing to love God and be saved, when nothing shall tempt thee to the contrary! And wouldst thou thank thy wife for such a willingness to forsake adultery, when no

body will tempt her to it? or thy servant to do thy work, when he hath nothing to tempt him to idleness or neglect? Judge by this what thanks thou deservest of God for such a willingness. But dally not with God, and mock not thy conscience, but speak to the question, 'Art thou willing to give over thy company and tippling, from this day forward, or art thou not?' Take heed what thou sayest. If thou say, 'No,' God may say 'Nay' to all thy cries for mercy in the day of thy misery and distress; but if still thou say that thou art willing, but not able, I will convince thee of thy falsehood.

*Quest. I.* 'Tell me then, what force is used to make thee sin against thy will?' Wast thou carried to the alehouse, or didst thou go thyself? Wast thou gagged and drenched? Was it poured down thy throat by violence; or didst thou take the cup and pour it down thyself? Who was the man that held open thy mouth and poured it in? Nay, if it had been thus, it had not been thy sin; for no will, no sin. Or did they set a sword or pistol to thy breast and so force thee to it? If they had, that had not proved thee unwilling, but only that they forced thee to be willing: and their force is no excuse: for God threatened hell, and thou shouldst have feared that most.

*Quest. II.* 'Didst thou love the drink, or loathe it when thou wast drinking it?' Didst thou love it against thy will, when love and willingness are all one?

*Quest. III.* 'Wilt thou forbear the next time till thou art carried to it, and till it is forcibly poured down with a horn?' If not, confess it is thy will.

*Quest. IV.* 'Couldst thou not forbear, if the judge or the king stood by?' And canst thou not forbear when God stands by? If thou wilt, thou canst.

*Quest. V.* 'Couldst thou not forbear, if thou wert sure to be put to death for it?' If the law hanged all drunkards, and the hangman were at thy back? Surely thou couldst. And canst thou not then forbear if thou wilt, when God hath made it worse than hanging, and when death is coming to fetch thee to execution?

*Quest VI.* 'Couldst thou not forbear it in sickness, if thy physician required it, and told thee if thou drink, it will be thy death?' I doubt not but thou couldst: if not, thou

art very unworthy to live, that canst not deny thyself a cup of drink for the saving of thy life. And thou art as unworthy to be saved, if thou wilt not do that to save thy soul, which thou wouldst do to save thy present life.

*Quest. vii.* 'Yea, couldst thou not forbear if it were to save the life of thy wife, or child, or friend, or neighbour? If thou knewest that forbearing thy forbidden cup would save the life of any one of them, couldst thou not? Nay, wouldst thou not do it? If not, thou tellest the world what a husband, what a father, what a friend, and what a neighbour thou art, that wouldst not forbear a cup of drink to save a friend or neighbour's life. I should think thee an unworthy friend, if thou wouldst not do that much at thy friend's request, though there were no such necessity lay upon it. If this be so, I will never take a drunkard for my friend: for he would not forbear a cup of drink for my sake, no, not if it were to save my life. If thou say, 'God forbid, I would do more than that,' why then didst thou say, 'Thou canst not forbear?' Mark how thy tongue reproves thy falsehood. And canst thou not do that for thy own soul, which thou couldst do for the life, or at the request of a friend or neighbour?

*Quest. viii.* 'Couldst thou not forbear if it were to get a lordship or a kingdom? yea, or to save thy own estate, if it were all in danger, and this would save it?' I doubt not but thou couldst. Why then dost thou say thou canst not do it?

*Quest. ix.* 'If thou wert certain that thou wast to die to-morrow, wouldst thou be drunk to-night?' Or if thou wert sure to die within this week or month, wouldst thou be drunk ere then? I do not believe thou wouldst: fear would so long shut thy mouth. Thou seest then that thou canst forbear if thou wert but willing, and wert but awakened out of thy stupidity and folly.

*Quest. x.* 'What if thou wert sure that there were an ounce of arsenic or other such poison in the cup? couldst thou not then forbear it?' Yes, no doubt of it: it is plain therefore that thou speakest falsely, when thou sayst that thou canst not. And is not God's wrath and curse in thy cup, much worse than poison?

*Quest. xi.* 'What if thou sawest the devil standing by thee and offering thee the cup, and persuading thee to drink

it, couldst thou not then forbear?" Yes, no doubt of it: and is he not as certainly there tempting thee, as if thou sawest him? Well, the matter is proved against thee to thy own conscience, that if thou wilt forbear, thou canst.

*Quest.* XII. 'But if yet thou canst not, bethink thee whether thou canst better bear the pains of hell?' For God is not in jest with thee in his threatenings. If thy thirst be harder to bear than hell, then choose that which is easiest to thee: but remember hereafter that thou hadst thy choice.

Yet, art thou willing to let go thy sin? (for I am sure thou art able so far as thou art willing) I will take thy case to be as it is; that is, that thou hast some half, uneffectual willingness, or lazy wish which will not conquer a temptation, and that thou art sometimes in a little better mood than at other times, and that thou lovest thy sin, and therefore wouldst not leave it if thou couldst choose, but thou lovest not hell, and therefore hast some thoughts of parting with thy cups against thy will, for fear of punishment. These wishes and purposes will never save thee: it must be a renewed nature, loving God, and hating the sin, that must make thee capable of salvation. But yet in the meantime it is necessary that thou forbear thy sin, though it be but through fear; for thou canst not expect else that the Holy Ghost should renew thy nature. Therefore I will give thee Directions how to forbear thy sin most surely and easily, if thou be but willing, and withal to promote thy willingness itself with the performance.

*Practical Directions against Tippling and Drunkenness.*

*Direct.* i. 'Write over thy bed and thy chamber door, where thou mayst read it every morning before thou goest forth, some text of holy Scripture that is fit to be thy memorandum: as 1 Cor. vi. 10. "Drunkards shall not inherit the kingdom of God:" and Rom. viii. 13. "If ye live after the flesh, ye shall die: but if by the Spirit you mortify the deeds of the body, you shall live."' And read it before thou goest out of thy doors.

*Direct.* ii. 'Also fall down on thy knees to God, and earnestly beg of him to keep thee that day from temptations, and ill company, and from all thy fleshly desires and ex-

cess: and especially that he would renew thy nature, and give thee a hatred of the sin.'

*Direct.* III. 'Keep thyself in the constant employment of thy calling; and spend not one quarter of an hour in idleness, and allow not leisure to thy thoughts, so much as to think of thy drink and pleasure; much less to thy body to follow it.' God hath commanded thee whoever thou art, to labour six days, and in the sweat of thy brows to eat thy bread; and hath forbidden idleness and negligence in thy calling: avoid this and it will help thee much.

*Direct.* IV. 'Reckon not upon long life, but think how quickly death will come, and that for aught thou knowest thou mayst die that day, and how dreadful a case it would prove to thee to be found among tipplers, or to die before thou art truly converted.' Think of this before thou goest out of thy doors! and think of it as thou art going to the alehouse: look on the cup and the grave together: the dust of those bones will be wholesome spice to thee. Remember when thou seest the wine or ale, how unlike it is to that black and loathsome liquor which thy blood and humours will be turned into when thou art dead. Remember that the hand that taketh the cup must shortly be scattered bones and dust; and the mouth that drinketh it down, must shortly be an ugly hole; and the palate, and stomach, and brain that are delighted by it, must shortly be stinking puddle: and that the graves of drunkards, are the field or garden of the devil, where corpses are sowed to rise at the resurrection to be fuel for hell.

*Direct.* V. 'When thou art tempted to the alehouse, call up thy reason, and remember that there is a God that seeth thee, and will judge thee, and that thou hast an endless life of joy or torment shortly to possess, and that thou hast sinned thus too long already, and that without sound repentance thy case is desperate, and that thou art far from true repentance while thou goest on in sin.' Ask thyself, Have I not sinned long enough already? Have I not long enough abused mercy? Shall I make my case remediless, and cast away all hope? Doth not God stand by, and see and hear all? Am I not stepping by death into an endless world? Think of these things, and use thy reason if thou be a man, and hast reason to use.

*Direct.* vi. ‘Exercise thyself daily in repenting for what is past: and that will preserve thee for the time to come.’ Confess thy former sin to God with sorrow, and beg forgiveness of it with tears and groans: if thou make light of all that is past, thou art prepared to commit more: think as thou goest about thy work, how grievously thou hast sinned, against thy knowledge and conscience; in the sight of God; against all his mercies, and how obstinately thou hast gone on, and how unthankfully thou hast rejected mercy, and neglected Christ, and refused grace! Think what had become of thee if thou hadst died in this case! and how exceedingly thou art beholden to the patience of God, that he cut thee not off, and cast thee not into hell; and that he hath provided and offered thee a Saviour, and is yet willing to pardon and accept thee through his Son, if thou wilt but resolvedly return, and live in faith and holiness. These penitent thoughts and exercises will kill thy sin and cure thee. Fast and humble thyself for what thou hast done already: as the holy apostle saith, “Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquettings, abominable idolatries; wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead.”

*Direct.* vii. ‘Keep from the place and company: “be not partakers with them. Have no fellowship with the unfruitful works of darkness, but rather reprove them.”’ Thou canst not deny but thou art able to do this if thou wilt. Canst thou not stay at home and come not near them? If thou be willing to escape, run not into the snare.

*Direct.* viii. ‘Stop at the first cup: be not drawn on by little and little:’ as the sluggard saith, ‘yet a little more sleep;’ so the drunkard saith, ‘yet a little more drink: I will take but one cup more:’ Understand thy due measure,

<sup>c</sup> 1 Pet. iv. 1—5.

<sup>d</sup> Eph. v. 7. 11.



that thou mayst know what is excess : to an ordinary healthful body, that doth not very much labour and sweat, a quart in a day is enough : to cold and phlegmatic persons it is too much : the old rule was, ' Prima ad sitim, secunda ad hilaritatem, tertia ad voluptatem, quarta ad insaniam.' ' The first cup is for thirst, the second for mirth, the third for sensual pleasure, the fourth for madness.' Especially you that have drunk too much so long, should rather drink less than other men : your souls require it for penitence and for prevention ; your bodies require it, to cure the crudities already heaped up.

*Direct. ix.* ' Avoid the tempting ceremonies of drunkards, such as drinking healths, or urging others to pledge them, or drink more.' Plutarch saith, that when Agesilaus was made the master of a feast, and was to prescribe the laws for drinking, his law was, ' If there be wine enough, give every one what he asketh for ; if not enough, divide it equally ;' by which means none were tempted or urged to drink, and the intemperate were ashamed to ask for more than others. As among witches, so among drunkards, the devil hath his laws and ceremonies, and it is dangerous to practise them.

*Direct. x.* ' Go to thy sinful companions to their houses, and tell them plainly and seriously that thou repentest of what thou hast done already, and that thou art ashamed to remember it, and that now thou perceivest that there is a righteous God, and a day of judgment, and an endless punishment to be thought on, and that thou art resolved thou wilt be voluntarily mad no more : and that thou wilt not sell thy soul and Saviour for a merry cup : and beseech them for the sake of Christ and of their souls, to join with thee in repentance and reformation ; but let them know, that if they will not, thou comest to take thy leave of them, and art resolved thou wilt no more be their companion in sin, lest thou be their companion in hell.' If thou art willing indeed to repent and be saved, do this presently and plainly ; and stick not at their displeasure or reproach : if thou wilt not, say thou wilt not, and say no more thou canst not ; but say, I will keep my sin and be damned : for that is the English of it.

*Direct. xi.* ' Suppose when the cup of excess is offered

thee, that thou sawest these words, 'Sin and hell,' written upon the cup; and sawest the devil offering it thee, and urging thee to drink; and sawest Christ bleeding on the cross, and calling to thee, 'O drink not that which costeth so dear a price as my blood!' Strongly imprint this supposition on thy mind: and it is not unreasonable: for certainly sin is in thy cup, and hell is next to sin; and it is the devil that puts thee on, and it is Christ unseen that would dissuade thee.

*Direct.* XII. 'Suppose that there were mortal poison in the cup that is offered thee: ask thyself, Would I drink it if there were poison in it?' If not, why should I drink it when sin is in it, and hell is near it? and the supposition is not vain. It is written of Cyrus, that when Astyages observed that at a feast he drank no wine, and asked him the reason, he answered, 'because he thought there was poison in the cup, for he had observed some that drunk out of it, lost their speech or understanding, and some of them vomited, and therefore he feared it would poison him:' however it is poison to the soul.

*Direct.* XIII. 'Look soberly upon a drunken man, and think whether that be a desirable plight for a wise man to put himself into.' See how ill-favouredly he looks, with heavy eyes, and a slabbering mouth, stinking with drink or vomit, staggering, falling, spewing, bawling, talking like a madman, pitied by wise men, hooted at by boys, and madly reeling on towards hell. And withal look upon some wise and sober man, and see how composed and comely are his countenance and gesture; how wise his words, how regular his actions, how calm his mind; envied by the wicked, but revered by all that are impartial. And then bethink thee which of these it is better to be like. Saith Basil, 'Drunkenness makes men sleep like the dead, and wake like the sleeping.' It turneth a man into a useless, noisome, filthy, hurtful and devouring beast.

*Direct.* XIV. If all this will not serve turn, if thou be but willing, I can teach thee a cheap restraint, and tell thee of a medicine that is good against drunkenness and excess. 'Resolve that after every cup of excess thou wilt drink a cup of the juice of wormwood, or of carduus, or centaury, or germander;' at least as soon as thou comest home and

growest wiser, that this shall be thy penance: and hold on this course but a little while, and thy appetite will rather choose to be without the drink, than to bear the penance. Do not stick at it; if thy reason be not strong enough for a manly cure, drench thyself like a beast, and use such a cure as thou art capable of: and in time it may bring thee to be capable of a better. And I can assure thee, a bitter draught is a very cheap remedy to prevent a sin.

*Direct.* xv. If all this will not serve, I have yet another remedy if thou be but willing: 'Confess thyself unfit to govern thyself, and give up thyself to the government of some other: thy wife, thy parents, or thy friend:' and here these things are to be done. 1. Engage thy wife, or friend to watch over thee, and not to suffer thee to go to the alehouse, nor to drink more than is profitable to thy health. 2. Deliver thy purse to them, and keep no money thyself. 3. Drink no more at home but what they give thee, and leave it to them to judge what measure is best for thee. 4. When thou art tempted to go to the alehouse, tell thy wife or friend that they may watch thee. Even as thou wouldst call for help if thieves were robbing thee. 5. Give leave to thy wife or friend to charge the ale-sellers to give thee no drink; and go thyself when thou art in thy right mind, and charge them thyself to give thee none: and tell them that thou art not thyself, or in thy right wits when thou desirest it. If these means seem now too hard to thee, and thou wilt sin on, and venture upon the wrath and curse of God, and upon hell, rather than thou wilt use them, remember hereafter that thou wast damned, because thou wouldst be damned, and that thou chosest the way to hell to escape these troubles, and take that thou gettest by it: but do not say, thou couldst not help it, for I am sure thou canst do this if thou wilt. Thou wilt lock thy door against thieves; lock thy mouth also against a more dangerous thief, that would rob thee of thy reason and salvation. Saith Basil, 'If his master do but box or beat his servants, he will run away from the strokes; and wilt thou not run away from the drink that would break thy brains and understanding?'

*Direct.* xvi. 'But the saving remedy is this, study the love of God in Christ, and the riches of grace, and the eternal glory promised to holy souls, till thou be in love with

God, and heaven, and holiness, and hast found sweeter pleasure than thy excess, and then thou wilt need no more directions \*.

## PART V.

### *Tit. 1. Directions against Fornication and all Uncleaness.*

THOUGH as they are sins against another, adultery and fornication are forbidden in the seventh commandment, and should there be handled, yet as they are sins against our own bodies, which should be members of Christ, and temples of the Holy Ghost, as 1 Cor. vi. 15. 18, 19., so it is here to be handled among the rest of the sins of the senses: and I the rather choose to take it up here, because what I have said in the two last titles, against Gluttony and Drunkenness serve also for this. The same arguments and convincing questions, and directions, will almost all serve, if you do but change the name of the sin: and as the reader loveth not needless tediousness, so I am glad of this means to avoid the too often naming of such an odious, filthy sin, yet something most proper to it must be spoken. And 1. I shall shew the Greatness of the sin; and 2. Give Directions for the cure.

I. There is no sin so odious, but love to it, and frequent using it, will do much to reconcile the very judgment to it: either to think it lawful, or tolerable and venial; to think it no sin, or but a little sin, and easily forgiven. And so with some brutish persons it doth in this. But 1. It is reason enough against any sin, that it is forbidden by the most wise, infallible, universal King of all the world. Thy Maker's will is enough to condemn it, and shall be enough to condemn those that are the servants of it. He hath said, "Thou shalt not commit adultery. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind—shall inherit the kingdom of God. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What! know ye not that he which is joined to an harlot is one body: for two (saith he) shall

\* Read Eph. v. 18.

be one flesh : but he that is joined to the Lord is one spirit. Flee fornication : every sin that a man doth is without the body : but he that committeth fornication sinneth against his own body. What ! know ye not that your body is the temple of the Holy Ghost which is in you ?” (Mark that he speaketh not this to fornicators : for their bodies are not temples of the Holy Ghost ; but to them that by filthy heretics in those times were tempted to think fornication no great sin.) “ But fornication, and all uncleanness, and covetousness, let it not be once named among you, as becometh saints : neither filthiness, nor foolish talking, nor jesting.— For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath any inheritance in the kingdom of God. Let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience : be not ye therefore partakers with them.” “ Now the works of the flesh are manifest, which are adultery, fornication, uncleanness, lasciviousness,—of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.” “ For this is the will of God, even your sanctification, that ye should abstain from fornication : that every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, as the Gentiles which know not God.” “ Marriage is honourable, and the bed undefiled : but whoremongers and adulterers God will judge.” The abominable,—and whoremongers—shall have their part in the lake which burneth with fire and brimstone.” “ For without are dogs, and sorcerers, and whoremongers, and murderers.”— “ Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set for an example, suffering the vengeance of eternal fire.” I shall add no more lest I be tedious.

2. ‘ Besides Scripture, God hath planted in nature a special pudor and modesty to restrain this sin : and they that commit it do violate the law of nature, and sin against

<sup>1</sup> 1 Cor. vi. 9, 10. 15—19.

<sup>2</sup> Ephes. v. 3—6.

<sup>3</sup> Gal. v. 19.

<sup>4</sup> 1 Thea. iv. 3. See also Col. iii. 5, 6.

<sup>5</sup> Heb. xiii. 4.

<sup>6</sup> Rev. xxi. 8.

<sup>7</sup> Rev. xxi. 15.

<sup>8</sup> Jude 7.

a witness and condemner that is within them.' And scarce any one of them ever committeth it boldly, quietly, and fearlessly, till first they have hardened their hearts, and seared their consciences, and overcome the light of nature, by frequent, wilful sinning°. Nature hideth the obscene parts, and teacheth man to blush at the mention of any thing that is beyond the bounds of modesty. Say not that it is mere custom, for the vitiated nature of man is not so over precise, nor the villany of the world so rare and modest, but before this day it had quite banished all restraints of this sin, above most others, if they could have done it, and if God had not written the law which condemneth it very deep in nature, with almost indelible characters. So that in despite of the horrid wickedness of the earth, though mankind be almost universally inclined to lust, yet there be universally laws and customs restraining it; so that except a very few savages and cannibals like beasts, there is no nation on the earth where filthiness is not a shame, and modesty layeth not some rebukes upon uncleanness. Ask no further then for a law, when thy nature itself is a law against it. And the better any man is, the more doth he abhor the lusts of uncleanness. So that "among saints," saith the apostle, it is "not to be named;" (that is, not without need and detestation.) "For it is a shame even to speak of those things that are done of them in secret." And when drunkenness had uncovered the shame of Noah, his son Ham is cursed for beholding it, and the other sons blest for their modest and reverent covering him.

3. And that God hath not put this law into man's nature without very great cause, albeit the implicit belief and submission due to him should satisfy us, though we knew not the causes particularly, yet much of them is notorious to

\* Saith Boniface (alias Winfrid) of the English Mercian king Ethelbald, a fornicator, *Opprobrium generis nostri patimur, sive à Christianis sive Paganis dicentibus quod gens Anglorum spreto more cæterarum gentium, &c. hinnientium equorum consuetudine, vel rudentium asinorum more, luxuriando et adulterando, omnia turpiter fœdet, et confundat.* Epist. Bonif. 10. ad Perefrid. Salvagus Sarzanensis Episcopus——Pauli 5. Jussu visitationem Ecclesiarum Stirie, Carinthie, et Carniole instituerat. Qua peracta, sex omnino Sacerdotes qui non essent concubinarij, in tribus illis Provinciis invenit, cum tamen magna pars ex Jesuitarum disciplina prodisset, &c. Giraldi Apolog. pro Senatu Venet. p. 165. Mœchum in adulterio deprehensum necato: was a Roman law, 12. tab.

common observation : as that if God had not restrained lust by laws, it would have made the female sex most contemptible and miserable, and used worse by men than dogs are. For, first, rapes and violence would deflower them, because they are too weak to make resistance : and if that had been restrained, yet the lust of men would have been unsatisfied, and most would have grown weary of the same woman whom they had abused, and taken another ; at least, when she grew old they would choose a younger, and so the aged women would be the most calamitous creatures upon earth. Besides that lust is addicted to variety, and groweth weary of the same ; the fallings out between men and women, and the sicknesses that make their persons less pleasing, and age, and other accidents, would expose them almost all to utter misery. And men would be law-makers, and therefore would make no laws for their relief, but what consisted with their lusts and ends. So that half the world would have been ruined, had it not been for the laws of matrimony, and such other as restrain the lusts of men.

4. Also there would be a confused mixture in procreation, and no men would well know what children are their own : which is worse than not to know their lands or houses.

5. Hereby all natural affection would be diminished or extinguished : as the love of husband and wife, so the love between fathers and children would be diminished.

6. And consequently the due education of children would be hindered, or utterly overthrown. The mothers, that should first take care of them, would be disabled and turned away, that fresh harlots might be received, who would hate the offspring of the former. So that by this means the world and all societies, and civility would be ruined, and men would be made worse than brutes, whom nature had either better taught, or else made for them some other supply. Learning, religion, and civility would be all in a manner extinct, as we see they are among those few savage cannibals that are under no restraint. For how much all these depend upon education, experience telleth us. In a word, this confusion in procreation, would introduce such confusion in men's hearts, and families, and all societies, by corrupting and destroying necessary affection and education, that it would be the greatest plague imaginable to mankind, and

make the world so base and beastly, that to destroy mankind from off the earth would seem much more desirable. Judge then whether God should have left men's lusts unrestrained.

*Object.* ' But (you will say) there might have been some moderate restraint to a certain number, as it is with the Mahometans, without so much strictness as Christ doth use.'

*Answ.* That this strictness is necessary, and is an excellency in God's law, appeareth thus. 1. By the greatness of the mischief which else would follow : to be remiss in preventing such a confusion in the world, would be an enmity to the world. 2. In that man's nature is so violently inclined to break over, that if the hedge were not close, there were no sufficient restraining them ; they would quickly run out at a little gap. 3. The wiser and the better any nation or persons are, even among the heathens, the more fully do they consent to the strictness of God's laws. 4. The cleanest sort of brutes themselves are taught by nature to be as strict in their copulations : though it be otherwise with the mere terrestrial beasts and birds, yet the aerial go by couples : those that are called the fowls of the heavens, that fly in the air, are commonly taught this chastity by nature ; as if God would not have lust come near to heaven. 5. The families of the Mahometans that have more wives than one, do shew the mischief of it in the effects, in the hatred and disagreement of their wives, and the great slavery that women are kept in ; making them like slaves that they might keep them quiet. And when women are thus enslaved, who have so great a part in the education of children, by which all virtue and civility are maintained in the world, it must needs tend to the debasing and brutifying of mankind.

7. Children being the most precious of all our treasure, it is necessary that the strictest laws be made for the securing of their good education and their welfare. If it shall be treason to debase or counterfeit the king's coin, and if men must be hanged for robbing you of your goods or money, and the laws are not thought too strict that are made to secure your estates ; how much more is it necessary that the laws be strict against the vitiating of mankind, and against the debasement of your image on your children, and against that



which tendeth to the extirpation of all virtue, and the ruin of all societies and souls.

8. God will have a holy seed in the world, that shall bear his image of holiness, and therefore he will have all means fitted thereunto. Brutish, promiscuous generation tendeth to the production of a brutish seed. And though the word preached is the means of sanctifying those that remain unsanctified from their youth; yet a holy marriage, and holy dedication of children to God, and holy education of them, are the former means, which God would not have neglected or corrupted, and to which he promiseth his blessing: as you may see, 1 Cor. vii. 14. Mal. ii. 15. "Did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth: for the Lord hateth putting away."

9. Yea, lust corrupteth the mind of the person himself, if it be not very much restrained and moderated. It turneth it from the only excellent pleasure, by the force of that brutish kind of pleasure. It carrieth away the thoughts, and distempereth the passions, and corrupteth the fantasy, and thereby doth easily corrupt the intellect and heart<sup>P</sup>. Pleasure is so much of the end of man, which his nature leadeth him to desire, that the chief thing in the world to make a man good and happy, is to engage his heart to those pleasures which are good, and make men happy. And the chief thing to make him bad and miserable, is to engage him in the pleasures which make men bad and end in misery. And the principal thing by which you may know yourselves or others, what you are, is to know what your pleasures are; or at least, what you choose and desire for your pleasure. If the body rule the soul you are brutish, and shall be destroyed: if the soul rule the body, you live according to true human nature and the ends of your creation. If the pleasures of the body are the predominant pleasures which you are the most addicted to, then the body ruleth the soul, and you shall perish as traitors to God, that debase his image,

<sup>P</sup> Solomon's wives turned away his heart after other gods: 1 Kings xi. 4. The wisdom of Solomon preserved him not from the power of lust, and the deceit of women. 1 Pet. ii. 10.

and turn man into beast<sup>9</sup>: if the pleasure of the soul be your most predominant pleasure, which you are most addicted to, (though you attain as yet but little of it,) then the soul doth rule the body, and you live like men: and this cannot well be, till faith shew the soul those higher pleasures in God and everlasting glory, which may carry it above all fleshly pleasures. By all this set together you may easily perceive that the way of the devil to corrupt and damn men, is to keep them from faith, that they may have no heavenly, spiritual pleasure, and to strengthen sensuality, and give them their fill of fleshly pleasures, to imprison their minds that they may ascend no higher: and that the way to sanctify and save men, is to help them by faith to heavenly pleasure, and to abate and keep under that fleshly pleasure that would draw down their minds. And by this you may see how to understand the doctrine of mortification, and taming the body, and abstaining from the pleasures of the flesh: and you may now understand what personal mischief lust doth to the soul.

10. Your own experience and consciences will tell you, that if it be not exceedingly moderated, it unfitteth you for every holy duty. You are unfit to meditate on God, or to pray to him, or to receive his word or sacrament: and therefore nature teacheth those that meddle with holy things to be more continent than others; which Scripture also secondeth<sup>r</sup>. Such sensual things and sacred things do not well agree too near.

11. And as by all this you see sufficient cause why God should make stricter laws for the bridling of lust, than fleshly, lustful persons like; so when his laws are broken by the unclean, it is a sin that conscience (till it be quite debauched) doth deeply accuse the guilty for, and beareth a very clear testimony against. O the unquietness! the horror! the despair that I have known many persons in, even for the sin of self-pollution, that never proceeded to fornication! And how many adulterers and fornicators have we known that have lived and died in despair, and some of them hanged themselves! Conscience will condemn this sin with a heavy condemnation, till custom or infidelity have utterly seared it<sup>s</sup>.

<sup>9</sup> Rom. viii. 13.

<sup>r</sup> 1 Sam. xxi. 4, 5.

<sup>s</sup> Saith Chrysostom, The adulterer even before damnation is most miserable:

12. And it is also very observable, that when men have once mastered conscience in this point, and reconciled it to this sin of fornication, it is an hundred to one that they are utterly hardened in all abomination, and scarce make conscience of any other villany whatsoever<sup>1</sup>! If once fornication go for nothing, or a small matter with them, usually all other sin is with them of the same account: if they have but an equal temptation to it, lying, and swearing, and perjury, and theft, yea and murder, and treason would seem small too: I never knew any one of these but he was reconcilable and prepared for any villany that the devil set him upon: and if I know such a man, I would no more trust him than I would trust a man that wants nothing but interest and opportunity to commit any heinous sin that you can name. Though I confess I have known divers of the former sort, that have committed this sin under horror and despair, that have retained some good in other points, and have been recovered; yet of this latter sort, that have reconciled their consciences to fornication, I never knew one that was recovered, or that retained any thing of conscience or honesty, but so much of the shew of it as their pride and worldly interest commanded them: and they were malignant enemies of goodness in others, and lived according to the unclean spirit which possessed them<sup>2</sup>. They are terrible words, Prov. ii. 18, 19., "For her house inclineth unto death, and her paths unto the dead: none that go unto her return again, neither take they hold on the paths of life." Age keepeth them from actual filthiness and lust (and so may hell, for there is no fornication): but they retain their debauched, seared consciences.

13. And it is the greater sin because it is not committed alone; but the devil taketh them by couples. Lust inflameth lust: and the fuel set together makes the greatest flame. Thou art guilty of the sin of thy wretched companion, as well as of thine own.

still in fear, trembling at a shadow, fearing them that know, and them that know not, always in pain, even in the dark.

<sup>1</sup> 1 Tim. vi. 9. Hurtful lusts which drown men in destruction and perdition.

<sup>2</sup> When an adulterer asked Thales whether he should make a vow against his sin, he answered him, 'Adultery is as bad as perjury: if thou dare be an adulterer, thou dardest forswear thyself.' Diog. Laert. lib. i. sect. 36. p. 22. Herod durst behead John, that durst be incestuous.

14. Lastly, the miserable effects of it, and the punishments that in this life have attended it, do tell us how God accounteth of the sin : it hath ruined persons, families, and kingdoms : and God hath borne his testimony against it, by many signal judgments, which all histories almost acquaint you with\*. As there is scarce any sin that the New Testament more frequently and bitterly condemneth, (as you may see in Paul's Epistles, 2 Pet. ii., Jude, &c.) so there are not many that God's providence more frequently pursueth with shame and misery on earth : and in the latter end of the world, God hath added one concomitant plague not known before, called commonly, the 'lues venerea,' so that many of the most brutish sort go about stigmatised with a mark of God's vengeance, the prognostic or warning of a heavier vengeance. And there are none of them all (that by great repentance be not made new creatures) but leave an infamous name and memory when they are dead, (if their sin was publicly known†.) Let them be never so great, and never so gallant, victorious, successful, liberal, and flattered or applauded while they lived, God ordereth it so, that truth shall ordinarily prevail with the historians that write of them when they are dead ; and with all sober men their names rot and stink, as well as their bodies. "The memory of the just is blessed, but the name of the wicked shall rot." So much of the greatness of the sin. Boniface archbishop of Mentz, writing to Ethilbald an English king that was a fornicator, Epist. 19. saith, 'Fornication is a reproach, not only among Christians, but Pagans—— For in old Saxony if a virgin had thus stained her father's house, or a married woman, breaking the marriage covenant had committed adultery ; sometimes they force her to hang herself with her own hand, and over her ashes when she is burnt they hang the fornicator : sometimes they gather a band of women, they lead her about, scourging her with rods ; and cutting off her clothes at the girdle, and with small knives cutting and pricking all her body, they send her from village to village, thus bloody and mangled with little wounds ; and

\* Judg. xix. xx. The tribe of Benjamin was almost cut off, upon the occasion of an adultery or rape. See Numb. xxv. 8. Gen. xii. 17. 2 Sam. xii. 10. Luke iii. 19. 1 Cor. v. 1. John viii. 2.

† Vid. Ælian. fol. 47

so more and more, incited by a zeal for chastity, do meet her and scourge her again, till they leave her either dead or scarce alive, that others may fear adultery and luxury. And the Wineds, which are the filthiest and worst sort of men, do keep the love of matrimony with so great a zeal, that the woman will refuse to live when her husband is dead. And after some reproofs of the fornicating king, he addeth these further stories. Ceolred, your Highness' predecessor, as they witness who were present, he being splendidly banqueting with his earls, was by the evil spirit that drew him to violate God's law, suddenly distracted in his sin; so that without repentance and confession, being raging mad and talking with the devil, and abominating God's priests he departed out of this life, no doubt to the torments of hell. And Osred (king of the Deiri and Bernicii) the spirit of luxury carried in fornication and defiling the sacred virgins in the monasteries, till such time as by a vile and base kind of death, he lost his glorious kingdom, together with his youthful and luxurious life. Wherefore most dear son, take heed of the ditch into which thou hast seen others fall before thee.——' Vid. Auct. Bib. Pat. tom. ii. p. 55, 56.

And how great sufferings were laid on priests, monks, and nuns that had committed fornication, by several years imprisonment and scourging, see *ibid.* p. 84. in an edict of Carloman, by the advice of a council of bishops.

And *Epist.* lxxxv. p. 87. Boniface writeth to Lullo that he was fain to suffer a priest to officiate, baptize, pray, &c. that had long ago committed fornication, because there was none but he alone to be had in all the country, and he thought it better to venture that one man's soul, than let all the people perish, and desireth Lullo's counsel in it. By all which we may see how heinous a sin fornication was then judged.

*Object.* 'But (say the filthy ones,) did not David commit the sin of adultery? Did not God permit them many wives among the Jews? How many had Solomon? Therefore this is no such great sin as you pretend.' Thus every filthiness a little while will plead for itself.

*Ans.* David did sin: and is the sin ever the less for that? It is easier to forbear it, than undergo the tears and

sorrows which David did endure for his sin! Besides the bitterness of his soul for it, his son Absalom rebelleth and driveth him out of his kingdom, and his own wives are openly defiled: and yet God leaveth it as a perpetual blot upon his name. Solomon's sin was so great that it almost ruined him and his kingdom: though experience caused him to say more against it than is said in the Old Testament by any other, yet it is a controversy among divines whether he was ever recovered and saved: and ten tribes of the twelve were therefore taken from his line, and given to Jeroboam. And is this any encouragement to you to imitate him? Christ telleth you in the case of divorcement, that God permitted (not allowed, but forbore) some such sins in the Jews, because of the "hardness of their hearts;" but from the beginning it was not so; but one man and one woman were conjoined in the primitive institution. And the special reason why plurality was connived at among the Jews, was for the fuller peopling of the nation; they being the only covenanted people of God, and being few among encompassing enemies, and being separated from the people of the earth, their strength, and safety, and glory lay much on their increased number, and therefore some inordinacy was connived at for their multiplication, but never absolutely allowed and approved of. And yet fornication is punished severely, and adultery with death.

## II. *The Directions against Fornication.*

*Direct. i.* 'If you would avoid uncleanness, avoid the things that dispose you to it:' as gluttony, or fulness of diet, and pampering the flesh, idleness, and other things mentioned under the next title, of subduing lust. The abating of the filthy desires, is the surest way to prevent the filthy act; which may be done if you are but willing.

*Direct. ii.* 'Avoid the present temptations.' Go not where the snare lieth without necessity. Abhor the devil's bellows that blow up the fire of lust; such as enticing apparel, filthy talk and sights, of which more also under the next title.

*Direct. iii.* 'Carefully avoid all opportunity of sinning.'

\* Mark x. 5.

"Come not near the door of her house," saith Solomon<sup>a</sup>. Avoid the company of the person thou art in danger of. Come not where she is: this thou canst do if thou art willing; none will force thee. If thou wilt go seek for a thief, no wonder if thou be robbed. If thou wilt go seek fire to put in the thatch, no wonder if thy house be burnt. The devil will sufficiently play the tempter; thou needest not help him; that is his part, leave it to himself; it is thy part to watch against him: and he will find thee work; if thou watch as narrowly and constantly as thou canst, it is well if thou escape. As thou lovest thy soul, avoid all opportunities of sinning: make it impossible to thyself: much of thy safety lieth in this point. Never be in secret company with her thou art in danger of; but either not at all, or only in the sight of others: especially contrive not such opportunities, as to be together in the night, in the dark, or on the Lord's day when others are at church (one of the devil's seasons for such works), or any such opportunity, leisure and secresy: for opportunity itself is a strong temptation. As it is the way to make a thief, to set money in his way, or so to trust him as that he can easily deceive or rob you and never be discovered; so it is the way to make yourself unclean, to get such an opportunity of sinning, that you may easily do it without any probability of impediment or discovery from men. The chief point in all the art or watch is, to keep far enough off. If you touch the pitch you will be defiled. "Whosoever toucheth her shall not be innocent<sup>b</sup>." "Can a man take fire in his bosom, and his clothes not be burnt? Can one go upon hot coals, and his feet not be burnt? So he that goeth in to his neighbour's wife<sup>c</sup>." Bring not the fire and the gunpowder too near. If thou canst not keep at a distance, nor forbear the presence of the bait, thou art not like to forbear the sin.

*Direct.* rv. 'Reverence thy own conscience.' Mark what it speaketh now, for it will shortly speak it in a more terrible manner: hear it voluntarily; for it is terrible to hear it when thou canst not resist: treat with conscience in the way while it is reconcileable; for thou knowest not how terrible a tormentor it is. I doubt not but it hath given thee some gripes for thy very lust, before it ever came

<sup>a</sup> Prov. v. 8.<sup>b</sup> Prov. vi. 29.<sup>c</sup> ver. 27, 28.

to practice: but the sorest of its gripes now, are but like the playing of the cat with the mouse, before the killing gripe is given. Doth no man see thee? Conscience seeth thee: and thou art a wretch indeed if thou reverence not conscience more than man: as Chrysostom saith, 'Suppose no man know the crime but himself and the woman with whom he did commit it! How will he bear the rebukes of conscience; when he carrieth about with him so sharp and bitter an accuser? For no man can overrun himself; and no man can avoid the sentence of this court within him: it is a tribunal not to be corrupted with money, nor perverted by flattery; for it is divine, being placed in the soul by God himself: the less the adulterer now feeleth it, the more he hasteneth to the perdition of his soul.' Dost thou not feel a sentence passed within thee? A terrible sentence, telling thee of the wrath of a revenging God! Bless God that it is not yet an irreversible sentence; but sue out thy pardon quickly lest it come to that. Dost thou not feel, that thou art afraid and ashamed to pray or to address thyself to God? Much more afraid to think of dying, and appearing before him? If thy sin make thee ready to fly from him now, if thou knewest how, canst thou look him in the face at last; or canst thou hope to stand with comfort at his bar? Art thou fit to live in heaven with him, that makest thyself unfit to pray to him? Even lawful procreation (as I said before) doth blush to come too near to holy exercises<sup>d</sup>: as Chrysostom saith, 'Die quo liberis operam dedisti legitime, quamvis crimen illud non sit, orare tamen non audes—Quod si ab incontaminato lecto resurgens times ad orandum accedere; quum in diaboli lecto sis, cur horribile Dei nomen audes invocare?' Conscience is a better friend to thee than thou dost imagine when it would reclaim thee from thy sin: and will be a sharper enemy than thou canst now imagine, if thou obey it not.

*Direct. v.* 'Suppose thou sawest written upon the door of the house, or chamber where thou enterest to sin,

<sup>d</sup> Plutarch's Roman. Quest. 65. is, Why the bridegroom is not to have any light when he first cometh to bed to his bride? and answered. Happily this was instituted to shew how sinful and damnable all unlawful company of man and woman together is, seeing that which is lawful and allowed is not without some blemish and note of shame.



“Whoremongers and adulterers God will judge.” And write that, or such sentences upon thy chamber door, or at least upon thy heart.’ Keep thy eye upon the terrible threatenings of the dreadful God. Darest thou sin, when vengeance is at thy back? Will not the thought of hell-fire quench the fire of lust, or restrain thee from thy presumptuous sin? Dost thou not say with Joseph, “How shall I do this great wickedness and sin against God?” As it is written of a chaste woman that being tempted by a fornicator, wished him first at her request to hold his finger in the fire: and when he refused, answered him, ‘Why then should I burn in hell to satisfy you?’ So ask thyself, can I more easily overcome the flames of hell, than the flames of lust?

*Direct.* vi. ‘Remember man that God stands by.’ If he were not there, thou couldst not be there: for in him thou livest, and movest, and art. He that made the eye must see, and he that made the light and darkness, doth see as well in the dark as in the light: if thou imagine that he is absent or ignorant, thou believest not that he is God: for an absent and ignorant God, is no God. And darest thou, I say darest thou, commit such a villany and God behold thee? What! that which thou wouldst be ashamed a child should see! which thou wouldst not do if a man stood by! Dost thou think that thy locks, or secrecy of darkness, have darkened or shut out God? Dost thou not know that he seeth not only within thy curtains, but within thy heart? O what a hardened heart hast thou that in the sight of God, thy maker and thy judge, darest do such wickedness! Ask thy conscience man, would I do this if I were to die to-morrow, and go to God? would I do this if I saw God, yea, or but an angel in the room? If not, shouldst thou do it, when God is as sure there as if thou sawest him? O remember man that he is a holy God, and hateth uncleanness, and that he is a consuming fire!\*

*Direct.* vii. ‘Suppose all the while that thou sawest the devil opening thee the door, and bringing on thy mate, and driving on the match, and persuading thee to the sin?’ What if he appeared to thee openly to play his part, as sure as he now playeth it unseen? would not thy lust be cooled? and

\* Heb. xiii. 4.

† Gen. xxxix. 7.

‡ Heb. xii. 29.

would not the devil cure the disease which he hath excited in thee? why then dost thou obey him now, when he is as certainly the instigator as if thou sawest him? Why man, hast thou so little reason, that seeing and not seeing will make so great a difference with thee? What if thou wert blind, wouldst thou play the fornicator before all the company, because thou seest them not? when thou knowest they are there? If thou know any thing, thou knowest God is there: and thou mayst feel by the temptation that satan is in it. Wilt thou not be ruled by the laws, unless thou see the king? Wilt thou not fear the infection of the plague unless thou see it? Use thy reason for thy soul as well as thy body; and do in the case as thou wouldst do if thou saw the devil tempting thee, and Christ forbidding thee.

*Direct.* VIII. 'If thou be unmarried marry,' if easier remedies will not serve. "It is better to marry than burn<sup>b</sup>." It is God's ordinance partly for this end. "Marriage is honourable and the bed undefiled<sup>c</sup>." It is a resemblance of Christ's union with his church, and is sanctified to believers<sup>d</sup>. Perhaps it may cast thee upon great troubles in the world, if thou be unready for that state (as it is with apprentices). Forbear then thy sin at easier rates, or else the lawful means must be used though it undo thee. It is better thy body be undone than thy soul, if thou wilt needs have it to be one of them: but if thou be married already thou art a monster and not a man, if the remedy prevail not with thee: but yet the other directions may be also serviceable to thee.

*Direct.* IX. 'If less means prevail not, open thy case to some able, faithful friend, and engage them to watch over thee; and tell them when thou art most endangered by the temptation.' This will shame thee from the sin, and lay more engagements on thee to forbear it. If thou tell thy friend, Now I am tempted to the sin, and now I am going to it; he will quickly stop thee: break thy secrecy and thou losest thy opportunity. Thou canst do this if thou be willing: if ever thy conscience prevail so far with thee, as to resolve against thy sin, or to be willing to escape, then take time while conscience is awake, and go tell thy friend: and tell him who it is that is thy wicked companion, and

<sup>b</sup> 1 Cor. vii. 9.<sup>c</sup> Heb. xiii. 4.<sup>d</sup> Eph. v. 1 Cor. vii.

let him know all thy haunts, that he may know the better how to help thee. Dost thou say, that this will shame thee? It will do so to him that it is known to: but that is the benefit of it, and that is the reason I advise thee to it, that shame may help to save thy soul. If thou go on, the sin will both shame and damn thee: and a greater shame than this is a gentle remedy in so foul and dangerous a disease.

*Direct. x.* Therefore, if yet all this will not serve turn thy 'Tell it to many, yea rather tell it to all the town than not be cured:' and then the public shame will do much more: confess it to thy pastor, and desire him openly to beg the prayers of the congregation for thy pardon and recovery. Begin thus to crave the fruit of church discipline thyself; so far shouldst thou be from flying from it, and spurning against it as the desperate, hardened sinners do. If thou say, this is a hard lesson, remember that the suffering of hell is harder. Do not say that I wrong thee, by putting thee upon scandal and open shame: it is thou that puttest thyself upon it, by making it necessary, and refusing all easier remedies. I put thee on it, but on supposition that thou wilt not be more easily cured: almost as Christ puts thee upon "cutting off a right hand;" or "plucking out a right eye lest all the body be cast into hell." This is not the way that he commandeth thee first to take: he would have thee avoid the need of it: but he tells thee that it is better to do so than worse; and that this is an easy suffering in comparison of hell. And so I advise thee, if thou love thy credit, forbear thy sin in a cheaper way; but if thou wilt not do so, take this way rather than damn thy soul. If the shame of all the town be upon thee, and the boys should hoot after thee in the streets, if it would drive thee from thy sin, how easy were thy suffering in comparison of what it is like to be? Concealment is satan's great advantage. It would be hard for thee to sin thus if it were but opened.

*Tit. 2. Directions against inward, filthy Lusts.*

*Direct. i.* Because with most the temperature of the body hath a great hand in this sin, 'your first care must be about the body, to reduce it unto a temper less inclined

to lust; and here the chief remedy is fasting and much abstinence.' And this may the better be borne, because for the most part it is persons so strong as to be able to endure it that are under this temptation. If your temptation be not strong, the less abstinence from meat and drink may serve turn (for I would prescribe you no stronger physic than is needful to cure your disease). But if it be violent, and lesser means will not prevail, it is better your bodies be somewhat weakened, than your souls corrupted and undone. Therefore in this case, 1. Eat no breakfasts nor suppers; but one meal a day, unless a bit or two of bread, and a sup or two of water in the morning, and yet not too full a dinner; and nothing at night. 2. Drink no wine or strong drink, but water if the stomach can bear it without sickness (and usually in some hot bodies it is more healthful than beer). 3. Eat no hot spices, or strong, or heating, or windy meats: eat lettuce and such cooling herbs. 4. If need require it, be often let blood, or purged with such purges as copiously evacuate serosity, and not only irritate. 5. And oft bathe in cold water. But the physician should be advised with, that they may be safely done.

If you think this course too dear a cure, and had rather cherish your flesh and lust, you are not the persons that I am now directing; for I speak to such only as are willing to be cured, and to use the necessary means that they may be cured. If you be not brought to this, your conscience had need of better awakening. I am sure Christ saith that when the bridegroom was taken from them, his disciples should "fast<sup>1</sup>." And even painful Paul was "in fasting often<sup>m</sup>," and "kept under his body and brought it into subjection, lest by any means when he had preached to others, himself should be a castaway<sup>n</sup>." And I am sure that the ancient Christians, that lived in solitude, and eat many of them nothing but bread and water, or meaner fare than bread, did not think this cure too dear. Yea smaller necessities than this engaged them in this "fasting<sup>o</sup>." This unclean devil will scarcely be cast out but by "prayer and fasting<sup>p</sup>."

And I must tell you that fulness doth naturally cherish lust, as fuel doth the fire. Fulness of bread prepared the

<sup>1</sup> Mark ii. 19, 20.

<sup>m</sup> 2 Cor. vi. 5. xi. 27.

<sup>n</sup> 1 Cor. ix. 27.

<sup>o</sup> 1 Cor. vii. 5.

<sup>p</sup> Mark ix. 29.

Sodomites for their filthy lusts. It is no wonder that a stiff paunch hath a lustful fury, than that the water runs into the pipes when the cistern is full, or than it is wonder to see a dunghill bear weeds, or a carrion to be full of crawling maggots. Plutarch speaks of a Spartan that being asked why Lycurgus made no law against adultery, answered 'There are no adulterers with us : ' but saith the other, 'What if there should be any?' saith the Spartan, 'Then he is to pay an ox so great as shall stand on this side the river Taget and drink of the river Eurota : ' saith the other, 'That is impossible : ' and saith the Spartan, 'Et quo pacto Spartæ existat adulter in qua divitiæ, deliciæ, et corporis adscititius cultus probro habentur? et contra verecundia, modestia, ac obedientiæ magistratibus debitæ observatio decori laudique; dantur?' That is, 'And how can there be an adulterer at Sparta, where riches, delights, and strange attire, or ornament are a disgrace or reproach? and contrarily shamefacedness, modesty, and the observance of due obedience to magistrates is an honour and praise?' And if rich men think it their privilege to fare sumptuously and satisfy their appetites, they must take it for their privilege to feed their lust. But God giveth no man plenty for such uses; nor is it any excuse for eating and drinking much, because you have much, any more than it would be to your cooks to put much salt in your meat more than in poorer men's, because you have more<sup>1</sup>. He that observeth the filthy and pernicious effects of that gluttony which is accounted rich men's honour and felicity, will never envy them that miserable happiness, but say rather as Antisthenes, 'Hostium filiis contingat in deliciis vivere'. 'Let it befall the children of my enemies to live in delights : ' but that the curse is too heavy for a Christian to use to any of his enemies. But for himself he must remember that he is the servant of a holy God, and hath a holy work to do, and holy sacrifices to offer to him, and therefore must not pamper his flesh, as if he were preparing a sacrifice for Venus. For as 1 Thess. iv. 3, 4. "This is the will of God, even your sanctification, that you abstain from fornication, that every

<sup>1</sup> It is Zeno's comparison in Laert. Diog. Laert. lib. vi.

<sup>2</sup> The words of Laertius are, 'Inimicorum filii delicate vivant.' Diog. Laert. lib. vi. sect. 8. p. 320. (T. C.)

one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence as the Gentiles that know not God." As the philosopher answered Antigonus when he asked him whether he should go to a merry feast that he was invited to, 'Thou art the son of a king': so it is answer enough for a Christian against temptations to voluptuousness, 'I am the son of the most holy God.' If thou be invited to feasts where urgency or allurements is like to make thee break thy bounds, go not, or go back when thou seest the bait. As Epaminondas in Plutarch finding excess at a feast that he was invited to, went away when he saw it, saying, 'Ego te sacrificare, non lascivire putaram.' So say thou, 'I came to dine and not to be wanton or luxurious;' to support my body for duty, and not to pamper it for lust. Plutarch marvelleth at the folly of those men that detest the charms of witches lest they hurt them, and fear not but love the charms of dishes which hurt a thousand where witches hurt one. Withdraw the fuel of excess, and the fire of lust will of itself go out; or at least this enemy must be besieged and starved out, when it cannot be conquered by storm.

*Direct.* 11. 'Take heed of idleness, and be wholly taken up in diligent business of your lawful callings, when you are not exercised in the more immediate service of God.' David in his idleness or vacancy caught those sparks of lust, which in his troubles and military life he was preserved from. Idleness is the soil, the culture, and the opportunity of lust. The idle person goeth to school to the devil: he sets all other employment aside, that the devil may have time to teach him, and treat with him, and solicit with him to evil". Do you wonder that he is thinking on lustful objects, or that he is taken up in feasting and drinking, in chambering and wantonness? why he has nothing else to do. Whereas a laborious, diligent person hath a body subdued and hardened against the mollities, the effeminateness of the wanton; and a mind employed and taken up with better things: leave thy body and mind

\* Diog. Laert. lib. ii.

\* Otia si tollas periere Cupidinis arcus, &c.

\* In vacuo pectore regnat amor. Ovid. Diogenes called love, 'Otiosorum negotium.'

no leisure to think of tempting, filthy objects, or to look after them. As Hierome saith, 'Facito aliquid operis, ut semper diabolus inveniatur te occupatum.' 'Be still doing some work that the devil may alway find thee busy.' And do not for thy fleshly ease remit thy labours and indulge thy flesh. Rise early and go late to bed, and put thyself upon a necessity of diligence all the day: undertake and engage thyself in as much business as thou art able to go through, that if thou wouldst, thou mayst not be able to give any indulgence to the flesh: for if thou be not still pressed by necessity, lust will serve itself by idleness, and the flesh will lie down if it feel not the spur: therefore are the rich and idle more lustful and filthy than the poor labouring people. The same bed is the place of sloth and lust. Hear a Heathen and refuse not to imitate him. Seneca saith, 'No day passeth me in idleness: part of the night I reserve for studies: I do not purposely set myself to sleep, but yield to it when it overcometh me: and when my eyes are wearied with watching, and are falling, I hold them to their work:— I had rather it went ill with me than delicately or tenderly. If thou be delicate or tender, the mind by little and little is effeminate, and is dissolved into the similitude of the idleness and sloth in which it lieth. I sleep very little, and take but a short nap: it sufficeth me to have ceased watching: sometimes I know that I slept, sometimes I do but suspect it\*.' Aristotle saith, 'Nature made nothing to be idle.' And Plato calls 'idleness the plague of mortals.' If thou be resolved to serve and please thy flesh, then never ask advice against thy lust; for it is part of the pleasure of it; and then no wonder if thou refuse this physic as too bitter, and the remedy as too dear. But if thou be resolved to be cured and be saved, stick not at the pains: give up thyself totally to thy business, and lust will die for want of food.

*Direct.* 111. 'If thou wouldst be free from lust, keep far enough from the tempting object.' If possible dwell not in

\* Nullus mihi per otium dies exit: partem noctium studiis vendico: non vaco somno sed succumbo, et oculos vigilia fatigatos, cadentesque in opere detineo.— Male mihi esse malo quam molliter; si mollis es, paulatim effeminatur animus, atque in similitudinem otii sui, et pigritie in qua jacet solvitur: dormio minimum et brevissimo somno utor: satis est mihi vigilare desiisse: aliquando dormire scio, aliquando suspicor.

the house with any person that thou feelest thyself endangered by: if that be not possible, avoid their company; especially in private: abhor all lascivious and immodest actions. Dost thou give thyself the liberty of wanton dalliance, and lustful embracements, and yet think to be free from lust? wilt thou put thy hand into the fire, when thou art afraid of being burnt? Either thou hast the power of thy own heart, or thou hast not: if thou hast, why dost thou not quench thy lust? if thou hast not, why dost thou cast it upon greater temptations, and put it farther out of thy power than it is? Fly from a tempting object for thy safety, as thou wouldst fly from an enemy for thy life. These loving enemies are more dangerous than hating enemies: they get the key of our hearts, and come in and steal our treasure with our consent, or without resistance; when an open enemy is suspected and shut out.

*Direct.* iv. 'Command thy eyes, and as Job xxxi. 1. make a covenant with them, that thou mayst not think on tempting objects:' shut these windows, and thou preservest thy heart. Gaze not upon any alluring object. A look hath kindled the fire of lust in many a heart, that hath ended in the fire of hell. It is easier to stop lust at these outward doors, than drive it out when it hath tainted the heart. If thou canst not do this much, how canst thou do more? An ungoverned eye fetcheth fire to burn the soul that should have governed it\*.

*Direct.* v. 'Linger not in the pleasant snares of lust, if thou feel but the least beginnings of it: but quickly cast water on the first discerned spark, before it break out into a flame.' The amorous Poet can teach you this, Ovid. de Rem. Am<sup>t</sup>. 'If ever delay be dangerous, it is here. For

\* Plutarch de Curiositate, praiseth Cyrus that would not see Panthra; and reproveh them that cast a wanton eye at women in coaches as they pass by, and look out at windows to have a full view of them, and yet think that they commit no fault, suffering a curious eye and a wandering mind, to slide and run every way. p. 142.

<sup>t</sup> Dum licet, et modici tangunt præcordia motus;

Si piget, in primo limine siste pedem.

Opprime, dum nova sunt subiti mala semina morbi,

Et tuus incipiens ire resistat equus.

Nam mora dat vires.—Lib. 1.

Dum novus est cæpto potius pugnemus amori:

Flamma recens parva sparsa resedit aqua.

Interea tacitæ serpunt in viscera flammæ,

Et mala radices altius arbor agit.—Ibid.



delay will occasion such engagements to sin, that you must come off at a far dearer rate. If the meat be undigestible, it is best not to look on it: it is the next best, not to touch or taste it; but if it once go down, it will cost you sickness and pain to get it up again; and if you do not, you perish by it.

*Direct.* VI. 'Abhor lascivious, immodest speech:' as such words come from either vain or filthy hearts, and shew the absence of the fear of God, so they tend to make the hearer like the speaker. And if thy ears grow but patient and reconcileable to such discourse, thou hast lost much of thy innocence already. Christians must abhor the mentioning of such filthy sins, in any other manner, but such as tends to bring the hearers to abhor them. Be not deceived, "evil words corrupt good manners," "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers, and grieve not the Holy Spirit of God." Corrupt communication is rotten, stinking communication: and none but dogs and crows love carrion. But "fornication and all uncleanness and (πλεονεξία) inordinate lust or luxury, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking nor jesting, &c."

*Direct.* VII. 'Abhor the covering of filthy lust with handsome names to make it the more acceptable.' Their discourse is more dangerous that would thus dress up an ugly lust, than theirs that speak of it in nasty language. Thus among the brutish party, it goeth under the names of love, and having a mistress,—and courting,—and such like. But (as one said that is cited in Stobæus) 'it is doubled. Lust, that is commonly called love, and doubled love is stark madness.' If filthiness will walk abroad, let it go for filthiness, and appear as it is.

*Direct.* VIII. 'Avoid the reading of romances, and love stories:' which are the library of Venus; or the devil's books of the lustful art; to cover over filthiness with cleanly names, and bewitch the fantasies of fools with fine words: to make men conceive of the ready way to hell, under the notions and images of excellency, beauty, love, gallantry: and by representing strong and amorous passions, to stir up

the same passions in the reader. As he that will needs read a conjuring-book, is well enough served if devils come about his ears; so they that will needs read such romances and other books of the burning art, it is just with God to suffer an unclean devil to possess them, and to suffer them to catch the fever of lust, which may not only burn up the heart, but cause that pernicious delirium in the brain, which is the ordinary symptom of it.

*Direct. ix.* 'Avoid all wanton stage-plays and dancings, which either cover the odiousness of lust, or produce temptations to it\*.' As God hath his preachers, and holy assemblies and exercises, for the communion of saints, and the stirring up of love and holiness; so these are satan's instruments, and assemblies, and exercises, for the communion of sinners, and for the stirring up of lust and filthiness. They that will go to the devil's church deserve to be possessed with his principles, and numbered with his disciples. The ancient Christians were very severe against the seeing of these 'spectacula,' shews or plays; especially in any of the clergy.

*Direct. x.* 'Avoid all tempting, unnecessary ornaments or attire, and the regarding or gazing on them upon others.' It is a procacious, lustful desire to seem comely and amiable, which is the common cause of this excess. The folly, or lust, or both, of fashionists and gaudy gallants, is so conspicuous to all in their affected dress, that never did pride more cross itself, than in such publications of such disgraceful folly or lust†. They that take on them to be adversaries to lust, and yet are careful when they present themselves to sight, to appear in the most adorned manner, and do all that harlots can do to make themselves a snare to fools, do put the charitable hard to it, whether to believe that it is their tongues or their backs that are the liar. As Hierome saith, 'Thou deservest hell, though none be the worse for thee: for thou broughtest the poison, if there had been any to drink it.' Let thy apparel be suited not only to thy rank, but to thy disease. If thou be inclined to lust, go the more meanly clad thyself, and gaze not on the ornaments of others. It is folly indeed that will be enamoured of the tai-

\* Vide Petrarch de spect. Dial. 30.

† Lysander forbade his daughters to wear the brave attire which Dionysius sent them, 'Ne luxuria conspicuus turpioris videantur.' 'Lest being conspicuous in luxury, they should seem the more deformed.'

lor's work : yet this is so common, that it is frequently more the apparel than the person, that enticeth first ; and homely rags would have prevented the deceit ; as the Poet saith,

*Auferimur cultu : gemmis auroque : teguntur*

*Omnia : pars minima est ipsa puella ami<sup>a</sup>.*

*Direct.* xi. 'Think on thy tempting object as it is within, and as it shortly will appear without.' How ordinary is it for that which you call beauty to be the portion of a fool ; and a fair skin to cover a silly, childish, peevish mind ; and a soul that is enslaved to the devil. And as Solomon saith, "As a jewel of gold in a swine's snout, so is a fair woman without discretion<sup>a</sup>." And will you lust after such an adorned thing ? Think also what a dunghill of filth is covered with those ornaments ; that it would turn thy stomach if thou sawest what is within them. And think what a face that would be, if it were but covered with the pox ? and what a face it will be when sickness or age hath consumed or wrinkled it ; and think what thy admired carcase will be, when it hath lain a few days in the grave ; then thou wouldst have little mind of it ? and how quickly will that be ? O man, there is nothing truly amiable in the creature, but the image of God ; the wisdom, and holiness, and righteousness of the soul. Love this then, if thou wilt love with wisdom, with purity and safety : for the love of purity is pure and safe.

*Direct.* xii. 'Think on thy own death, and how fast thou hastest to another world.' Is a lustful heart a seemly temper for one that is ready to die, and ready to see God, and come into that world, where there is nothing but pure and holy doth abide ?

*Direct.* xiii. 'Consider well the tendency and fruits of lust, that it may still appear to your minds as ugly and terrible as it is indeed.' 1. Think what a shame it is to the soul, that can no better rule the body, and that it is so much defiled by its lusts. 2. Think what an unfit companion it is to lodge in the same heart with Jesus Christ and the Holy Spirit ; shall a member of Christ be thus polluted ? Shall the temple of the Holy Ghost be thus turned into a swine-sty ? Is lust fit to dwell with the love of God ? Wilt thou entertain thy Lord with such odious company ? What

<sup>a</sup> Ovid. de Remed. Am. lib. i.

<sup>a</sup> Prov. xi. 22.

an unkindness and injury is this to God, that when he that dwelleth in the highest heavens condescendeth to take up a dwelling in thy heart, thou shouldst bring these toads and snakes into the same room with him. Take heed lest he take it unkindly and be gone. He hath said he will dwell with the humble and contrite heart; but where said he, I will dwell in a lustful heart? 3. Think how unfit it makes thee for prayer, or any holy address to God. What a shame, and fear, and deadness it casts upon thy spirit. 4. And think how it tends to worse. Lust tendeth to actual filthiness, and that to hell: cherish not the eggs if thou wouldst have none of the brood. It is an easy step, from a lustful heart to a defiled body, and a shorter step thence to everlasting horror than you imagine. As St. James saith, "Every man is tempted when he is drawn aside of his own lust and enticed; then when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death<sup>b</sup>." "If ye sow to the flesh, of the flesh ye shall reap corruption<sup>c</sup>." Remember that lust is the spawn of sin, and sin is the way to hell.

*Direct.* xiv. 'Be sure to keep up a holy, constant government over thy thoughts.' Suffer them not to go after tempting, filthy, sensual things. As soon as ever a thought of lust comes into thy mind, abhor it and cast it out. Abundance of the cure and of thy safety lieth upon thy thoughts. They that let their thoughts run uncontrolled, and feed on filthiness, are already fornicators in the heart; and are hatching the cockatrice eggs; and no wonder if from thoughts they proceed to deeds. O what a deal of uncleanness is committed by the thoughts, which people are little ashamed of, because they are unseen of men! If the thoughts of many were open to beholders, what wantonness and lust would appear in many adorned sepulchres! Even in the time of holy worship; when once such give the unclean spirit possession of their thoughts, how hardly is he cast out? they can scarce look a comely person in the face without some vicious thought. If Hierome confess, that in his wilderness his thoughts were running among the ladies at Rome, what may we think of them that feed such filthy fantasies? Say not, you cannot rule your thoughts: you

<sup>b</sup> Jam. i. 15, 14.

<sup>c</sup> Gal. vi. 8.

can do much if you will, and more than you do. If money and honour can make an ungodly preacher command his thoughts to holy things, in the studies of divinity through much of his life, you may see that your thoughts are much in your power. But of this before.

*Direct.* xv. 'If other means serve not, open thy case to some friend, and shame thyself to him,' as I advised under the former title. Confession, and shame, and advice will help thee.

*Direct.* xvi. 'Above all go to Christ for help, and beg his Spirit, and give up thy heart to better things.' O, if it were taken up with God, and heaven, and the holy life that is necessary thereto, these things are so great, and holy, and sweet, and of such concernment to thee, that they would leave little room for lust within thee, and would make thee abhor it as contrary to those things which have thy heart. No such cure for any carnal love as the love of God; nor for fleshly lusts, as a spiritual, renewed, heavenly mind. Thou wouldst then tell satan that God had taken up all the room, and thy narrow heart is too little for him alone; and that there is no room for lust, or the thoughts that serve it. A true conversion which turneth the heart to God, doth turn it from this with other sins, though some sparks may still be unextinguished. It was once noted that many turn from other sects to the Epicureans, but none from the Epicureans to any other sect: the reason was because nature is inclined to sensuality in all, and when it is confirmed by use and doctrine, philosophy is too weak to master it. But Christ calleth and saveth epicures, and publicans, and harlots, and hath cleansed many such by his grace, which teacheth men to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world." Philostratus tells us of a sudden change upon one Isæus, that turned him from luxury to exceeding temperance: so that when one asked him, 'Is not yonder a handsome woman?' he answered, 'The diseases of my eyes are cured;' when they asked him which dish was the pleasantest, he answered, 'Desii curare;' 'I have done regarding such things:' and told them the reason, that marvelled at his change, 'Because he found that he did but gather fruits out of Tantalus'

garden :<sup>c</sup> they are "deceitful lusts"<sup>d</sup> : and sathan himself will reproach thee for ever, if he can deceive thee by them. As Alexander when he had taken Darius, his gallantry, and sumptuous houses, and furniture, reproaches him with it saying, 'Hoccine erat imperare?' Was this to rule? So sathan would shew thee thy lusts and say, Was this to be a Christian and seek salvation?

## PART VI.

### *Directions against sinful Excess of Sleep.*

OF this, something is said already, Chap. v. Part 1., and more afterwards in the Directions against Idleness. Therefore I shall say but little now. 1. I shall shew you when sleep is excessive. 2. Wherein the sinfulness of it consisteth. 3. What to do for the cure of it.

1. Sleep is given us for the necessary remission of the animal operations, and of the labour or motion of the exterior parts, by the quieting of the senses, or shutting them up; that the natural and vital operations may have the less disturbance. It is necessary, 1. To our rest. 2. To concoction. Therefore weariness and want of concoction are the chief indications, to tell us how much is needful for us. Sleep is sinfully excessive, 1. When it is voluntarily more than is needful to our health. 2. When it is unseasonable, at forbidden times.

It is not all weariness or sleepiness that maketh sleep lawful or needful: for some is contracted by laziness, and some by many diseases, and some by other constant causes which make men almost always weary. Nor is it all want of concoction that sleep is a remedy for: some may be caused by excess of eating, which must be cured a better way; and many diseases may cause it, which require other cure. Therefore none must indulge excess upon these pretences. Nor must a present sense of the pleasure of sleeping, or the displeasure of waking be the judge: for sluggards may think they feel it do them good, and that early rising doth them hurt; but this good is but their present ease, and this hurt is but a little trouble to their head, and

<sup>d</sup> Eph. iv. 22.

eyes, and lazy flesh, just at the time. But reason and experience must judge what measure is best for your health, and that you must not exceed. To some five hours is enough : to the ordinary sort of healthful persons six hours is enough : to many weak, valetudinary persons seven hours is needful : to sick persons I am not to give Directions.

2. Sleep is excessive at that particular time when it is unseasonable. As 1. When we are asleep when we should be doing some necessary business which calls for present dispatch. 2. Or when we should be hearing the sermon, or praying, in public or private. In a word, when it puts by any greater duty which we should then perform. As, when the disciples slept when Christ was in his agony : " Could ye not watch with me one hour ? watch and pray that ye enter not into temptation \*."

It is a foppery and abuse of God and ourselves, to think that the breaking of our sleep is a thing that of itself pleaseth God : or that rising to pray at midnight is more acceptable to God than at another hour : usually such rising to pray is sinful, 1. Because it is done in an erroneous concert that God accepts it better than in the day time. 2. Because they waste time in dressing and undressing. 3. Or else hurt their health by cold in the winter, and so lose more time than they redeem by shortening their lives. 4. And usually they are more drowsy and unfit. But to rise in the night to prayer is meet, on some extraordinary occasion that calls for it : as to pray with, or for a dying person, or such like ; or when an extraordinary fervor and fitness prepareth us for it ; and when we can stay up when we are up, and not lose time in going to bed again. But ordinarily that way is to be chosen that best redeemeth time ; and that is, to consider just how much sleep our health requireth, and to take it if we can together without interruption, and to rise then and go about our duties. But those that cannot sleep in the night, must redeem that time as discretion shall direct them.

It is the voluntariness of the excess that the sinfulness principally consisteth in : and therefore the more voluntary the more sinful. In a lethargy or caros it is no sin : and when long watching, or some bodily weakness or distemper

\* Matt. xxvi. 40, 41.

make it almost unavoidable, the sin is the smaller : therefore in case of long watching and heaviness, Christ partly excused his disciples, saying, "The spirit is willing, but the flesh is weak". But when it cometh from a flesh-pleasing sloth, or from a disregard of any holy exercise that you are about, it is a grievous sin. And though it be involuntary just at the time, and you say, 'I would fain forbear sleeping now if I could;' yet if it be voluntary remotely and in its causes, it is your sin. You would now forbear sleeping; but you would not forbear that pampering the body, and stuffing your guts which causeth it: you would not deny the flesh its ease to avoid it.

II. The sinfulness of excess of sleep lieth in these particulars: 1. That it is a sinful wasting of every minute of that time which is consumed in it<sup>a</sup>. And this is a very grievous thing, to a heart that is sensible of the preciousness of time: when we think how short our lives are, and how great our work is, it should tell us how great a sin it is to cast away any of this little time in needless sleep. And yet what abundance of it with many is thus spent. Almost half their whole lives is spent in bed, by many drones, that think they may sleep because they are rich, and have not a necessity of labouring to supply their wants. I was never tempted (that I remember,) so much to grudge at God's natural ordering of man, in any thing, as that we are fain to waste so much of our little time in sleep: nor was I ever tempted to grudge at my weakness so much on any account as this, that it deprived me of so much precious time, which else might have been used in some profitable work. The preciousness of time makes excessive sleeping to be a great sin, according to the measure of the excess.

2. It is a neglect of all our powers and parts which should all that time be exercised. Reason is idle and buried all that while: all your wisdom and knowledge are of no use to you<sup>b</sup>. All the learning of the greatest scholar in the world, is of no more service than if he were illiterate; nor all the prudence and policy of the wisest, than if they were mere idiots. All the strength and health of the strongest are of

<sup>a</sup> Matt. xxvi. 41.

<sup>b</sup> Nil temporis tam perit de vita nostra quam quod somno deputatur. Ber.

<sup>b</sup> Dormiens nemo ullius pretii est. Plato in Diog. Laert.



no more service than if they were sick ; nor the skill of the greatest artist, than if he had never learnt his art : nor any of your limbs or senses, than if you were lame, or blind, or deaf, or senseless. And I leave it to any man's consideration and judgment, whether if drunkenness be so odious a sin, because it depriveth a man voluntarily of the use of his reason and parts, it must not be a very great sin to do the same by sleeping, by frequent, voluntary, excessive sleeping. For no man I think is drunk so often as the sluggard is dead in sleep : sluggards quite kill their reason, when most drunkards do but maim it, or make it sick. Sluggards bury their wits and parts, usually ten times as long in the year, as the filthiest drunkards do. And hath God given you reason, and parts, and strength for no better use, than to bury it for so considerable a part of your lives ?

3. Excess of sleep is guilty of all the omissions of those duties, which should all that time have been performed : of the omission of every holy thought, and word, and deed which should have been then exercised ; and of the omission of all the duties of your calling : of the omission of every prayer you should have then prayed, and every chapter you should have read ; and all the good which you should have got to yourselves, or done to others ; to wife, husband, children, parents, servants, neighbours. And you know that omissions are one half and the greater half of the sins of the world ; and that God will condemn the wicked at last for their omissions ; for not feeding the poor, not clothing them, not visiting : and that he requireth the improvement of all his talents ; and that it is his terrible sentence, " Thou wicked and slothful servant, &c. Cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth<sup>1</sup>." What then shall we think of the wilful omission, not of one duty, but of all duty whatsoever ; not now and then, but constantly for an hour, or two, or three once in four and twenty hours ! No love of God, no desires towards him, no good is exercised all that time.

*Quest.* ' Can the love of sleep alone be the mortal, reigning sin in any one ? The reason of the doubt is, because that the mortal sin is a sin of mistaken interest, that is, such as hath a man's chiefest love, and is preferred before God,

<sup>1</sup> Matt. xxv. 26. 30.

which it seems so small a thing as sleep or ease cannot be, but it seems a mere neglect or remissness in the way of duty, and not to be chosen as any man's felicity.'

*Ans.* The sin that is set up against the love of God, as a man's ultimate end and happiness, is flesh-pleasing in the general, or carnal self-love : and he that is guilty of this can hardly be imagined to exercise his sensual desire only in the way of sloth and sleep. It is certain that he preferreth the greatest pleasure of his flesh which he can attain before the less : and therefore as to the habit or inclination, he is as much addicted to covetousness, gluttony, ambition, or other ways of sensuality : and if they are within his reach, that he can hope to attain them, he will actually desire such greater pleasures, more than this. For there is no man that is an unregenerate sensualist that hath mortified covetousness, luxury, and pride, and yet is captivated only by sleep or sloth : the same grace which truly mortifieth the greater would mortify the less. But it is possible that a beggar or some such person, that hath no other sensual pleasure but idleness in view or hope, may exercise his sensuality principally this way ! Not but that radically he preferreth riches and honour before his beggarly sloth and ease ; but those desires having no matter to work upon, do not stir in him ; because he hath no hope of reaching such a thing. The sum is 1. Carnal self-love is the great opposite to the love of God. 2. This self-love worketh towards carnal pleasure, and to the greatest most. 3. Habitually therefore the love of riches, honour, and voluptuousness is stronger than the love of ease. 4. Actually the love of ease may be the strongest in some. 5. But if those persons were as capable of the higher fleshly pleasures, they would love them actually more. 6. It is not the omitting of some particular duties through the love of ease, which proveth such a sensual, unsanctified state of soul ; but the preferring of men's ease before a holy life in the ~~main~~ : as when men so far love their ease, that they will not make it the chief of their desires and employments, to " seek the kingdom of God and his righteousness<sup>k</sup>."

The overcoming of excessive sleep is easy, if you be but thoroughly willing.

<sup>k</sup> Matt. vi. 33.

*Direct* 1. 'The first thing to be done, is to correct that sluggish, phlegmatic temper of body which inclineth you to it, which is chiefly to be done by such an abstinence or temperate diet, as I gave directions for before.' <A full belly is fit for nothing else but sleep or lust.> Reduce your diet to that measure which is needful to your health, and eat not any more to please your appetites. And let fasting cure you when you have exceeded.

*Direct*. II. 'Labour hard in your callings that your sleep may be sweet while you are in it; or else you will lie in bed on pretence of necessity, because you cannot sleep well when you are there.' Then you will say, you must take it out in the morning, because you sleep not in the night. But see that this be not caused by idleness. Weary your bodies in your daily labours: "for the sleep of the labouring man is sweet<sup>1</sup>."

*Direct*. III. 'See that thou have a calling which will find thee employment for all thy time, which God's immediate service spareth.' Yea, which somewhat urgeth thee to diligence. Otherwise thou wilt lie in bed, and say, thou hast time to spare, or nothing to do. You can rise when you have a journey to be gone, or a business of pressing necessity to be done: keep yourselves under some constant necessity, or urgency of business at the least.

*Direct*. IV. 'Take pleasure in your callings, and in the service of God.' Sluggards themselves can rise to that which they take much pleasure in: as to go to a merriment, or feast, or play, or game, or to a good bargain, or any thing which they delight in. If thou hadst a delight in thy calling, and in reading the Scripture, and praying, and doing good, thou couldst not lie contentedly in bed, but wouldst long to be up and doing, as children to their play. The wicked can rise early to do wickedness, because their hearts are set upon it: they can be drunk, or steal, or whore, or plot their ambitious or covetous designs, when they should sleep. And if thy heart were set as much on good, as theirs is on evil, wouldst not thou be as wakeful and as readily up?

*Direct*. v. 'Remember the grand importance of the business of your souls which always lieth on your hands, that the greatness of your work may rouse you up.' What! lie

<sup>1</sup> Eccles. v. 12.

slugging in bed, when you are so far behindhand in knowledge, and grace, and assurance of salvation; and have so much of the Scripture and other books to read and understand? Hast thou not grace to beg for a needy soul? Is not prayer better work than excess of sleeping? Great business in the world can make you rise, and why not greater?

*Direct. VI.* ‘Remember that thou must answer in judgment for thy time:’ and what comfort wilt thou have, to say I slugged away so many hours in a morning? And what comfort at death when time is gone, to review so much cast away in sleep?

*Direct. VII.* ‘Remember that God beholdeth thee, and is calling thee up to work.’ If thou understoodst his word and providence, thou wouldst hear him as it were, saying as the mariners to Jonah, “What meanest thou, O sleeper? Arise, call upon thy God<sup>m</sup>.” Wilt thou lie sleeping inordinately when God stands over thee, and calls thee up? If the king, or any great person, or friend, did but knock at thy door, thou wouldst rise presently to wait upon them. Why, God would speak with thee by his Word, or hear thee speak to him by prayer; and wilt thou lie still and despise his call?

*Direct. VIII.* ‘Remember how many are attending thee while thou sleepest.’ If it be summer, the sun is up before thee that hath gone so many thousand miles while thou wast asleep: it hath given a day’s light to the other half of the world since thou laidst down, and is come again to light thee to thy work, and wilt thou let it shine in vain? All the creatures are ready in their places to assist thee, and art thou asleep?

*Direct. IX.* ‘Consider whether thou wilt allow thy servants to do the like:’ they must be up and at work, or you will be offended, and tell them that they are no servants for you, and that you hire them not to sleep. And do you not owe God more service than they owe you? Doth God hire you to sleep? Is it any lawfuller for you than them, to sleep one minute more than is needful to your health? No, not a minute: if you are more sickly than they, that is another matter; (but see that fulness and idleness cause it not.) But otherwise your riches are no excuse to you: will you

<sup>m</sup> Jonah i. 6.

loiter more than they, because you receive more? and do less service, because you have more pay? Or is it your privilege to be so miserable, as to lose that time which poor men save?

*Direct. x.* 'Remember that your morning hours are the choicest part of all the day, for any holy exercise, or special employment of the mind.' The mind is fresh and clear, and there is less interruption by worldly business; whereas when others are up and about their business, you will have interpellations. Those that have tried it can say by experience, that the morning hours are the flower of their time, for prayer or studies: and that early rising is a great part of the art of redeeming time.

*Direct. xi.* 'Remember how many are condemning you by their diligence, while you are slugging away your time.' How many holy persons are then at prayer in secret, wrestling fervently with God for their salvation; or reading and meditating in his Word? What do they get while you are sleeping? The blessed man doth delight in the law of the Lord, and meditate in it day and night: and you love your ease, and are sleeping day and night: will not all these be witnesses against you? So will the diligent in their callings; and so will the worldlings and wicked that rise early to their sin! How many thousand are hard at work while you are sleeping? Have you not work to do, as well as they?

*Direct. xii.* 'Remember that sensuality or flesh-pleasing is the great condemning sin that turns the heart from God:' and if it be odious in a drunkard or fornicator, why is it not so in you? Mortify the flesh, and learn to deny it in its inordinate desires, and your sin is almost cured.

*Direct. xiii.* 'For then the executive part is easy when you are willing: it is but agreeing with some one to awaken you, and a little cold water will wash away your drowsiness if you consent.'

## PART VII.

### *Directions against Sinful Dreams.*

DREAMS are neither good nor sinful simply in themselves, because they are not rational and voluntary, nor in our pow-

er: but they are often made sinful by some other voluntary act: they may be sinful by participation and consequently. And the acts that make them sinful, are either such as go before, or such as follow after.

1. The antecedent causes are any sinful act which distempereth the body, or any sin which inclineth the fantasy and mind thereto; or the omission of what was necessary to prevent them. 2. The causes which afterwards make them objectively sinful, are the ill uses that men make of them: as when they take their dreams to be divine revelations, and trust to them, or are affrighted by them as ominous, or as prophetic; and make them the ground of their actions, and seduce themselves by the phantasms of their own brains.

*Direct.* I. 'Avoid those bodily distempers as much as you can, which cause sinful dreams, especially fulness of diet;' a full stomach causeth troublesome dreams, and lustful dreams: and hath its ill effects by night and by day.

*Direct.* II. 'Endeavour the cure of those sinful distempers of the mind which cause sinful dreams.' The cure of a worldly mind, is the best way to cure worldly, covetous dreams: and the cure of a lustful heart, is the best way to cure lustful dreams: and so of the rest: cleanse the fountain, and the waters will be the sweeter day and night.

*Direct.* III. 'Suffer not your thoughts, or tongue, or actions to run sinfully upon that in the day, which you would not dream sinfully of in the night<sup>a</sup>.' Common experience telleth us, that our dreams will be apt to follow our foregoing thoughts, and words, and deeds. If you think most frequently and affectionately of that which is good, you will dream of that which is good. If you think of lustful, filthy objects, or speak of them, or meddle with them, you will dream of them: and so of covetous and ambitious dreams. And they that make no conscience to sin waking, are not like much to scruple sinning in their sleep.

*Direct.* IV. 'Commend yourselves to God by prayer before you take your rest, and beseech him to set a guard upon your fantasy when you cannot guard it.' Cast the cure upon him, and fly to him for help by faith and prayer in the sense of your insufficiency.

<sup>a</sup> Cogitationes sanctiores sequuntur somnia blandiora et delectabiliora. Greg. Moral.

*Direct. v.* 'Let your last thoughts still before your sleep, be holy, and yet quieting and consolatory thoughts.\*' The dreams are apt to follow our last thoughts. If you betake yourselves to sleep with worldliness or vanity in your minds, you cannot expect to be wiser or better when you are asleep, than when you are awake. But if you shut up your day's thoughts with God, and sleep find them upon any holy subject, it is like to use them as it finds them. Yet if it be distrustful, unbelieving, fearful thoughts which you conclude with, your dreams may savour of the same distemper. Frightful and often sinful dreams do follow sinful doubts and fears. But if you sweeten your last thoughts with the love of Christ, and the remembrance of your former mercies, or the foresight of eternal joys, or can confidently cast them and yourselves upon some promise, it will tend to the quietness of your sleep, and to the savouriness of your dreams: and if you should die before morning, will it not be most desirable, that your last thoughts be holy?

*Direct. vi.* 'When you have found any corruption appearing in your dreams, make use of them for the renewing of your repentance, and exciting your endeavours to mortify that corruption.' A corruption may be perceived in dreams, 1. When such dreams as discover it are frequent: 2. When they are earnest and violent: 3. When they are pleasing and delightful to your fantasies: not that any certain knowledge can be fetched from them, but some conjecture as added to other signs. As if you should frequently, earnestly and delightfully dream of preferments and honours, or the favour of great men, suspect ambition, and do the more to discover and mortify it: if it be of riches, and gain, and money, suspect a covetous mind. If it be of revenge, or hurt to any man that you distaste, suspect some malice, and quickly mortify it: so if it be of lust, or feasting, or drinking, or vain recreations, sports and games, do the like.

*Direct. vii.* 'Lay no greater stress upon your dreams than there is just cause.' As 1. When you have searched, and find no such sin prevailing in you, as your dreams seem to intimate, do not conclude that you have more than your

\* Iturus in somnum aliquid tecum deferat in memoria et cogitatione in quo placide obdormias, quod etiam somniare juvet: sic tibi nox ut dies illuminatur, et in deliciis tuis placide obdormies: in pace quiesces, faciliè evigilabis, et surgens promptus eris ad redeundum in id, unde non totus diacessisti.

waking evidence discovers. Prefer not your sleeping signs before your waking signs and search. 2. When you are conscious that you indulge no corruption to occasion such a dream, suppose it not to be faulty of itself, and lay not the blame of your bodily temperament, or unknown causes upon your soul, with too heavy and unjust a charge. 3. Abhor the presumptuous folly of those that use to prognosticate by their dreams, and measure their expectations by them, and cast themselves into hopes or fears by them. Saith Diogenes, "What folly is it to be careless of your waking thoughts and actions, and inquisitive about your dreams? A man's happiness or misery lieth upon what he doth when he is awake, and not upon what he suffereth in his sleep."

## CHAPTER IX.

### *Directions for the Government of the Tongue* \*.

#### *Tit. 1. The General Directions.*

*Direct. 1.* 'UNDERSTAND in general of what moment and concernment it is, that the tongue be well governed and used.' For they that think words are inconsiderable, will use them inconsiderately. The conceit that words are of small moment (as some say of thoughts, that they are free) doth cause men to use their tongues as if they were free, saying "Our lips are our own: who is Lord over us?"

1. The tongue of man is his glory: by which expressively he excelleth the brutes: and a wonderful work of God it is, that a man's tongue should be able to articulate such an exceeding number of words: and God hath not given man so admirable a faculty for vanity and sin: the nobler and more excellent it is, the more to be regarded, and the greater is the fault of them that do abuse it. Hilary compareth them to an ill barber that cuts a man's face and so deformeth him, when his work was to have made him more neat and comely. So it is the office of the tongue to be ex-

\* See the Directions for Holy Conference, Part ii. c. 10.

<sup>b</sup> Psal. xii. 4.