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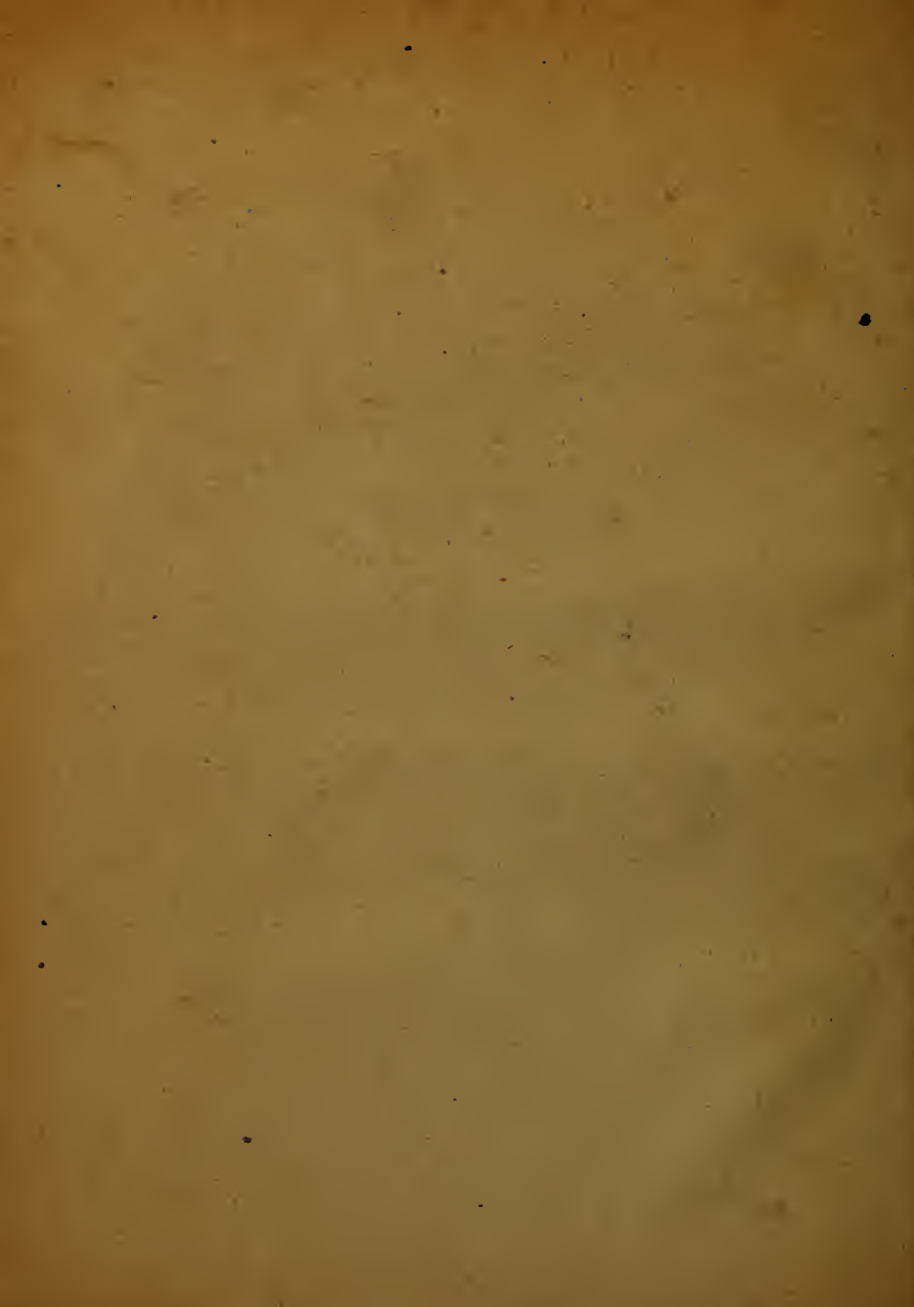
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*Section*.....

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A  
CAVEAT  
FOR COLD  
CHRISTIANS.

IN  
A SERMON PREACHED  
BY M<sup>r</sup>. PAUL BAYNE, SOMTIMES  
Minister of Gods Word at S<sup>t</sup>. *Andrewes, in Cambridge.*

WHEREIN THE COMMON DIS-  
ease of Christians, with the remedie, is plain-  
ly and excellently set downe for  
all that will vse it.

*Paul Baynes*

John 15. 9. 10.

*Continue ye in my loue. If ye keepe my Commandements, ye  
shall abide in my loue.*



AT LONDON

Imprinted by *Felix Kyngston*, for *Nathanael Newbery*,  
and are to be sold at his shop vnder S<sup>t</sup>. *Peters*  
Church in Cornhill, and in Popes-head  
Alley, right against the signe of  
the white horse. 1618.

CAVAT

OF THE

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# TO THE WOR- SHIPFULL, HIS SIN- GULAR GOOD FRIEND, Mr.

ROBERT CLAVERING, Towne-  
Clarke of Newcastle, all hap-  
pinesse of a better life, and  
this present.



*Ir, considering the good accep-  
tance that some former few  
Sermons of that religiously-  
learned, and learnedly-religious  
Diuine, Master Paul Bayne  
haue had with the Church of  
God, the ensuing Sermon lying  
hitherto by me, I was (without  
difficuly) induced to make it publike. For if I should  
longer conceale it, what know I whether some body else,  
who had not the like interest to it that my selfe haue,  
might not preuent me in printing this, as well as they  
haue done in publishing some other things of the like na-  
ture? Moreouer, looking into the carriage and frame  
of this draught, I did not see how it could disparage any  
of the rest, which are flowne abroad before it. Lastly, if  
we will ponder the subiect matter discoursed of in the fol-  
lowing leaues, I will permit it to any indifferent wise-  
hearted Christian Reader, who vieweth the estate of the*

A 2

times,

\* Com moda  
accommoda.

times, and waigbeth aduisedly what singular vice raigh-  
eth; what especiall graces are ordinarily defectiue among  
Professors, whether this Sermon vitereth not \* profi-  
table things, and profitable things in their season. For  
when (respected Sir) did the like wofull declining from  
the ancient seruor of our first loue, so generally spread it  
selfe through all the quarters of our Iland? He hath but  
halfe an eye, who looking vp and downe, beholdeth not,  
that euery little nothing in zealous forwardnesse of pro-  
fession, seemeth (for the most part) very sufficient. We  
will neither diligently prouoke our selues to liuely procee-  
dings in the way of powerfull walking with God; neither  
will we patiently endure others to outstrip vs, and to aspire  
vnweariably after the highest pitch of well doing. This  
leauing our first loue, this abatement of former light and  
heate in our Christian course, is proued in the ensuing  
Sermon, and reprobued. When was there so little minding  
and remembring whence we are (generally) not slidden,  
but (as it were) fallen headlong? When were there so  
few sincere and settled resolutions, to repent of the euill of  
relinquishing our first loue, a sinne wherein our land  
hath sinned, besides all its other sinnes? Alas, the sancti-  
fied employment of our memories, to consider whence we  
are fallen; shame and confusion of face working true re-  
pentance, that we are so fowlie fallen; are strange things  
vnto vs! although onely the exercise of these graces can  
raise vs up to true happinesse in this life, and in the next.  
That we may set vpon these sauing practises, wee are effe-  
ctually called vpon in the fore-named Sermon. So that  
(as I formerly said) it will (I perswade my selfe) proue  
both profitable and seasonable to the Christian Reader;  
who hath a discerning spirit, both what his owne wants  
are, and how, by this little booke, some pretty supply may  
be



be affoorded him for his recovering.

Thus much why the Sermon is published: a word or two (Worthy Sir) why, by a more especiall inscription, I haue dedicated it to your name. First (therefore) I was moued hereto with an earnest desire, to manifest further then euer yet I haue done, the entirenesse of my dearest affections toward you; who after our many yeeres comfortable louing and liuing together, of late haue been remoued from me into those Northerne parts. Not being therefore now able face to face to enioy the wonted sweet intercourse of speech, and other friendlike offices, I longed (notwithstanding) to tell you, you were not so much out of mind, as out of sight. Secondly, I desired that the dedication might besit the person, remembring Senecaes counsell: \* we must take heede wee send not superfluous

\* *Vtique canebimus, ne munera superuacua mittamus: ut foemina aut senis arma venatoria, aut rustico libros, aut studios ac literis dedito retia. Sen. de bend. l. cap. 11.*

gifts, as to a woman or old man hunting weapons; or to a clowne, bookes; or nets to one following his studies, and learning. On the contrary, to send a booke to a scholer; or a Sermon, to an experienced professor, I cannot see but it will hold good proportion.

Thus not doubting, but you will louingly receiue what was louingly intended, I take my leaue; desiring that hee who hath begun the good worke some yeeres agoe in you, and hath made you gracionsly proceed hitherto; euen hee (the mercifull and true God) wou'd perfectly accomplish it, vnto the day of Iesus Christ. London. 1618.

Yours in the surest bond,

EZ. Ch.





# A C A V E A T FOR COLD CHRIS- T I A N S.

REVEL. 2. 4. 5.

*Nevertheless I have somewhat against thee, because thou hast left thy first loue: remember therefore from whence thou art fallen, and repent, and doe thy first workes.*



S a husband absent aduertiseth his wife by letter, of that which is behooouefull; so it pleaseth our Sauour Christ, absent in body, though present in spirit, to admonish his Spouse, and this Church in particular, by an Epistle

sent to her. In it we may obserue these three parts: *Three parts in the Epistle.*  
first, the preface, containing the persons written vnto, and writing; the one wee endorfe on the backside of our letters; the other we vse to subscribe after them. *1. The preface.*  
Secondly, the matter; in which three things are contained: first, because loue edifieth, he beares her witnesse of the things commendable in her; that his rebuke, coming from loue, might be better *2. The matter, in which are three things.*  
better.

better digested. Secondly, in this 4. verse. he mentioneth that, for which he had a saying to her, that is to say, that she was fallen from her first loue, it was decayed in her. Thirdly, in the fifth and sixth verses hee prescribes a remedy: in setting downe which, he obserues this order: first, he sets downe a double practice which would restore her, *viz.* remembring her fall and repenting. Secondly, because the medicine is bitter, and not easily taken; hee shewes her the great perill, the mortall hurt which will ensue, if this be neglected. Thirdly, hee encourageth his patient; shewing, that yet there was a good signe, that loue was not quite gone, though it was in some sort lessened and enfeebled, because she hated the workes of the Nicolaitans: Thus with a bitter potion, sending her a *manus Christi*; Christ folding vp (as it were) a pill in gold, that it might bee let downe the more pleasantly. Hauing finished the matter, he comes to conclude: in which, first by a solemne *O yes*, hee makes attention; and for a close, makes a most comfortable promise to such who should ouercome, outwrestling by repentance such tentation, as accompanies these declinings, *viz.* that they should haue further reuelation of Christ made in them, and further communion for the present by grace with him; and hereafter the blessed fruition of him in glory. The summe of these words to be handled is this: though many good things be found with thee, yet thy first loue is left; the flame of thy loue which reached to heauen, wasted all inordinate concupiscence, and was fruitfull in good workes, this is sunke downe and quenched; therefore aduise with thy selfe, and well consider

3. conclusion.

The summe of  
the words.



sider how thou art fallen (as it were) from heauen to earth; iudge this thine owne iniquitie; turning from it, returne to God in the waies of righteoulnesse, bringing forth the same fruits of liuely loue, which heretofore haue been discerned in thee. Thus we may fitly come to the considerations, which may directly be deduced from these words for our further instruction.

First, that these Ephesians are chalenged to haue *1. Obseru.*  
left their first loue, wee see what is the condition of *The disease.*

Christians; come to some good state, they are ready to decline; when now they haue made great *ps. 51. 7. 311y plene, 9*  
proceeding in loue, they are ready to coole againe. *histim9 fit in gr petru*  
*D. Kimhi in l.*

Euen as it is in the body, when it is in the most excellent temperature, the durance thereof is not long; so it is in the soule also, when it is in the best taking, euen then it is subiect to alteration. So the Galathians, the Israelites; how soone did the one fall from the Gospell, and the other from their ioy in that God, which had deliuered them? Such is our frailty, and such are Satans enterprises against vs. But for more full opening of this point, two

*The first opened.*

things shall be vnfolded; first, what it is the true Christians fall from, when they leaue their loue:  
2. whence it comes, y being so wel proceeded they decline. To the first let, that it is not the transitorie flashing, the sweetnesse, the delight, or gladnesse in heart which wee feele in our first loue. For this which comes not so much from the things of our peace, as from the nouelty of them; from this, that the light of them doth first shine vnto vs; this which by reason of such circumstance is in vs, may bee lost and left without sinne: the Angels loue, workes



somewhat in them touching the conuersion of a sinner, when now he is first conuerted, which constantly abides not with them: as for example, the ioy there mentioned, Luk. 15. Secondly, I say it was not that diuine quality of loue, which the spirit of God bringeth forth in regenerating of vs; for this could not bee lost, it being part of our new birth which abideth; according to that, Hee who is borne of God sinneth not, for the seede of God abideth him: and Cor. 1. 13, Loue faileth not; not onely because for the kind it abides in heauen, but because the selfe same in number, which by the spirit is brought forth in vs, shall neuer haue end; it being such a diuine fier, which no waters of tentation can quench and extinguish. It remaines then, that they are said to haue left their first loue, in regard that their outward works (which are as conspicuous fruits growing out of this tree of loue), in regard, I say, that these were decayed and impaired, they are said to haue left their first loue. These are all of them things subiect to alteration: though the diuine quality of Christ remaine with vs; the Scripture makes this, to be rooted in loue, a distinct thing from hauing loue. *Paul* therefore asking in the third of the Ephesians, in behalfe of them, that they might bee rooted in loue, and so made able to apprehend more perfectly the loue of God to them in Christ, aimes at some singular degree of affection. For as plants are not (when presently set first) deeply rooted: so these diuine graces, faith, loue, &c, grow vp in vs to such a rooted firmenesse, and settlednesse, that wee are not easily moued and troubled in the practice of them. A man loues truly at first, yet lesse

lesse groundedly. Whence it is, that little enticements allure him, and withdraw him into naps of spirituall forgetfulnesse; little snibs dismay him, and make him shrinke in; little things make him doubt of Gods loue to him; yea, of his owne perseuering in loue to God: but being better acquainted by experience with the Lords fidelity, mercy, patience, &c, he takes rooting more and more in this holy affection. Now it is so, that the loue of these Ephesians began to hang more loose in them, then sometime it was wont. For looke as any thing that now stands, stedy may come to bee loosened, yet remaine the thing it was before, though not firme as before; so it is in loue: so ioynts that are loosened, yet remaine ioynts. Secondly, the operation, the feruent mouing of loue was growne remisse. For looke as in materiall fiers, the feruent heate may flake, and fier still abide; as in the body, the powers of hearing and seeing are safe (as in sleepe), though the exercise of them bee ceased and bound for a time: euen so our loue, which (like a fier) groweth further and further kindled in vs for a time, may be by some occasions abated, in regard of the feruor and heate, when yet the being of it is still continued. Thirdly, in regard of works, which the operation of their loue produced in their soules inwardly, and toward God and man outwardly, in this regard they were declined. In their soules, the light of the Lord did not discusse the clouds of selfe and earthly lustings, as it had done formerly; nor were their duties such now, as sometime they had been toward God and man. Looke as in the Sunne, the essentiall brightnes remaining the same,

the effect neuerthelesse of it in dispersing clouds, and in lightening the ayre is somtime diminished, sometime quite eclipsed: so here the diuine nature or light of loue remaining, yet the effect thereof in their soules, both in clearing them from earthly desires, & false loues; as also in making them fruitfull in good duties, this effect of it was nothing for measure, such as once might haue been obserued in them. Now if you aske, whence it comes to passe,

*Reason.*

1

that a man having made good proceedings, should decay in his loue; I answer: First, from a secret sloth, which makes vs wearie of well doing. A dull Asses trot will not last long: such wee are of our selues, there being a spirituall sluggishnesse hanging about our bones, which is still ready to returne on vs. For this it is that the Scripture calleth on vs, Bee not

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slothfull, Hebr. 6. Secondly, the longer wee are occupied in any thing, the more wee are taken with a satiety of it. This we see proues true euen in the delights of nature; no wonder then if Manna grow no meate with vs, if heauenly things and courses seeme lesse tastfull, while they are continued; especially while we neglect to take paines with our hearts, that we may come to the thankful vnderstanding of so great benefits; and on the other side, to the prudent obseruation of our wants; whether wee looke at the inward frame of our soules, or at any dutie which we performe. Thirdly, we see

3

that the more we goe to the perfection of any thing, the more difficulty we finde: now when wee come to meet with hardnesse, there wee are ready (without strength ministred) to slack our endeauour, and thinke with the sluggard, Better an handfull with ease,



ease, then farre more with disquietnesse. Fourthly, the diuell, by sinnes of time and persons among whom we liue, much weakens our loue; through the abundance of iniquitie loue shall waxe cold. Sometime the example of others (like a backe-bias) drawing vs from the precisenesse of our care in some duties, in which wee endeauoured before to walke with God: otherwise the scoffing, and iniurious spightfulnesse of wicked ones, making vs afraid to shew our loue as we would. . . . should with liberty beleeving. Euen as a damp puts out a light: so this fog of sin suffocates and smothers the light-some blaze of loue, though it cannot quench it throughout in vs. Lastly, the diuell commonly fastens vpon vs a spirituall security and fulnesse, when we are somewhat proceeded (whereas wee should forget what is passed); and being secure and full, we watch lesse against such things, as by little and little quench the spirit in vs. Now seeing this is the condition of Christians in good estate, it must be as a glasse to vs, wherein we may behold our frailty. Did these, when now they were gone on farre in grace, did they then giue in and decline? though it be the state of some onely, yet it must breed a holy terrour in vs all, making vs listen to the counsell, Let him that stands, take heed lest he fall. Especially, we must be carefull, because wee liue in the last times, wherein this cold fit growes a popular disease: the loue of many shall waxe cold through abundance of iniquity. Now as liuing where some bodily contagious disease raigneth, we will looke to our selues more carefully: so we must proportionably bee circumspect for our soules, that they bee not infected

rsc.

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by this common contagion. Some thinke that when we teach, that true loue, where it is once, there it is euer, and so of true grace; there is opened a window to security, and we make men warrants to liue as they list: but there is no such matter, while we teach that they may fall into such languishing sicknesses, as will make their conditions seeme a liuing death, rather then otherwise. Were the conditions of our bodies immortal, yet such, as on any mis-diet might contract painfull and fearfull sicknesses; should wee then haue cause to be secure, & cast away all care of dieting our selues? so it is in our soules; though this life of loue is eternall, yet it is subiect to such languishing maladies without the greater care taken, that none of vs in this respect can want a sufficient spurre to incite our diligence. I will deferre a further word of exhortation to the next instruction. Marke then as these tell away in their loue, so the Lord challenges them for it, as a thing much displeasing his Maiesty, and dangerous to their soules.

*2. Obseru.*

Obserue hence, that coldnesse and remissnesse in the courses of such as are religious, much offend God. God accurseth such as doe his worke slothfully, though he bid them sheath their swords in the blood of others: and the luke-warme Christian, that is neither hot nor cold, the Lords stomacke beares not. To lend the clearer light to the doctrine, we must first know what this sinfull remissnesse is: secondly, why it is so displeasing and harmefull. For the first, a man is not to thinke all that a remisse course (here challenged), which comes short of some more powerfull and fruitfull straine in his course of life, which he hath passed. For there  
are



are degrees of diligence, and the least well accepted with God. Euen as an industrious husband hath some seasons, wherein his labour is double to that it is ordinarily, and yet his course is at no time idle: so a spirituall good husband, may (on occasions) be lifted to such powerfull endeaour, which he hath not continuing with him at all times, and yet be farre from this sinfull remisnesse. Secondly, it is not a remisse, feeble, weake walking, which proceedeth from a spirituall faintnesse in vs, being vnder many tentations; for euen feeble and remisse actions in this season, are no small labour of our loue, and most acceptable to God; we must not goe all by quantity. A sicke man may shew more labour, and tire his feebled strength more, in doing that which in two houres might bee dispatched, then a sound man can shew in a whole dayes worke. For though the sound man doth more in quantity, yet he doth lesse in proportion then the sicke, so farre the sicke is from being idle. Euen as the rich men that offered, though they gaue more in quantitie then the widow, yet she did more in proportion (if her ability be considered) then they all. It therefore not being a comparatiue remisnesse, which may be so termed, in regard of more extraordinary bestirring our selues, nor yet a feeble remisnesse; what remains, but that it should bee such a remisnesse, as commeth from spirituall sloth, caused in vs by lusts, which we haue in some degree entertained? For whē lusts do get the vpper hand so ouer vs, that we strue not with them, but goe on in them, though they eat out the life and power which we felt in our courses, and make vs that we can be well enough, though we  
feele

feele not our communion with God in that measure we were wont; this is euer ioyned with a sinfull falling from the loue in which we walked.

*Reason.*

Now the reason wherein this comes to be so offensive, is taken from Gods coniugall loue, which makes him holily iealous of the loue of his people. What doth a louing husband take so grieuoussly as the finding want of loue in his spouse; as to spie the hart of her withdrawne, that it is not as it was heretofore toward him? and it is harmfull to vs, by causing sometime outward chastisement (as sloth in scholars & seruants, forceth correction from gouernors), by causing vncessantly a wasting of the life of grace in vs. For as fier not blowne, goes out; so this loue, when we are growne cold and remisse, dies away, & fals into a dangerous swoone, which makes our states not a little frightfull.

*Vse.*

This then being a thing so displeasing and hurtfull, we must examine our selues how it is with vs, whether we haue not taken some spice of this cold. If wee would apply our consideration nationally, what doth the Atheisme, the meere brood of Arrians, the swarming of Papists, the drunkenness, uncleannes of these time proclaime, but that our loue is in some measure left? But wee will straine this string no further; because it is the best for vs to weare our eyes at home; if wee looke to our selues personally, shall we finde it otherwise? Cannot wee many of vs take pleasure in the company of such, who care not how they prouoke our heavenly husband? doe not we walke without feeling, feare of offending our God? cannot we passe ouer our offences lightly, casting that at our heeles, which grieues

griues his heart? cannot we slight ouer our duties, and put God off with such sorrie seruice, as if any thing were good enough for him? haue we not had sometime good purposes and endeauiours, from which now we are fallen? If wee be priuie to these things, it is too sure, our first loue is exceedingly abated.

In the second place, we must awaken our hearts, and stirre them vp to this loue. Let vs thinke, Lord, should I offer this measure to an earthly husband, neuer to bee afraid after doing that, which I knew would displease him; to take delight in such (I knew) neuer bare him good will; would it not make me blush? how much lesse ought I to vse thy Maiesty so iniuriously? We brooke not, that loue should not grow in them toward vs, with whom we are married; why should our loue be lessened to thee? We would checke our selues in affoording vnchast fauours to men; what cause haue we to take vp our selues, that our affections giue such vnchast kisses to these earthly delights; and dwell so in the embrace of them, that they are indisposed, & wanting deuotion toward thy Maiesty? O let vs take words to our selues and blow this sparke, that it may flame vpward toward our God. If while our hearts are in the loue of some louely creature, we finde such sweetnesse; what a heauen should they feele, did they loue the Lord affectionately? in this loue there would be no lacke.

Againe, while we haue not some warmth of loue *scilicet* 1. in our courses, nought we do is accepted. If I would giue my body to be burned, and wanted loue (saith the Apostle), it profited nothing. Euen as no office



is acceptable to a husband from a wife, when the loue of her heart is withdrawne and cooled. On the contrary, it should prouoke vs to renue our loue, because while this is liuely in vs, God sees many faults, and sees them not: as in *Dauid*, whom God counted after his heart, but in the matter of *Vriah*. It is plaine, that God did not looke at any infirmities, while his seruant (in this maine matter of spiritual loue) kept vpright with him. Looke as it is betweene husband and wife, while loue and fidelity are kept inuiolable, little faults are not obserued and stood vpon so, as to make falling out betwixt them; so it is twixt God and his people: while this heate of loue is stirred vp in our courses, our soules shall be preserued in healthsome state, and grace encreased. For as that exercise, which doth stirre vp the naturall heate, if it be but *ad rubrem vsque*, doth benefit the body, wasting (in some degree) the superfluities, which are ready to breed ensuing sickness: So not onely those eminent mouings of loue, wherein shee exceeds her selfe; but euery course which is with life and power of loue in any measure, encreaseth and stablisheth grace, and consumes the reliques of corruption in vs.

*Use 3.*

Finally, if nothing will moue vs to weane our affections, and set them more seruently on the Lord; but that we will goe on key-cold (in a manner) to God-ward: then the Lord will not faile to pay vs home with our owne coyne; and make these things breed vs smart, which wee haue most inordinately loued, to his great dishonour.

*The remedy.*

Thus hauing considered the disease, we come to the rentedic, which stands in a double practice: the one

one preparatiue to the other; the one of remembering whence she was fallen; the other of repenting, which is set forth by the fruit of it, *Repent and doe thy first workes*. In the first we are to marke two things; first, the action commanded, *Remember*. Secondly, the obiekt of it, *whence thou art fallen*.

Whence wee obserue, with what our memories are to be taken vp; euen with our estates, and the declining of them. 3. *Obscrv.*

For opening this doctrine, two things must be insisted on. First, we must open what remembrance is, what it containeth within the compasse of it. Secondly, what is to be remembred of vs. For the first, as we see it is with man, hee hath some worke without doores, vvhich he goes out to; some he doth, staying vvithin: so the mind doth some things vvithout, some things it doth retired into it selfe, keeping vvithin it selfe, and vvorking onely on it selfe; as when it remembers or deliberates on any matter. Novv euery vvorking of the mind, tends either to this end, that vve may knowv better by meanes of it; or that vve might doe something that is behoouefull. Novv this remembrance is a certaine operation of the soule vvithin it selfe, vvhereby vve thinke on things forgotten; to the end vve may be stirred vp to such conscionable practice, as the nature of the thing remembred requires. It containes three things: first, an entring into our selues; vvhen a man returneth into his thoughts, no longer vvandring to and fro in these outvvard things, in vvvhich he had (after a sort) lost and forgotten himselfe: For this is the beginning of that remembrance vvvhich leades to repentance; See



Deut. 30. 1. 1. King. 8. 47. Secondly, a bethinking and calling things to mind so farre, as to know how things stand with vs. Thirdly, when we are bid remember, we are enioyned to set our hearts on, keepe in mind, consider the state we are in, and consequences of it, Psal. 50. 22, *Consider this ye that forget God.* Where consideration and forgetfulnesse are opposed. *I considered my wayes, and so repented.* Thus you see, what this duty of remembrance includes in it.

Now for the matter to be remembred, it is our estate, and the declining of it.

*Reason 1.*

For next to God, we are to haue our owne estates in mind; both what they were before grace, Eph. 2. for it doth make vs thankfull, diligent, humble: we must not, with the Priest, forget our old Clerk-ship; we must still carrie in mind our naturall estate, to the ends aboue named.

- 2 Secondly, we must remember our estates since grace; both in regard of our frailty and pronenesse to fall, though we stand through Gods protection and supportance: for this will make vs meeke to others, Galath. 6. 1, and watchfull ouer our selues. Secondly, in regard of our falles since we receiued grace; whether they be such, of which we hauing repented, find them already pardoned, Deut. 9. 7; or whether they be such falles, in which wee haue lien hitherto durtily, not awaking our selues to repentance. And this last remembrance is required of these Ephesians, that they should remember and consider how much they were declined, though they little tooke it to heart. For this duty is needfull, that we may feele in our selues a spurre to repentance, in which the face is writen awry so vnseemly.

seemly. The sight of our naturall deformity in a glasse, stirs vp nature to inforce her selfe to remoue it: so here the looking wishly on our spirituall deformity, excites euen feeble grace to doe her vtmost endeauour for correcting it.

This which hath been spoken, serues to conuince *Vse.* many, who liue neuer once returning to their harts, and considering their state in such wise, as might make them wise to saluation. Many goe like hooded haukes, neuer once thinking on that which hurts them, till their soules are ready to fly from their bodies, and their condition helplesse. For partly the soule (as it is said of the harlot, whose feet keepe not at home) the soule (I say) liues in the senses more then in it selfe: as an vnchast mans heart is more with his mistresse, then at home with himselfe: so our soules wedded inordinately to this flesh, are more occupied about these sensible things, and dwell more in them then in themselves. Againe, Satan is most malicious to hold vs chat (as it were), and keepe vs occupied till this time and tide of saluation be ouerslipped: and finally, the exercise so little sutes to an impenitent heart (for men that are bankrupts, what pleasure take they in reuiewing their bookes?), that almost none entring into himselfe, calles to mind and fixedly holds his heart to thinke on things of this nature. This neglect (like a flood-gate opened) letteth in all euill and impenitency. What makes men sweare, bowze, giue place to their lusts, goe on in hardnesse of heart? is it not that they are ignorant, or that they haue an erroneous iudgement, as if these were lawfull, and repentance needlesse? it is forgetting themselves,

and neuer once considering what they doe, and how they goe on. Secondly, we must make conscience to exercise our remembrance about this subiect, euen what sweruings and declinings haue ouertaken vs. In our bodies and estates we will quickly marke what is amisse, and not easily forget it: If matter of wrong be done to vs, it stickes in memory, as if it were written in brasse: we are not weary of remembring earthly things, such is our estimation of them, and familiar acquaintance with them. Shall we onely be wanting to our selues in remembring here, when our saluation lieth vpon it? therefore as you will haue the latter end peace, so remember your wayes, sinnes, declinings; the more you remember them, the more God will forget them (proportionably to that, If we condemne our selues, God will not condemne vs), and we had need hold our hearts to the remembrance of them; they will not heare lightly on this side. Such is the loue in vs to our naturall good, and care to auoid sicknesse, poerty; that we cannot so soone call to mind our defects and dangers, but that we apprehend them, and turne from them. But so auerse are we from our heauenly good, and carelesse of spirituall dangers; that when we speake of them againe and againe within our selues, the soule will hardly be moued to follow the one, or giue attendance to the other so, as to seeke the auoidance of them. Alas, if we will not now be brought to thinke of our daily slips, declinings, of the grieuous sinnes in which we goe on without repentance; if we will not, I say, God shall one day enlarge our memories, that they shall apprehend all our sinnes: yea this hardnesse of heart,  
which



which would not let them repent, when exhorted; and that in such sort, that the remorse and afterthought of them shall be as a worme that neuer dies. He who doth most willingly forget his sinnes here, shall remember them there, most fully and painfully hereafter.

To proceed to the second practice, *Remember whence thou art fallen, and repent.* First marke, vpon the declininges of grace he bids them repent; teaching, that the least declininges of grace in our selues and others, is a cause of repentance.

The falles of others we must repent of, lest we make them ours, & inwrap our selues in their iudgements. We are members of the same body with them; and therefore what we doe in our owne, we must in some proportion doe in their sinnes also. When the health of body declined in *Dauids* counterfeited friends, he humbled himselfe in fasting, *Psal.* 35. And when one *Corinthian* being incestuous, was not cast forth, *Saint Paul* prouoketh them all to repentance. Now in our owne declininges we must take them betimes, lest that which is halting turne quite aside. If a forren enemy inuade vs, wee stay not till he come to our gates, but meet him and hold him play betimes. If a bodily disease breed on vs, we loue to looke forth quickly. Thus it should be, when sin (an enemy, yea a sicknesse to the soule) doth so much as make entrance into vs. And this is sure, that often smallest declininges are not a little dangerous. It is seene in nature, that the most temperate distemper (such as at first is in an hectick feuer) as it is not easily found, so it is hardly cured. Thus in our soules declininges, which wee see not to  
be

be so outrageous, but that we are well enough for all them, these often proue most perillous.

a m<sup>r</sup> imprison<sup>d</sup> for Debt  
in fears - Burto<sup>n</sup> mel.  
many dispos<sup>t</sup>ions  
a habit. p. 172. it  
as aside at of it  
over - Quern<sup>n</sup>. 1. 15.  
Israel p. 1. 15.  
to steal a string, will  
steal a purse. Monof. p.  
Recueil. p. 462.

Againe, this must moue vs betime to deale with our selues in sinne; for the beginning of it (as *Salomon* saith of strife) is like the opening of waters; little though it seeme at first, yet it will swell and rise till we be ouerflowne with it.

This therefore must checke vs, who neither repent for the declining of the people in the land, nor the decay of grace in our selues. The truth is, that looke as in sweeping a kennell, the further it is driuen down, the more filth abounds; so the lower ages with vs, are as sinkes receiuing all the defilements of former times, and our iniquities are more encreased. Now if by repentance we put it not from vs, we make our selues little better then actors in present transgressions, by consenting to them. And for our owne particulars, wee are many of vs to be blamed, who like foolish persons let our fores putrifie, rather then open them, and endure their dressing more timely. Many of vs (who till sharpe fits force vs forth) will not seeke out against our diseases. Thus ease slayeth the foolish. But let vs be wise; let vs not thinke all well, while we can hold vp our head, and feele not the painfull pangs of conscience. The child is bred, before the pangs of trauell come; so the sin, it may be, hath laine a long time in vs, which if wee in time deale not with, will one day fill vs with remediless sorrowes. A good husband mends a gutter; if a tile be fallen, he supplieth another; he keeps all winde and water-tite: in like sort must we in these soules of ours, which are houses to God his spirit, we shall else bring all vpon our heads. And thus  
much



much for this doctrine, which in the coherence may be obserued.

The matter it selfe, or second exercise prescribed is repentance, set downe by the effect of it, *doe thy first workes*. Now that against this sicke state he prescribes this remedie, *Repent*; we see what expels and heales all such matters in the soule, *viz.* repentance. This will helpe every malady: were a man sicke of the consumption of his lungs, there were small hope, it is *mors lenta*, but *certa*; well, languishing Ephesus euen in a soule-consumption is restored by repentance. We see in nature every part hath a faculty of expelling what is noxious and harmfull: the lungs haue their cough; the braine his sneezing, and other excretions; the stomacke will turne it selfe topsie turvie, but it will bring vp (by vomit) that which offends. Not to prosecute this, in stead of all these, and such like, the soule of man in this condition wherein it contracts corruption, hath this faculty of repentance put into it, whereby it empties it selfe of all that which is offensive. But for the further edifying you in this point, I will open two things: first, in what this practice stands: secondly, how we may excite repentance. The act of repentance is a certaine determination, which the vnderstanding makes and propounds. Secondly, in the turning away of the will from that sinne it lay in; as now hauing it in abomination. Thirdly, in certaine affections and actions, which the will (now changed) excites in vs. For first, in repentance, the mind apprehends, and determinately sets downe thus much, that we lie in a fearfull estate, guilty of grieuous sinne; the vnderstanding speakes these

5. Obseru.

things within vs: O we haue done foolishly, what is it we haue done? we are worthy to be cut off; we haue sinned, done wickedly, peruersly, Dan. 9. Ezech. 20. Ier. 6. 8. 1 King. 8. Now while the vnderstanding speakes this in the soule, the will perceiuing by her vnderstanding, in what euill shee hath lien, turnes it selfe away, nilling and hauing in abomination the sinne it liued in. What haue I to doe with Idols (saith repenting Ephraim), Hof. 14? For looke as in the body, not the presence of sicke matter, but the stirring of it; so that nature begins to feelee the malignancie of it; this stirring is that which makes nature to fight with it, and driue it forth: so not the presence of sinne, but when the sense of it is conueyed, by this the vnderstanding speakes, then the soules endeauour of turning it away is excited. Thirdly the will thus abhorring it, causeth certaine affections to arise; as grieffe, indignation, reuenge, shamefastnesse, 2. Cor. 7. Hebr. 12. 28. Yea it commands certaine outward actions; confession, humbling our selues in fasting; some, as signes and testimonies; some, as meanes also further helping it. For as after a medecine taken, Physitians prescribe fasting, fixe or eight houres more or lesse, as the nature of things require; and that to this end, that the medecine may more effectually grapple with the matter to be expelled, hauing no auocament: so here we restraîne meates, and all delights for a season, that the flesh may be more fully wrought vpon by the Spirit; while the worke of the soule, by these carnall auocaments is nothing hindred. Now for exciting, if hauing set before vs our sinne, we feelee not our hearts penitently affected, then must we  
thinke

thinke how it is with vs in outward euils, and take words to our selues, saying; Lord, if I see any danger towards my body or estate, sorrow will come before. I send for it. In default but of complement with man, I can be ashamed quickly: what Atheisme and hardnesse of heart is this, that I can thinke of my sinnes against thee, indangering my soule, and that without griefe or blushing?

Thus hauing made this discouerie of the hardenednesse in vs, we must (conscious of our owne inability) looke to Christ, who giueth repentance and pardon of sinne; who takes away the heart of stone, giuing vs hearts tender and fleshie. If yet it rise not to our desire, we need not feare, this is the seed which will grow vp to that we wish, in due time. This then being thus, that repentance is so so-ueraigne a medecine for all diseases of the soule; how should we be inamoured with it? what good reason haue we to hold it in high esteeme? would not one account much of such a receit, as taken in any bodily sicknesse were present remedie?

Againe, it must moue vs to the conscionable practice here enioyned, seeing it is so beneficiall to the soule: what will we not endure for our bodies? the making them sicke with bitter potion, incision; yea, cutting off, if a member be putrified, searing them in diuers parts with hot irons: shall we goe thus farre for the good of the body, and refuse the practice of this exercise for the good of our soules? I may speake to thy impenitent breast, as *Naamans* seruants spake to him about the cure of his leprosie: *Father, if the Prophet had comanded thee a hard thing, wouldest thou not haue done it? how much more seeing*



*he saith, Wash and be cleane.* If God had commanded thee a hard thing, wouldest thou not haue done it to auoid damnation? How much more must thou obey, when he saith, Be but grieued, and condemne your sinnes your selues, I will not condemne you?

*Use.*

Neither must they onely, who are priuie to greater sinnes (as more mortall sicknesses) repent them; but we also, seeing we all of vs, though wee haue no such dead sicknesses, yet we haue such corruptions as will breed vs bitternesse, if we auoide them not by repentance; if ye repent not, you shall perish, ye my disciples. Men that are well, how would it goe with them, if neither by vrine, nor siege they should get easement of such superfluitie as is to be expelled? they would not long continue well. So it is, though we are well for grace shewed vs, yet our soule daily contracteth and harboureth such matter, which if we purge it not forth by renewed repentance, we may assure our selues it will turne to some fearfull soule-sickness. Let vs not be like such foolish ones, who goe on in some disease, rather then they will trouble the humour, and disease themselves one day, let things goe on with them till they are curelesse. I know the diuell makes it seeme a painfull thing to leaue our delights, to disquiet our selues, and sit as Iudges condemning our selues within our selues. A sluggard thinkes it intolerable to rise; yet when he is vp, he findes it not painfull: so here. But were it troublous, is it not better to put thy conscience out of office, by iudging thy selfe, then haue GOD and thy conscience condemne thee eternally? To conclude this point, doe we catch any fall bodily, but we will get  
vp



vp againe, though we rise from hand to knee, and get vp but faintly? O let vs be wise in the fals of our soules, take heede to get vp by repentance againe.

Thus much of the practice of repentance: now *6. Obseru.*

for the effect, *doe thy first workes*, I obserue, that sinne by repentance remoued, our former abilities are re-

stored. Euen as in nature, when the actions of any part are hurt by this or that sicke matter hurting them; take but away the disease, the part will doe that belongeth to it as ably as euer: so the soule

once healed by repentance, puts forth the powers of it selfe as it did before: yea (as they say) a bone

broken and well set againe, is stronger then euer it was; so Gods often mending the soule by repen-

tance, exceeds the former making of it. This most blessed exercise of a broken spirit, who can declare

the vertue of it? whether we looke at euils in the soule, or in the body and condition. It often hea-

leth soule-euils, so that there is no scar left in them of the wound receiued. *Peter* a presumptuous man

standing on comparison, though al these leaue thee, yet, &c, *Peter* so full of selfe-loue, so fearfull of death,

that he denied his Lord and Master: when now God had touched him with repentance, mark how

cleere he rose vp (as it were) from these euils. The night before he should haue been martyred, he slept

as soundly as if he had not been priuie to any such matter: and when Christ asked him, *Doeſt thou loue*

*me more then these?* *Peter* now had forgot his comparisons, *Lord thou knowest I loue thee.* So *Dauid*, when

God had now enlightened his darknesse after the matter of *Uriah*, he felt such spirituall strength, as if

he could haue leaped ouer a wall, or broken through

an armie. True it is that sometime when repentance is not in the more through degree, but done by halues; then it is as in bodily diseases, which goe not cleane away, but leaue the party *neutrum conualeſcentie*, that is, not well, but onely somewhat mending, rather then fully restored. This it doth in regard of foule-diseases that are entred; but if wee feare their growing on vs, then this practice followed, is an excellent preferuatiue, preuenting their entrance.

Now for bodily and conditionall euils, this keeps them (vsed in kinde) that they befall vs not. *Archabs* counterfeit repentance obtained no lesse. Secondly, it makes vs grow out of them, if they haue seized on vs. How did *Iob*, now humbling himselfe in dust and ashes, mount vp (as it were) with Eagles wings, aboue all his calamities? If the sentence touching outward euils be irreuocablie passed, yet so it asswages and sweetens these crosses, that wee haue peace in the midst of them, and feele not so much disturbance from them. As in *Moses*, who might not enter Canaan; in *Dauid*, whose child was to die, whose other calamities threatned, were to succeed.

*Use.*

This therefore may serue for a touch-stone to discerne, whether our repentance be right, or otherwise: if we haue soundly repented, wee shall finde it in our freedome from lusts, which sometime troubled vs in our abilities spirituall, and in the performance of our duties. When by our repentant humiliation we grow of vngodly, godly; of intemperate, sober; of vniust, iust; of slothfull, seruient in good duties; then we may assure our selues that our sinne by repentance is taken from vs. Should wee see

see <sup>one</sup> who had been feeble, wasted, now hauing taken  
physicke grow full of blood, fleshie, able to digest  
any thing, strong to labour; wee would not doubt  
but that his disease were fully remoued; but that his  
medecine was right and effectuell: so is that repen-  
tance right, and that man healed by it, to whom the  
workes of grace are now returned: but if wee  
haue not fruits which accompany repen-  
tance, then is our turning to bee  
suspected.

FINIS.

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*Errata.*

Page 1. line 17. put out *Christ*. p. 3. l. 26. for *let*, r. *vix*. p. 10. l. 12.  
for *meere*, r. *new*.

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THE HISTORY OF THE  
CITY OF LONDON  
FROM THE FOUNDATION  
TO THE PRESENT  
TIME  
BY  
JOHN STOW  
1618

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