



A
SERMON
PREACHED AT
LENT ASSISES, Anno
Domini, MDCXXX.

At Northampton, before SIR
 RICHARD HUTTON AND
 SIR GEORGE CROOKE,
His Majesties Iustices of Assise, &c.

TEXT. I COR. CHAP. I. VER. 26.

*For Brethren, you see your calling, how not many
 wise men after the flesh, not many mighty, not many
 noble are called.*



THE blessed Apostle Saint *The coherence.*
 Paul. perceiving, that his prea-
 ching, and plantation of the
 Gospell of CHRIST recei-
 ved strong and mighty oppo-
 sition in the City of Corinth, a *Corinth descri-*
 famous Mart Towne; seated *bed.*
 betwene two Seas, the *Ægean* and *Ionian*, and so fit
 for

for commerce with other Nations, full of wealth, knowledge, glory and the rest of earthly excellencies, labours in this Chapter to abase, and dishonour the pride, and vanity of all humane greatnesse, and to advance the neglected Mystery of his Heavenly Doctrine, and the glorious power of downe-right preaching, which the great men amongst them esteemed foolishnesse, yet indeed such as by which the L O R D of Heaven and Earth saveth those that beleeve. And hee so farre acquaints them with the counsell of G O D in the point: that he gives them to understand that upon the matter, whereas *the noble, the mighty, and wise, after the flesh*, with all the bravery and selfe-confidence vanish and perish: Meaner men of lower ranke, and more contemptible are converted. In the words I read unto you hee appeales to their owne experience in the point, and bids them looke about, and view well, the worke of the Ministry amongst them, survey, and search throughly that goodly flourishing body of the Church, which he had there created, and collected by his eightene months presence, and paines: and they shall finde, that not many *wise after the flesh, nor mighty, nor noble*, gave their names unto C H R I S T, or became professors of the Gospell. But the foolish, and weake things of the world carry all away in matter of salvation, and entertainment of C H R I S T. He renders two Reasons in the Verses following: 1. That the wise men of the world may be confounded: 2, And that G O D himselfe blessed for ever may have all the glory

The

The words then being plaine: *Not many wise men after the flesh, not many mighty, not many noble are called*, I build directly, and naturally this point upon them: *Few great men goe to Heaven*: Or thus, *Great men are seldome good*. I here understand greatnesse according to the world: In respect 1. Of excellent learning. 2. Worldly wealth and height of place. Both make mighty, nay many times gold is the more powerfull commander. 3. Worldly honour and nobility. 4. Worldly wisedome.

Greatnesse in any of these kinds is rarely accompanied with goodnesse, few such great men as these are called, converted or ever come to heaven. I say *Few*: for I find Divines, both Ancient, and Moderne upon this Text, to make *Not many*, and *Few* equivalent: *Primasius*, and *Anselme*, *Calvin*, and *Piscator*.

Sunt, salvantur: Sed qui agnitione suæ indignitatis humiliantur, reverenter se subjiciunt verbo, & Christum in Evangelio amplectuntur: Hi salvantur, sive sint ex primoribus, sive ex vulgi facie. Sed illud fieri in pluribus ex vulgo, in paucioribus verò ex sapientibus, Christus affirmat.

Doctrine.
Great men seldome good.

Worldly greatnesse.

* In Loc.
Sicut non omnes sapientes damnantur: ita nec omnes, qui è vulgo

For prooffe of the point:

First by Scripture: Looke upon such places as these.

1. *Matth. II. 25, 26. At that time JESVS answered, and said, I thanke thee O Father, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so, Father, for so it seemed good in thy sight.* CHRIST who knew full well the bosome of his Father, casting his eye seriously upon the condition of his followers, and fruit of his

Mat II. 25, 26. expounded.

Ministry:

Ministry: and seeing the Scribes, Pharisees, and great ones of the world, not onely not entertaine and countenance, but out of their proud and prophane malice disdaine, and contemne the glorious Gospell, and divine Messages he brought from Heaven; and a company of poore fishermen, and some few other neglected underlings with an holy violence lay hold upon his Kingdome: He brake out into this thankfull acknowledgement and admiration: *I thanke thee, O Father, L O R D of Heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them to babes*: And then ascends to the well-head, and first moover of all his Dealings with, and differences amongst the Sons of men; the sacred and unsearchable depth of this *incomprehensibile Beneplacitum*, the good pleasure of his will: *Even so Father, for so it seemed good in thy sight*. In an humble adoration of the inscrutable, and immutable courses whereof we must finally, and fully rest with infinite satisfaction, silenced from any further search, and carnall curiosities, by that awfull checke, and countermaund of *Paul*: *Nay but O Man, who art thou that repliest against G O D?* Flesh and bloud hath in all ages grumbled and repin'd, kickt and cavil'd about this point; but ever at length by measuring this deepest Myserie by the line of humane reason, and labouring to fathome this bottomelesse sea by the pride of their owne wits, they have become wretched opposers of the grace of G O D. We behold the Sun, and enjoy the light, as long as we look towards it but tenderly, and circumspectly: Wee warme our
selves

Rom. 9. 20.

selves safely, while we stand neere the fire. But if we seeke to outface the one, or enter into the other, we forthwith become blinde, or buint. It is proportionably in the present point.

Heere by the way from our Saviours words wee may extract a soveraigne Antidote against those temptations, and discontented reasonings which are wont to arise in our hearts sometimes, when we see those great ones of the world, who looke so big, and carrie their heads so high, not onely to carry all before them, to wallow, and tumble themselves with all bravery and applause in the glory, wealth, and pleasure of the world, to swimme downe the current of the times with full saile, and prosperous winde, though many times against the secret murmur, and counterblasts even of their owne Consciences. In a word, in these worst times to have what they list, and doe what they will: but also lay about them with the fist of wickednesse, and scourge of tongues, to trample if it were possible the lambes of CHRIST even into the dust, with the feete of malice and pride, by a plausible tyranny, and aide of the times iniquity to keepe them downe still, and still in disgrace: hunting them continually with cruelty and hate like a Partridge in the mountaines, as the Pharisees did CHRIST: I say when we see this, let us never be troubled and take offence: let us never be grieved or grow discontent or out of heart. But pitty them, pray for them, and possesse our owne soules in patience, and peace. And after the precedencie of our blessed

*Grumble not at
prosperity of
Worldlings.*

*Pray for great
ones.*

Saviour,

Saviour, goe in private, and say: *I thanke thee O Father, LORD of Heaven and earth, because thou hast revealed the Mysteries of CHRIST, and secrets of the saving way to me a poore wretch, and worme, troden under foot as an object of scorne, and contemptible out-cast, and hast hid them from the wise, and the noble, and the mighty: from the boysterous Nimrods, and proud Giants of the world. Even so Father, for so it seemed good in thy sight.* And there staying a while, ever magnifie, admire and adore with lowliest, humblest and most thankfull thoughts that dearest and dreadful Depth of GODS free and incomprehensible love which *made thee to differ.* Which is as it were the first ring of that golden chaine, *Rom. 8. 29, 30.* which reacheth from everlasting to everlasting, and gives being, life, and motion to all the meanes that make us eternally blessed. Out of the rich, and boundlesse treasury whereof, came that inestimable Jewell JESVS CHRIST blessed for ever, and by consequent, all those Heavenly happinesses which crowne the glorified Saints through all eternity. *For so GOD loved the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him should not perish, but have everlasting life, Ioh. 3. 16.*

*Admire Gods
love to thee.*

John 7. 47, 48.
expounded
Example of
great ones
drawes many
away
Mat. 7. 29.
Luk. 4. 32.

2. John 7. 47, 48. Are yee also deccived? have any of the Rulers, or Pharisees beleevd on him? Here the chiefe Priests and Pharisees boylng with much envie and indignation against CHRISTs preaching, (for he preached *with power, and not as the Scribes*) And because the people

ple so flocked after him, (for there followed him great multitudes of people) had sent officers to apprehend him, and bring him before them. Who when they came to him, and heard him preach, they were so stricke and astonished with the most piercing Majestie of his Ministerie, that they had no power to lay hands or hold upon him at all. Upon their returne, these great men gathered together in counsell against him; like so many morning Wolves thirsting eagerly for his blood, calls hastily, and impatiently unto them, before their officers could say any thing: *Why have yee not brought him?* They doe not examine them about his doctrine, or inquire whether he be guilty or no: but like unjust, and tyrannicall wretches they labour to lay hold upon him, though most innocent, to stop his mouth, and make him sure. *But the Officers answered: Never man spake like this man.* Wherupon the spirit of prophane malice being yet further enraged in them, they reply: *Are ye also deceived? What? Are you turned Gospellers too? Will yee also gad with the giddy multitude after this new Master, &c?* And then being frightened least they should fall from them, goes about to take them off with a very foolish argument, saith *Theophilact* (though the Minor would be true, and is the finew of my prooffe) *Have any of the Rulers or of the Pharisees beleeved on him?* Alas! No. They are so blinded with an opinion of their devout, and deeper learning, so puffed up with the pride of their high places, so swolne with selfe-conceitednesse of their

Mat. 25.

Argumento
Stulto. Theoph.Pride blindeth
the minde.

own.

Mat. 21. 31.

The Word
lightly esteem-
ed.

owne formes and false glosses, and so possesse with prejudice against the spirituall and heavenly Doctrine of CHRIST: that the very *Publicans and Harlots* goe into the Kingdome of GOD before them: That is when they goe not.

And thus it is in all ages of the Church: There is a Lecture I will suppose, To which many of the meaner sort especially, resort for spirituall food, as to the Market for corporall. Some of which happily wrought upon by the saving influence of that Ministry, begins to blesse GOD for the benefit, and magnifie his mercy for such meanes: but some By-standers, like pestilent opposites interpose: yea but which of the great men of the Countrey come to it, when do you see any of the Nobles, Knights, or Gentlemen there? No, alas! They are afraid of hearing of their sinnes, being made Melancholicke, and to be tormented before their time: and therefore they most wretchedly *neglect so great salvation*, forsake their ownē mercies, and judge themselves unworthy of everlasting life. Bowling-greenes, gaming-houses, horse-races, hunting-matches: Their curs, and their Kites: their cock-pits, and their covetousnesse, or something doe too often eat up and devoure that blessed fat, and marrow of time, those golden, and goodly opportunities, which GOD in great mercy affords them in the Ministry, to make their peace with him before they goe into the pit, and bee seene no more. For one houre whereof, to heare but one Sermon after the irrecoverable day of visitation is past and expired, they would

Repentance too
late.

would be content to live as precisely and mortifiedly as ever man did upon earth so long as the world lasts, but it shall not be granted. A thousand worlds will not purchase it againe. And besides, when your soules shall then furiously reflect upon their owne wilfull folly in this respect, and the woefull misery they have brought upon themselves thereby: it will sharpen infinitely the bitings of the never-dying worme, and torment more horribly than ten thousand Scorpions stings.

Remember this (I pray you) all ye that forget G O D : before that wrath be kindled in his bosome against you, which will burne unto the very bottome of Hell, and set on fire the foundations of the mountaines: before Hee gird about Him those arrowes which will drinke blood, and that sword which will eat flesh; and come against you (as the Prophet speaks) like a beare robbed of her whelpes, and rent the very caule of your hearts, and teare you in peeces, when there is none to helpe.

3. *Nehem. 3. 5. But their Nobles put not their neckes to the worke of the L O R D.* Others (as you may see in that place) were industriously busie in building up the wals, and repairing the holy City, for the wonted worship and service of their G O D, but the Nobles would do just nothing. And thus it hath beene in all times, and is just so in our dayes. Meane men many times contribute very liberally, and farre above their ability to the procurement and maintenance of a profitable and powerfull Ministry: but the rich, worldly-wise, and gentlemen thereabouts, will not part with a

*Nehem. 3. 5. expounded
The greatest
backward to
good things.*

penny for any such holy purpose. Such great men as these will by no meanes put their neckes, their power, and their purses to any such blessed worke of the LORD: though it be for the erecting of the Kingdome of JESVS CHRIST amongst them: for the illumination and refreshing of a darke and barren place with the light of the Gospell, and waters of life, where both their owne soules, and many more about them are starving and bleeding to eternall death for want of heavenly Food and ministeriall helpe. Nay, too many of them detaining the Churches Patrimony, will neither restore it to the proper native use and end: nor (which is very lamentable) part with a little portion of a large revenew in that kinde towards a competency. Before you receive encouragement to go on in this course with comfort, I pray you procure us (from your partakers, if there be any such) Answers to those many learned Treatises extant upon this argument, and (for any thing I know) utterly unanswered: especially, Mr. *Bernards*, D. *Sclaters*, and D. *Fields*. I know well some excellent spirits of late meere out of the gracious freeness of their truly noble dispositions, to their great honour, and adorning profession, have given back to the Church for ever (I meane nothing about buying in Impropriations, one of the most glorious workes in that kinde (for any thing I know) that ever was undertaken in this Kingdome) diverse Church-livings, some an hundred pound *per annum*, some six or seven score, some threescore, some more; so many as amount to the value

Sacrilege.

value of above seven hundred pounds yearely. But I must tell you also, they are onely such as you mis-call Puritan-gentlemen (for I neither heare nor know of any other that stirs this way) and how few such are to be found in a Countrey, every eyespiritually illightened may clearely see, and heartily bewaile. For, I meane none but such as are (in true search and censure) G O D s best servants, and the Kings best subjects.

I come in a second place to make the Point appeare yet further by reasons. And first, such as are peculiar to the severall sorts of greatnesse: all which (once for all) I understand such *secundum mundum*, *secundum hominem*, *secundum carnem*, according to the world, according to man, according to the flesh.

Abuse of learning.

And first for excellency of learning understood still after the flesh, implied also by the Apostle in this place: as appeares by the former words: *Where is the Scribe? Where is the Disputer of this world? Where are the learned Rabbins of the Jewes? Where are the profound Philosophers of the Gentiles?* Let us take notice that learning of it selfe is a very lovely and illustrious thing, which made *Aeneas Silvius* in his Epistle to *Sigismund Duke of Austria*, say, *If the face even of humane learning could be seene, it is fairer and more beautifull then the Morning or the Evening-starre.* But notwithstanding bent the wrong way, and spent upon private and pernicious ends, it becomes the fowlest fiend the Divell hath upon earth, and his mightiest agent to doe a world of mischief. No corruption is worse than of that which is best

Degeneratio
optimi pessima

mis-mployed: it is of wofull consequence, proportionable to its native worth. And the longer and more prosperously it is imployed as an instrument of all, and in the service of Satan ever the more pestilently, which is for my purpose, doth it harden and enrage the heart against all means of grace, the power of godlinesse, and possibility of conversion.

*Base ends in
seeking learn-
ing.*

Secondly, men of this world for the most part in the attaineement and exercise of learning and knowledge propose to themselves, and finally rest upon many bastard, base, and degenerate ends: as, pleasure of curiosity, quiet of resolution, refining and raising the spirit, ability of discourse, victory of wit, gaine of profession, ornament, and reputation, inablement for imployment and businesse.

*The true ends of
learning.*

Thus whereas variety and depth of knowledge should properly and principally serve to prepare, fit, and furnish the soule wherein it is seated: First, for a higher degree, and a greater measure of sanctification in it selfe: Secondly, to doe GOD more excellent and glorious service: Thirdly, to doe more nobly in *Ephratha*, and bee more famous in *Bethlehem*: I meane, by an edifying and charitable influence to illuminate and better all about them: The most learned men have these worldly ends, and comply exactly with the world: hunting onely after by their knowledge, and aspiring towards (as their utmost aimes) certaine second prizes: as though they laboured onely by their learning to finde (as one saies well :) *a couch whereupon to rest, a searching*
and

and a restlesse spirit: or a tarrasse for a wandring and variable mind, to walke up and downe with a faire prospect: or a tower of state, for a proud mind to raise it selfe upon: or a fort or commanding ground for strife and contention: or a shop for profit or sale: and not a rich store-house for the glory of the Creator, and the reliefe of mans estate. And so by the abuse and misapplying of it, they put their great engine, very powerfull either for excellency of good, or excesse of ill, as it takes, into the Divels hands for the enlarging and advancement of his kingdome: and turne the edge of it to the dangerous hurt of others: and so by consequent and by accident, it prooves a mighty barre to keepe CHRIST and His Kingdome out of their hearts.

Let me in a word by an instance intimate unto you the traines and temptations to which they expose themselves, the snares and curses which they incurre, who bend their abilities of learning, closing with the corruptions of the time, to raise and enrich themselves; the two maine ends of the most in these covetous and ambitious daies.

First, there is a plant in the nurceries of literature of great expectation and hope: which being watered, and warmed at the well-heads of Academicall learning, and with the fruitfull heat of Polemicall exercises and agitations in the Schooles, wherein the true worth and excellency of a Scholler consists, growes ripe and becomes remarkable; so that hee heares after him in the streets a secret murmuring: *This is the man: Dignum est monstrari & dicier Hic est:* Now by this time he be-

Ambition a base end of learning.

gins to reflect with the eye of selfe-love, and many vaine-glorious glaunces upon his personall worth and publike applause: and then casts about what course to take. G O D S principle and path is: It is better to be good, than great; religious, than rich: And therefore He would have him imploy and improve all his naturall and acquired endowments, all the powers and possibilities of body and soule upon His glory and service that gave them, and where they are more than infinitely due. And that when the good hand of divine providence shall bring him to any place for the exercise of his gifts and ministeriall imployment, hee would there spend himselfe (like a shining and burning lampe) in the illumination and salvation of G O N S people: and so hereafter *shine as the brightnessse of the firmament* in the highest heavens, and *as the starres for ever and ever*. Nay, (saies the Divell) that's a slowre, strict, precise way: It is not meet, that such admired eminency of learned parts should bee confined to such obscurity, that such rare gifts and depth of knowledge should bee lost upon high shoes, and amongst a number of rude, ignorant, and uncapable clownes: and therefore hee labours to raise his spirit to higher hopes: and would have him plunge presently into the current of the times, and become some body in the world. Hereupon (his heart already ravisht with the pleasing apprehension of worldly glory and humane greatnesse, represented by Satan in the most alluring formes to his ambitious imagination) hee resolves fearefully against his owne soule, to follow the

the streame, to ply the present, and plot all meanes and waies of preferment: after which ordinarily every step towards an high roome, or to bee hastily rich, is a snare and curse unto him: and therefore at the height, hee must needs bee holden fast in the clutches of Satan. He now begins upon all occasions to disclaime all things that tend to precisenesse, and in his deportment drawes nearer to goodfellowship: he remits and interrupts his care and constancy in study, and studies how to understand the world, negotiate for advancement, and humour the times: He merily derides *Docktrine*, and *Use*, as they scoffingly call it: all edifying plainenesse and *foolishnesse* of preaching: and now he digs with much adoe perhaps a whole quarter of a yeare into the rotten dung-hills of Popish Possitlers, and phantasticall Friers, and from thence patches together many gayish and gaudy shreds of painted bables, and frothy conceits and tricks of wit; and at length comes out with a selfe-seeking Sermon: just like that discourse which King JAMES compares to a corne-field in harvest, pestered with red and blew flowers; which choake and eat up all the good graine. For, he well knows this is the way to ingratiate himselfe into the times and gratifie those great ones who desire farre more to have their eares tickled, than their consciences toucht; and would rather have pilloves sowed under their arme-holes by such deceiving dawbers, that they may lie more softly upon the bed of security; than the keene arrowes of righteousness and truth fastned in their sides

*Evill effects of
high advancement.*

*Selfe seeking
Sermons.*

by G O D s faithfull messengers to drive them to sincerity: and yet after this, hee must serve his time in serving the times: and through many miseries of secular martyrdom, as *Peter Blefensis* calls it, and many shipwracks of a good conscience, by basenesse, flattering, attending, depending, and undoing his soule. At last (if he die not in the pursuit, as many have done) besides all these precedent miserable meanes, by present simony, or some other vile services: hee comes into some high place, or at least becomes a negligent non-resident, or insatiable pluralist. Which wicked entrance being accompanied with G O D s curse, his heart already so hardened, his ministeriall strength and veine of learning so wasted and dried up by discontinuance, desuetude, and worldly dealings: having now attained his ends, hee drownes himselfe over head and eares either in secular busineses or sensuall pleasures to muffle up the mouth of his horribly guilty conscience: cries downe preaching, opposeth the power of godlinesse and so becomes rather a wolfe than a shepheard.

*Riches choake
the Word.*

In a second place. The rich worldling also is in a woefull case this way, as appeares by CHRISTs owne words, *Matth. 19. 23, 24.* which is further confirmed by casting our eyes upon *Luke 16. 14.* and *1 Tim. 6. 9.* *Luk. 16. 19.* And the Pharisees which were covetous heard all these things, and derided him. And what heard they from CHRIST? That it was impossible to serve G O D and Mammon. So that there are some passages ever in a faithfull

full and searching ministerie, which covetous worldlings deride, and will not down with by any meanes, but resolutely reject in their carnall wisdom as very foolish, unnecessary, precise, and no waies to be given way unto. Especially such as these. 1. That they must restore whatsoever they have any waies gotten, or detaine wrongfully and wickedly. 2. That they must rather themselves starve, and leave their children in beggery, than put their hands to any unlawfull wayes or meanes of getting: so much as to tell a lie, &c. 3. That *godlinesse is great gaine*, and that it is incomparably better to be religious than rich, good than great. 4. That there is a life of faith which will keepe a man in sweet contentment in any estate, should hee bee never so poore. 5. That *Iob* was truly richer with *CHRIST* alone, than when before he was loaden with abundance of thicke clay. 6. That riches are nothing, *Proverbs 23. 5.* *Wilt thou set thine eyes upon that which is not?* 7. That they must leave all for *CHRIST*. 8. That if they part with all for him, they shall bee recompenced an hundred fold in this life. 9. That if they had no recompence at all in this world, yet the reward that they shall have in the world to come, will bee a superabundant recompence.

Notwithstanding these satisfactory and uncontrollable principles, they *will be rich* in the Apostles sense; after they have gotten a golden heape, will bee more rich still: and therefore are easily tempted unto, and taken in the snare of that execrable

*Why rich men
regard not Ser-
mons...*

usury taxed.

*Hom. Vol 2.
Hom. 17. pag. 2.*

13. Eliz cap. 8.

*Danger of high
places.*

Judg. 9.

crable and most abhorred trade of usury. In the exercise whereof they still negotiate with the Divell, and receive all their increase at the Divells hands: and therefore how is it possible they should turne on G O D 's side? And that usurers trade with the Divell, and have their usurious money from him. Heare the judgement of the Church of E N G L A N D, to which ordinarily all Ministers subscribe; *Verily so many as increase themselves by usury, &c. They have their goods of the Divells gift.* Heare also the judgement of the State even of the King, the Nobility, and the whole Body of the Kingdome in Parliament; and in that Statute whence usurers take very falsly some encouragement, as though it were allow'd; which is most untrue. These are the words in the beginning of the Statute: *Forasmuch as all usury being forbidden by the Law of G O D, is a sinne, and detestable, &c.*

Thirdly, though an high place be holden in the false opinion of vaine men, the onely heaven upon earth: yet in truth, and upon triall, by accident it prooves Satans surest hold to hamper them. In his strongest and most inextricable snares, untill he tumble them hence with a more desperate and headlong downefall into the pit of hell. For, as those of truest worth are ever timerous, and most retiring in such cases; so the worst men ordinarily are most ambitious and aspiring. Consider for the purpose the unambitious modesty and magnanimity of the olive-tree, fig-tree, and the vine: but the base and worthlesse bramble, a dry, empty, saplesse

fapleffe kex and weed, apt and able only to scratch, teare, and vexe, must needs be up and be hoisted into an high roome, and domineere over others. Men of most prostituted consciences are for the most part the most pragmaticall prowlers after undeserved preferments: and the only mento serve themselves *vijſ & modis*, (as they say) into offices, honours, and places of advancement. For, they want honest wit to conceive and fore-see the waight of the charge, and conscience to discharge it faithfully. Now then, where there is a concurrence of corrupt times, a wicked wit, a wide conscience, and a vast gluttonous desire to domineere. What will not be done to attaine their ends? They will not sticke to lie, dissemble, breake their words, forswear, machiavellize, practise any policy or counterpolicy to honestie, reason, religion, to flatter, raise a faction, humour the times, supplant competitors, gratifie the Divell, doe any thing. We may proportionably conceive the malignity of inferiour ambitions by the monstrousnesse of higher aspirations. Now who hath not observed (saith that learned Knight in his Preface to the History of the world) what labour, practice, perill, blood-shed, and cruelty the Kings and Princes of the world have undergone, exercised, taken on them to make themselves and their issues masters of the world? --- Oh by what plots, by what forswearings, betrayings, oppressions, imprisonments, tortures, poysonings, and under what reasons of State, and politicke subtilty have these fore-named Kings, &c. By this time these men by these meanes are mounted (I will suppose) on horse-backe,

backe and have left many Princes walking as servants upon the earth : And folly is set in great dignity. And what then ? Then do they begin so to swell with pride, untill they are ready to burst againe with over weening of their owne worth, selfe-opinion and selfe-estimation : and to toyle extreemely with revengfull inward indignation against all good men : whose hearts (as they conceive) and their consciences tell them (there was just cause) did rise against their growing great and rising. Being thus empoysoned at the first entrance with pride, selfe conceivednesse, prejudice, revengfull jealousies, and other exorbitant and base distempers, they begin to consider and resolve how to behave themselves in their new purchased place. And wee must know there is too much truth in that principle of policy in *Tacitus* : *Never any came to an high roome wrongfully, and unworthily : but he exercis'd his power and authority wickedly and unjustly*. They therefore pitch presently upon such conclusions as these : Wee will pleasure our friends, though wee prey upon the publike, or pinch some peevish precise fellows, which can well beare it : we will plague our enemies ; wee must above all, manage matters with a fit correspondency to accomplish our owne ends ; especially to enrich our selves, raise our kindred, make way to rise higher, and greaten our posterity ; we must looke big, and sometimes amaze the multitude with some acts of awfullnesse and terror, to procure and preserve respect, feare, and all attributions proper to our place : and let mee tell you

Nemo unquam imperium flagitio quæsitum bonis artibus exerceuit. *Hist. lib. 1. pag. 417.*

you by the way; *Hee that suspecteth his owne worth, or other mens opinion, thinking that lesse regard is had of his person, than hee beleeveth is due to his place, holds it good policy to spend all the force of his authority in purchasing the name of a severe man. For, the affected sowernesse of a waine fellow doth many times resemble the gravity of one that is wise: and the feare wherein they live which are subject to oppression, carries a shew of reverence to him that does the wrong, at least it serves to dazle the eyes of underlings, keeping them from prying into the weakenesse of such as have jurisdiction over them; &c.* Beside all this, men in great place are liable and expos'd daily to more and stronger temptations, than men of lower ranks. Honour, wealth, worldly reputation, earthly favours, &c. are Satans snares to entangle and tie them faster to their fooles paradise and admired folly; and as golden fetters, to chaine them unmoveably to their noble slavery.

Secondly, great men are for the most part (and it is one of their greatest miseries) so inclosed and beleager'd with flatterers, the basest of slaves, with sycophants, false-hearted followers, selfe-seekers, &c. that very hardly (if at all) can any honest man or faithfull *Micaiab* have access, come neare them, or at any time bee heard with patience, especially either to tell them the truth, or wisely and humbly reprove them for their faults.

Thirdly, those that are vers'd in story shall finde many and many a time this property put upon men in high place; to bee throwne into the grave or from their greatnesse, is both one to them. For first,

Flattery dangerous.

Great ones like to fall.

Mallent cadere quam loco cedere.

first, they so delight in domineering, and dote upon their high roome as their dearest Idoll: And withall they know full well, that as in naturall privation there is no returne to habit, so it is very rarely seene in the privation politique, and point of preferment: that they would even rather die, than be dejected.

Lay now these two points together: and count all the snares from which poorer and private men by reason of their meaner condition are happily exempted: And no marvell though *not many mighty*, either in heapes of wealth, or height of places, be converted, or go to heaven.

*Worldly wisdom
dome dangerous*

In the fourth place: what a strong hold for the powers of hell, and mighty barre to keepe out grace, worldly wisdom is; may appeare by taking notice of the nature of it, and so of its notoriously pestilent properties. This wisdom of the flesh springing from the principles of carnall reason, and precepts of humane policy, and receiving continuall influence and instigation from that old wily serpent to go on still in his and the worlds wayes, doth with a proud disdainfullnesse and imperious contempt scorne the great mysteries of godlinesse, foolishnesse of preaching, simplicity of the Saints, and society of the brother-hood: crosseth directly and contradicts the counsell and commands of G O D S Spirit, in all motions to good, and matters of salvation: accounts in good earnest holinesse hypocrisie, sanctification singularity, profession and practice of sincerity precisenesse, the great things of G O D S Law as a strange thing:

thing : In all its consultations concludes ever things pleasing to flesh and blood ; and ends atlast with extremest folly and utter confusion. Witnessse *Achitophel*, who was wise enough to set his house in order, and yet wanted wit to rescue his owne life out of his owne hands: he was curious to provide for his family after his death, and had no care at all to preserve himselfe from eternall death: was not this a madnesse even to *miracle*, as Divines speake? Hee got him home to his house, put his household in order, and hanged himselfe; and is hanged up in chaines as a dreadfull spectacle to all posterity, for all worldly-wise men to take warning by to the worlds end.

The Spirit of G o d intimates unto us the pestilencie of its properties, *James 3. 15.* It is, First, *Earthly*. Secondly, *Sensuall*. Thirdly, *Divellish*.

Divellish : for, it imitateth the Divell in plotting and contriving mischief and ruine against the glory of; G o d s Majesty, and Ministry of his Word. It tastes of his hellish wiliness in close conveyances and secret insidiations, for the undermining, supplanting, and confounding of the passage of the Gospell, and plantation of grace in the hearts of men. Satan (you know) is ever fierce and furious, when he spies but the least glimpse of G o d s truth, or sparke of grace to peepe out and breake forth at any time, or in any place. When the glorious sun-shine of the Gospell did in these latter times of the world (according to the Propheticie in the *Revelations*) arise out of the darke-

some

Amentia usq;
ad prodigium.

2 Sam. 17. 23.

Iam. 3 15. ex-
pounded.

Worldly wises
dome is divel-
lish.

some night, and dangerous fogs of Popery, and begun graciously to inlighten many thousand soules which lay in darknesse, and under the shadow of death, with what strange and prodigious rage did the great Dragon presently ascend out of his bottomlesse pit.

*Effects of the
Dragons ascense
out of the pit.*

Since that time what furious martyring of the Saints, what horrible murdering of Kings, what bloody Massacres, what invincible *Armadoes*, what hellish powder-plots, what devouring of Martyrs, by that blood-thirsty monster the Spanish Inquisition, what hatefull imprisonings, what desperate conspiracies, what a deale of hell hath vext and rent the face of *Europe*, and shaken the pillars of this part of the world: as though all the fiends in Hell, and whole armies of those damned spirits were broke loose, to cast the Christian world into a new Chaos of darknesse, combustion and confusion. And all this hath beene the Divels doings of pure spight and malice against the light of the Gospell, & power of the Word. The Pope, Jesuites, and their wicked adherents have beene indeed the instruments and executioners of all these bloody miseries, but Satan himselfe was the principall agent. The cursed influence of all this wrath and rage was inspir'd from him, and every particular and circumstance of all these mischiefes was first plotted in hell, before they were acted upon earth.

*Fwy against
the Gospell in
England.*

2. In our owne Kingdome also his spite and malice against the light of the Gospell hath beene notorious and transcendent since the Word of truth

truth hath growne powerfull amongst us. With what strange fury and malice hath Satan bestirred himself? What a deale of deare and innocent blood did that red Dragon drinke up in *Queene Mariæ* time? For five yeares space the fire of persecution did flame in this land, and the sacred bodies of our glorious blessed Martyrs were sacrificed amidst the mercilesse fury thereof: Afterward what a blacke and bloody catalogue of most hatefull and prodigious conspiracies did run paralell with that golden time of *Queene ELIZABETHS* life, that (now) glorious Saint of dearest memory? But in all this hellish rage the Divell never played the Divell indeed, untill he came to the Gun-powder-plot; that was such a piece of service against the light of the Gospell, as the Sun never saw before; the sons of men never heard of, hell it selfe never hatcht. Since Satan fell from heaven, and a Church was first planted upon the earth, there was never any thing in that kinde which made the Divels Malice more famous, *GODS* mercies more glorious, that Priest of *Rome* and his bloody superstition more odious; or that cast such a shame and obloquie upon the innocency of Christian Religion. And all this was the Divels doing of pure spite and malice against the glory of the Gospell, the power of the Word, and the Saints of *GOD*. I say he was the arch-plotter and first moover of all these mischiefes. The Pope, and Iesuits, and their cursed confederates were indeed his instruments, executioners and agents, as wee well know, and some of the Priests themselves confesse. See *Quodl. 7. Act. 8. pag. 159.*

The Gun-powder plot.

Rage against
ELIZABETH.

Scarce was that blessed Queene and incomparable Lady warme in her Princely Throne; but Satan sets on the Pope *Pius Quintus*, hee sends from Rome two Popish Priests, *Morton* and *Webbe* with a Bull of excommunication; whereby the subjects and people of the Kingdome were in a Popish sense discharg'd and assoil'd from their allegiance, loyalty and obedience to her Majesty. They solicit the two traitorous Earles of the North, *Northumberland* and *Westmerland*, to bee the executioners of this bloody Bull, which indeed was the fountaine and foundation of all the succeeding horrible plots and barbarous treacheries. See *Bells Anatomy of Popish tyranny, in his Epist. Dedic.* a little booke called *The executioner of justice in England, &c.* I pray G O D now at length turne those Popish murderous hearts from whetting any more swords to shed the blood of the L O R D S anointed: or returne the sharpe swords from the point with a cutting edge on both sides, even up to the very hilts into their owne hearts blood. O L O R D, let the King flourish with a crowne of glory upon his head, and a Scepter of triumph in his hand, and still wash his Princely feet in the blood of his enemies.

Rage against
the powerfull
Ministry.

3. This spitefull rage & furious opposition of Satan against the power of the word, appeares also by daily experience in those towns & parishes, where by the mercies of G O D, a conscionable Ministry is planted; before, while Satan ruled and raigned amongst them, by his wicked deputies, ignorance, prophanenes, Popish superstitions, sinfull vanities, lewd

lewd sports, prophanation of the Sabbath, filthinesse, drunkenness, and such other accursed Pursuants for Hell : Why then all was well, all was in quiet and in peace. O then that was a merry world, and as good a Towne for good-fellowship, as was in all the Countrey. And no marvell: when a strong armed man keepeth his Pallace, the things that he possesseth are in peace, *Luke 11.21.* While Satan sits in their hearts, and rules in their consciences; hee suffers them to have their swings in their furious vanities and wicked pleasures, without any great disturbance or contradiction. And commonly hee never sets prophane people together by the eares and at odds, but when his owne Kingdom may be more strengthened, and their soules more endanger'd by dissention, than by their partaking in prophanenesse, and brotherhood in iniquity. Let it not seeme strange then, when townes and parishes where conscionable meanes are wanting, live merrily and pleasantly; for, they walke together in the knot of good-fellowship, through the broad way, they follow the course of their owne corruptions, and swing of their corrupt affections, and swim downe the current of the times, and are at Satans beck to do him any desperate and notorious service at all assaies, in all passages of prophanenesse, and offices of impiety and rebellion: but bring amongst such a powerfull Ministerie, which takes a right course for the plantation of grace, and salvation of their soules: and then marke how spitefully and furiously Satan begins to bestirre himselfe; besides

his owne malice and machinations, hee presently sets on foot and on fire too all that belong unto him in his instigation. They band and combine themselves with great rage and indignation against the power of the Word, and the faithfull messengers of G o d. They fret, and fume, picke unnecessary quarrels, raile, slander, and indeed foame out filthily their owne shame, in disgracing the truth of G o d without all truth or conscience: and if Satan spies any poore soule amongst them to bee pulled out of his clutches and kingdome of darkenesse by the preaching of the Word, he presently sets all the rest upon him as so many dogged cures, or rather furious wolves (for so our blessed Saviour makes the comparison) upon a harmelesse lambe; he whets (like sharpe razors) all the lying and lewd tongues in the towne, and tipsthem with the very fire of hell; so that they pleade for prophanenesse, prophaning of the Sabbath, and many sinfull fooleries and vanities in all places where they come. Hee makes those who have a little more wit, his close factors and under-hand-dealers: for that stands not with Satans policy, and the reputation of the worldly-wise, that themselves should bee openactors in childish vanities, and profes'd enemies to the Law of G o d: they do him sufficient service by being secret patrons and protectors of impiety, counsellors and countenancers of the works of darkenesse: hee fills the mouthes of the ignorant with slanderous complaints and cries, that there was never good world since there was so much knowledge: that there

*Slanders against
such preaching*

was never more preaching, but never lesse working: whereas (poore) soules they never yet knew what grace or good worke meant, or scarce good word: but their naughty tongues, and hatred to bee reformed, are true causes why both the world and places where they live, are farre worse. Those that are desperately and notoriously naught, he inforces and inrages like mad dogs; so that they impudently and openly barke at, and with their impoysoned fangs furiously snatch at their hurtlesse hand which would heale and binde up their bleeding soules: they are like dogs barking at the Moone; for, GODS Ministers are starres in the right hand of CHRIST, *Revel. I. 16.* If they would doe them any deadly harme, they must plucke them thence; but let them take heed how they be bold and busie that way, least at last they take a beare by the tooth, and awake a sleeping lion.

Thus you see what a stirre the Divell keepes when hee is like to be driven from his hold by the power of the Word: and how he playes the Divell indeed, when the light of the Gospell begins to shine in a place which himselfe hath long kept in darknesse and errour by those twofold fiends, ignorance and prophanesesse. Perhaps at the very first rising of that glorious Sun of the Word of life unto a people that hath sat in darknesse and under the shadow of death, it breeds onely astonishment and amazement, they are for a while onely dazelled with the glory and beauty of so rare and extraordinary a light, but when after some little

*Why Satan so
stirres against
the Word.*

space they be thorowly heated, and it begin to burne up their noysome lusts. to gall their guilty consciences, to sting their carnall hearts, to vex and disquiet their covetous affections, then begins all the stirre, and Satan to play his part: the sudden infliction of a wound is not so very painefull, and while it is greene it is not so grievous, but after, when it comes to be searched in cold blood, to have tents put into it, and corrosives applied, then it goeth to the heart: When the sword of the Spirit first strikes the carnall heart, it may perhaps beate away the blow reasonable well; but if the Chyrurgion of the soule, I meane the Minister of the Word follow his cure faithfully, and open the wound wider, as he sees need, apply spirituall corrosives to eat away the rankenesse of the flesh, and the poyson of sinne, then begins the prophane man (if the LORD give him not grace to suffer his soule to bee saved) to rage and rave with the smart of it and perhaps with malice and furie to flie into the face of his soules Physitian.

(See the humour of prophane men against the power of a conscionable Ministry, *Ier.* 44. 15, &c. *Acts* 13. 8. and *Cap.* 14. 2, &c. and *Verse* 19. and *Cap.* 16. 19. and *Cap.* 17. 5. and *Ver.* 32. and *Cap.* 19. 29. and 24. 5.

Spite against piety in families,

This spite and malice of Satan against sincerity and grace is to be seene also in private families: if the governours of the house, the children and servants be all prophane (as it is very true of very many in most places) then they are passing well met for matter of Religion, and were there nothing amongst

amongst them to breed difference and dissention, but G O D s service, they would never fall out: for they are all content to heare no more, or more often of the affaires of Heaven, judgements for sin, the waies of G O D, and reformation of their life, than they must needs: they are all willing and forward to prophane the Sabbath, in one kinde or other; some by absenting themselves from the house of G O D, some by worldly talke all the day long, some by idlenesse, some by sinnefull sports, &c. They are well content to lie downe at night, like wilde beasts in their dens, without lifting up their hearts together unto that mercifull G O D which hath preserved and prospered them all the day: to rise up also in the morning, prayerlesse, or only with formall prayers. They all joyne in malice against the Ministry of the Word, in slanderous lies against the messengers of G O D, in base and reviling speeches against the professours of Christianity. The reason is, they are all possessed with the same spirit of prophanenesse, love of pleasures, hatred to bee reformed, and carnality of heart. But if it once please the L O R D to plant grace in the heart of the Master of the family; so that hee begin to plant in his house reformation; household instruction, prayer, sanctification of the Sabbath, and other holy orders, and godly exercises; then presently begins the Divell to stir in the hearts and tongues of their prophane servants; they begin to bee furiously impatient of such precisenesse, strictnesse, and restraints (for so they wickedly and wrongfully call the pleasures of

grace and way to Heaven) they can by no meanes digest such new fashions: they'l not be troubled with giving account of Sermons they heare: they'l have their recreation on the Sabbath, that they will: they'l not be mew'd up at home, when other mens servants are at their sports abroad, &c. Nay perhaps even their owne children (except the L O R D season them with the same grace) may grow stubborne and refractory, and very rebellious and disobedient to the best things: so that in a holy sense, C H R I S T S words may be there truly verified, *Mat.* 10. 34, 35. Thus was zealous *David* troubled with the vanity of a scornfull, proud, and prophane wife, *2. Sam.* 5. 20. *Abel* with a bloody brother, *Gen.* 4. 8. *Jacob* with a profane *Esau*, *Gen.* 27. 41. *Isaac* with a mocking *Ishmael*: And many a gracious heart in families where grace beares not sway, with the lewdnesse, malice, and ungodly oppositions of those among whom they live.

*Impious parents
indure not pious
children.
Nor Masters.*

Or if it so fall out that the power of grace seize on the heart of a servant or sonne, so that he begin to bee sensible of the ignorance, disorders, prophanenesse, and sinfull confusions of the house where he dwels: desire to spend the Sabbath as Christians use to do: then presently begins Satan to put rage into the heart, and frownings into the face of the father or master of the family: he then takes on, tells him, that such precisenesse is not for his profit, hee'l have no such inferiour fellow to be a reformer of his family; hee'l not be controlled and contradicted in his owne house, hee'l go-

verne

verne his people in the old fashion as his father did before him, &c. so that there is no longer biding for that new convert under such a crabbed master, without a very great deal of patience. All this, and a thousand more mischiefes are the blacke broods and bloody effects of Satans malice against the power of the Word, and the plantation of grace.

GOD Himselfe is the GOD of peace, CHRIST JESVS the Prince of peace, and the blessed Spirit is the fountaine of peace, that passeth all understanding, the holy Word is the Gospell of peace, the faithfull Ministers are the Messengers of reconciliation and peace; the Saints of GOD are the children of peace: The Divell and the rebellious corruptions of prophane men are in deed and truth the true causes of all these stirs and strong oppositions, which are raised any where, at any time, any waies in the case and cause of Religion. The fault I confesse, and imputation of troublesomenesse is laid upon GODS children by the lewd tongues of gracelesse men. See *Ier. 15. 10.* utterly without cause. *1 Kings 18. 17.* *Acts 24. 3,* &c. but these and the like are lies hatch'd in Hell, and managed by the malice of carnall men. And that was most true, which the blessed Prophet of GOD *Elijah*, and the holy Apostle Saint *Paul* answered in such cases, *1 Kings 18. 18.* *Acts 24. 13, 14.* and so proportionably may all Christians answer all prophane wretches amongst whom they live: It is you and your prophane families, your proud ignorance, hatred to be reformed, malice against the Ministry,

*Impious persons
cause all discord*

Ministry, &c. which trouble *Israel*, are the true causes of all Dissentions and disquietnesse, and bring upon us all these plagues and judgements which any way afflict us. A godly Minister stands at staves end with all the world, and hath the most enemies of any man. He must warre not only with desperate swaggerers and notorious sinners, but also with civill honest men; formall professors, counterfeited Christians, unsound converts, relapsed creatures, &c.

*Good Ministers
have many ene-
mies.*

*Rage against
pious persons.*

5. Lastly, That particular person, whom it pleases the LORD to sanctifie and set apart for his service, hath good experience of Satans fury and rage against sinceritie and grace: there is not a man that passeth out of the powers of darkenesse and Satans bondage, by the power of the Word, but he presently pursues him farre more furiously, than ever *Pharaoh* did the *Israelites*, to recover and regain him into his kingdome. See my discourse of *Happinesse*, pag. 60.

*Worldly wise-
dome is Satans
right hand.*

Thus I have given you a taste of the Divells malice and machinations against the light of the Gospell, the power of GODS truth, and the Ministry of the Word: now you must understand that worldly wisdom is his very right hand, nearest counsellor, and chiefest champion in all these mischievous plots and furious outrages against GOD and goodnesse. This hath beene more than manifest in all ages of the Church: In those great Politicians, the Scribes and Pharisees; in the States-men of *Rome*; in our times, and amongst us daily: worldly-wise men, that are only
guided

guided by carnall reason, they imploy their wit, their power, their malice, their friends, their under-hand dealings, their policy and their purses too, unlesse they be too covetous; to hinder, stop, disgrace, and slander the passage of a conscionable Ministry and the Messengers of Almighty G O D, of whom the L O R D hath said, *Touch not mine anoynted, and do my Prophets no harme. Psalme 105. 15.* They ever imitate and follow to a haire's breadth their Father the Divell in malice and practise against grace and good men; except sometimes they forbear for a time for advantage, for reputation, or such other by-respects and private ends: except naturally they bee extraordinarily ingenuous, and of very loving and kind naturall dispositions; or bee restrayned by feare of some remarkable judgement, from persecution of the Ministers.

2. As worldly wisdom is divellish, as Saint James calls it, and ever mixed with a spice of Hellish malice and virulency against the Kingdome of C H R I S T: so it is also *earthly*, for it mindes onely earthly things, and though that casts beyond the Moone for matters of the world, yet it hath not an inch of fore-cast for the world to come: But though a man bee to passe, perhaps the next day, nay the next houre, nay the next moment, to that dreadfull Tribunall of G O D; and to an unavoidable everlasting estate in another world, either in the joyes of Heaven, or in the paines of Hell, yet it so glues and nailes his hopes, desires, projects, and resolutions to transitory pelfe, and things

Worldly wisdom is earthly.

things of this life, as though both body and soule at their dissolution, should bee holy and everlastingly resolved, and turned into earth, dust, or nothing.

To give you a taste of this earthlinesse of worldly wisdome, give mee a worldly-wise man and,

Worldlings profound in earthly things, but shallow in heavenly

1. Put him into discourse of the affaires of the world, and the businesse of his calling, and you shall finde him profound and deepe in this argument, able to speake well and to the purpose; if it were a whole day, and that with dexterity and cheerfulness: But divert his discourse a little, and turne him into talke of matters of Heaven, of the great mystery of godlinesse, the secrets of sanctification, cases of conscience, and such like holy conference, and you shall finde him to bee a very infant, an ideot: it may bee, hee may say something of the generall points of Religion, of matters in controversie, of the meaning of some places in Scripture: but come to conferre of practicall divinity, experimentall knowledge, passages of Christianity, and practices of grace, and you shall find him, and hee shall shew himselfe to bee able to say just nothing with feeling and comfort: many a poore neglected Christian, whom in the spirit of disdainefulnesse, and out of the pride of his carnall wisdome, he tramples upon with contempt, and would scorn to be matcht with in other matters: yet would infinitely surpassse him in this case; quite put him downe, that he would have nothing to say.

2. Let him come to some great personage with a suit, to intreat his favour and countenance, or to give him thanks for some former good turne: and he will be able to speak well, plausibly, pleasingly, perswasively, and seasonably: but put him to pray in his family unto Almighty G O D for the pardon of his sinnes, and a crowne of life, for the remoovall of damnation and an everlasting curse; to powre out his soule in thankfullnesse for every good thing hee enjoyeth (for hee holds all from Him) and such a wise man (which is strange and fearefull) in a businesse of so great weight, will not bee able to speake scarce one wise word without a book.

*Worldlings can
better petition
men than God.*

3. Come into his family, examine the state of his house, you shall find all things in good order, every affaire marshalled and disposed for the best advantage, a provident fore-cast, and present provision of things necessary for their bodies: Every one busie in their severall employments, and carefull in the workes of their calling: but search also into the estate of their soules, what heavenly food is ministred for their spirituall life, how the Sabbath is sanctified among them, how it stands with them for household-instructions and family-exercises, &c. And (God knowes) in that regard, that way there is no providence at all, no care, no conscience about any such matters.

*Worldlings
houses better or-
dered than their
soules.*

Walke also amongst his husbandry: you shall find his arable carefully dunded, tilled and sowne: his pastures well mounded, bankt and trencht; his trees pruned, his gardens weeded, his cattrell watchfully

*Worldlings
temporall bus-
bandry better
than spirituall.*

watchfully tended: but inquire into the spirituall husbandry at home in his owne conscience, and you shall find his heart overgrowne with sinne, as the wildest wast with thistles and briars: no fence to keep the Divell out of his soule, many noysome lusts growing thick and ranke, like so many nettles and brambles to be cut down and cast into the fire; so that his silliest lamb and poorest pig is in a thousand times more happy case, than himselfe the owner, and well were he if his last end might be like theirs, that is, that his immortall soule might die with his body: but that cannot be; except in the meane time he repent, and renounce his carnall reason, hee must be destroyed with an everlasting perdition, from the presence of GOD, and from the glory of His power.

*Worldlings
more care for
their childrens
temporall than
spirituall estate*

4. Consider His care and affection towards His children; you shall finde that to be all earth: for whereas perhaps with farre lesse toyle and travaile, by the mercies of GOD, by teaching them the feare of GOD, instructing them in the waies of godlinesse, restrayning them from prophanenesse, and prophaning the Sabbath, by his owne example of piety and godly conversation, hee might plant grace in their hearts, and provide a crowne of glory for their heads hereafter: yet (wretched man) hee doth not onely wickedly neglect these meanes of everlasting comfort: but with too much worldlinesse, variety of vexations (and perhaps for his very wickednesse that way, if there were nothing else) with the great danger of his owne soule; he heapes up for them those hoards, that

that will hereafter heape coales of vengeance on their heads; and purchases and provides for them those greene pastures of a prosperous state in this world wherein they are fatted for the same slaughter, and thorow which they prophanely passe into the pit of the same endlesse destruction with himselfe.

5. Aske his judgement about the Sabbath, and ordinarily you shall finde his resolution to bee this; that hee sees no reason but mens servants and children may enjoy some houres of recreation and sport even upon the Sabbath, especially with exception of times of Divine Service: what would they have us to do, (will hee say) or what would they make of us? I hope they doe not looke wee should be Angels upon Earth: they know we are but flesh and blood. It is too true indeed, this cavilling against the keeping of the Sabbath favours full rankly of flesh and blood.

*Worldlings
concept of the
Sabbath.*

GOD out of the abundance of His owne goodnesse, and compassionate consideration of our weakenesse hath allotted and allowed unto us six dayes for our owne businesse, and reserved but one to be consecrated in speciall manner, as glorious unto Him; and yet wretched men, they must needs clip the LORDS coyne, encroach upon His sanctified time, and unthankfully and accursedly spend those holy houres in which they should treasure up knowledge and comfort against that fearefull day, in idlenesse, worldlinesse, and prophane pastimes, whereby besides the particular curse upon their owne soules, they many times draw

draw many miseries and plagues upon the place where they live. This reason is carnall indeed, this wisedome is earthly with a witnesse.

Add another out of *Luk. 12. 39, 40.*

Thus you see worldly wisedome in all that consultation and carriage inclines unto the earth, provides ever with greatest care for the world, and favours rankly of flesh and bloud.

Worldly wisedome sensual.

3. It is also *sensual*: for, it doth senselessly preferre the pleasures of sense and pleasing the appetite, before the peace of conscience and sense of *GODS* favour. It provides a thousand times better for a body of earth, which must shortly upon an unavoidable necessity, feede the wormes, and turne to dust; than for a precious immortall soule, the immediate issue of *GODS* Almightinesse, and which can never possibly die: It doth with greater sweetnesse and hold-fast, relish, apprehend and enjoy the furious delights of some bosome-sinne, which it hath in present pursuit, taste and possession, than spirituall graces, *GODS* favour, joy in that blessed Spirit, and a crowne of life hereafter; for which it hath *GODS* Word and promise, if it would be wise to salvation. In a word: it doth so highly preferre a few bitter-sweet pleasures for an inch of time in this vale of teares; before unmixed and immeasurable joyes thorow all eternity in the glorious mansions of heaven: Is not this wisedome strangely nailed and glued unto sense, and stupidly senselesse in spirituall things, that though many times fore-told and fore-warned by the Ministry of the Word, yet will needs for the temporary

temporary satisfaction of its carnall, covetous, or ambitious humour, with filthy vexing, transitory pelfe, with vanity, dung, nothing, run wilfully and headlong upon easelisse, endlesse, and remedlesse torments in the world to come? And that which is the just curse and plague of worldly wisdom, (this spirituall madnesse commonly called) it is confident that it doth wisely, and takes the best way, and thereupon becomes incorrigible and obstinate: *For there is more hope of a foole, then of him that is wise in his owne conceit*, Prov. 26. 22. And, *Though thou shouldest bray a foole in a mortar, yet will not his foolishnesse depart from him*, Prov. 27. 22. How fearefull then is his case, that to his worldly wisdom joynes confidence in his waies? But the day will come that hee'l see and bewaile the vanity of his wisdom, and the truth of his folly, and that with bitter grieve and horrible anguish even in hell fire, as it is notably set downe in the book of *Wisdom* Cap. 5.

But the Word which heere in *Iames* is rendred *Sensuall*, is the same which is used, *1 Corinthians* 2. 14. *The naturall man receiveth not the things, &c.*

So that worldly wisdom is in that sense naturall: that it can neither relish nor receive the things of the Spirit: it cannot possibly conceive and comprehend the immediate meanes and mysteries of salvation: let a man otherwise be never so faire and comely in body, never so proportionable, personable, or goodly to looke upon, and in the eye of others, yet if himselfe want eyes (the

Sensuall what it meaneth.

Ψυχικὸς δὲ ἀνθρώπος οὐ δύναται λαβεῖν τὰ πνευματικὰ τοῦ Θεοῦ. &c.
Οὐκ ἵστανται οὐδὲ νοοῦσι τὰ πνευματικὰ τῶν λόγων τοῦ Θεοῦ. &c.

Worldly wisdom reliseth not spiritual things

instruments of light, hee cannot possibly behold and gaze upon with delight the goodlinesse and glory of this great frame of the world about him : he cannot see the brightnesse of the Sun, the beauty of the earth, and the delightful variety of the creatures : so a worldly-wise man though hee bee never so gracefull for his other parts, never so admirable to carnall eyes, or mightily magnified by his flatterers or favourites: yet wanting the saving sight of G O D s sanctifying Spirit, and the eye of spirituall understanding, is starke blind in spirituall matters, and cannot possibly behold the rich Paradise of the kingdome of grace, the secrets of Sanctification, and the incomparable glory and excellency of Christianity. This wisdom of the flesh serves the worldling (like the Ostrich wings) to make him to out-run others upon the earth and in earthly things ; but can help him never a whit towards heaven : nay, is rather like a heaive millstone about his neck, to make him sinke deeper into the bottomlesse pit of hell.

*Spiritual know-
ledge hid from
worldlings.*

The reason why these great politicians and jolly wise men of the world (as they are called) for all their depths and devices, with all their wit and windings, cannot understand one title of the things of G O D, is, because this spirituall knowledge is hid from them, for so saith our Saviour CHRIST, *Mat. II. 25. I give thee thanks O Father, LORD of Heaven and Earth, because thou hast hid these things from the wise and men of understanding, and hast revealed them unto babes.* And this reason our Saviour rendreth why hee spake to worldlings

lings in parables and to his Disciples plainly, because to these it was given to know the secrets of the kingdom of heaven, but to them it was not given. And indeed it is just with G O D, that,

1. Sith they when the glorious Sun of the Word of life shines surely upon their faces, doe wilfully shut their eyes against it, that He should strike them starke blinde, so that for matters of salvation they should grope even at noone-day, as the blind gropeth in darkenesse, and stumbleth in the darkeſt night.

*Worldlings
shut their eyes
against the
Word.*

2. Sith they depend on their owne policy, depths, and turning devices, G O D justly turnes them loose to follow the swing of their carnall reason; and suffers them to lie and delight themselves in the sensuall mists, and self-conceited fooleries and vanities of their own naturall wisdom: while the Moone lookes directly upon the Sunne, from whom she borrowes her light, shee is bright and beautifull, but if she once turne aside, and be left to her self, she looses all her glory, and enjoys but onely a shadow of light which is her owne: so while men with humility and teachablenesse turne their faces toward the Sunne of Righteousnesse, C H R I S T J E S U S, and those Starres which he holds in his right hand, the faithfull Ministers, to receive from them illumination in heavenly things, and instruction in the waies of G O D, G O D doth graciously vouchsafe unto them the glorious light of saving knowledge: but when they turne their backs upon Him, betake themselves to their owne plots and projects, devices and policies, and

*Worldlings de-
pend on their
owne policy.*

seeke deepe to hide their counsell from the LORD: then they are justly left to the darksome giddinesse of their carnall reason, and walke towards fearefulnesse and horroure, thorough the windings and turnings of their worldly wisdome.

*Worldlings
proud of their
owne wit.*

3. Because they are proud of their earthly policy, the LORD will not give them prudence in heavenly matters: because they are wise in their owne conceits, they are justly given over to follow the deceitfulnesse of their owne hearts: with an imperious disdainfullnesse, they scorne the simplicity of the Saints, and therefore they are justly blinded, to thinke the wayes of their salvation foolishnesse.

*Worldlings Idolize their owne
wisdome.*

4. Worldly men make an Idoll of their wisdome: both in respect that they wholly repose themselves upon it, for their provision and protection, and because they secretly desire to be admired & adored for it, as men of extraordinary endowments, and oracles of discretion and policy: and it may be, that they are so by their favourites and flatterers: but they must give GOD His Word, and good men leave to censure them truly and justly to be the notoriousst fooles upon earth, because they are infants and ideots in the matters and mysteries of salvation. Now I say, because they make an Idoll of their wisdome, GOD and this earthly Dagon cannot possibly dwell together in one soule, but in his just judgement suffers them with such doting devotion, self-conceit to sacrifice unto it, that they want both understanding and hearts to do him any acceptable service.

This

This naturall and sensuall wisdome being thus hood-winked from all heavenly light by G O D s just judgement, and by the pride, prejudice, wilfulnesse, selfenesse of the owner doth proportion and measure all its concepts, and considerations of Religion and religious men by the unsound and sensuall principles of our corrupt nature, and by the false scantling of carnall reason.

We may see this carnality of worldly wisdome in censuring spirituall things in *Nicodemus*, *Ioh. 3*. See also a carnall concept of worldly wisdome in my *Discourse of true happinesse*, pag. 58, 59.

Hence it is also that wee find it to be a constant property of a worldly-wise man to conceive or censure a zealous profession of G O D s truth, and sound practice of sincerity, to be nothing but hypocrisie and humour, an affectation of singularity, precisenesse, and a kind of odnesse from other men. The reason is, when he looks upon himselfe in the flattering glasse of selfe-conceit, hee judges himselfe to be a very jolly fellow: thinkes he within his owne heart; I go for a sufficient man in the world: the best make good account of me: I am well beloved of my neighbours: my sufficiency for wisdome, moderation in Religion, civility for carriage, justnesse in dealings with men, are both knowne and well spoke of by the most: and what would you have more in a man? Hereupon, out of this practicall survey of his owne counterfeited worth, and because hee is starke blind in spirituall matters, and the affaires of Heaven, hee presently concludes, whatsoever zeale, singularities

*Worldlings mis-
censure true pi-
ety.*

*Quisq; in alio
superfluum esse
censet, ipse
quod non ha-
bet, nec curat:
That which he
hath not him-
selfe, or doth
not esteeme, hee
accounts super-
fluity, an idle
quality, a meere
foppery or hy-
pocrisie in ano-
ther.*

of grace and spirituall excellencies are supposed by some kind of mento be in others, especially, if they be of lower rank and lesse account for worldly wisdom than himselfe, to be nothing but only outward shewes, pretences and hypocrisies: he is furnished in his owne conceipt with a competency, if not an extraordinary sufficiency of naturall and morall endowments: and he never felt either the power of grace, neither can possibly see or acknowledge those holy operations in others: and therefore hee cannot be perswaded, but he is fully as good as the precisest of them (for that's the language of prophanenesse against grace) and that there is no worth worth naming, or any true reall goodnesse in those they now call Christians, over and besides that which hee findeth in himselfe.

Nobility greater or lesse. Cap. 17, 18.

5. Concerning greatnesse of nobility, understand that by Nobles I meane both the greater and lesse Nobility, according to D. *Smiths* distinction in his *Common-weale of ENGLAND*. And this double Nobility is of diverse sorts. 1. Personall. 2. By descent.

Supernaturall Nobility.

6. There is yet another Nobility, which is Divine and supernaturall in regard whereof all other kindes whatsoever are but shadowes and shapes of Noblenesse. Here God is top of the kin, and Religion is the root. These are truly and the onely Noble indeed, and so accounted by King *David*, though of no account in the World at all. How rarely is the glorious Image of the LORD JESVS (which onely creates this excellencie)

scene

seene shine in their soules, or shew forth it selfe in their holy canversation, who glister in outward glory, and are lifted up above others by eminency of Noble birth, or indulgence of highest favours. Such Noblemen and Gentlemen are black swans, and thinly scatter'd in the firmament of a State, even like stars of the first magnitude. For, saith my Text, *Not many Noble*, &c.

And that no marvell, for many reasons. And yet I will not heere trouble you, in telling how miserably and extreamely ill those who bee better borne are ordinarily educated. Alas, they are too often brought up in ignorance, idlenesse, excessive pursuit of sports and vaine things: in drinking, carnall loosenesse, riotous excesse, in sensuality, pride, prophanation of the LORDS Day: In strange fashions, healthing, gaming, good-fellowship: in frequenting Playes, those grand impoysoners of many hopefull plants, with universall prophane, unnaturall dissolutenesse melting unhappily the vigour of their spirits into effeminate-nesse, lightnesse and lust. And almost ever in a constant opposition to the good way, the power of godlinesse, and strictnesse of the Saints, who are the ordinary objects of their greatest distast, jesting and scorne: and whereas they (of all others) have best meanes, largest maintenance, most time, capacity, and pregnancy of wit, and other encouraging advantages, whereby they might become excellent schollers of eminent abilities, proportionable to their precedency in birth: yet for want of a conscionable care in their education, of choice

*Better borne
worse educated.*

for godly and worthy Schoole-masters, Tutors, Teachers, Consorts, Ministers, and restraint from the corruptions of the times: and by reason of their perverting and empoysoning by the fore-named youthfull aberrations, or rather exorbitancies. They passe through those famous nurseries of learning and law, without any materiall impressions of Academicall worth, or wisdom of State. At length returning many times unto rich inheritances, and faire estates, and then reflecting upon their lost time with late repentance, and finding in themselves neither any competent sufficiencies to serve their Countrey, or to little purpose, and very poorely; nor any solid stock of sound learning for their working spirits to bee exercis'd in, and feed upon with contentment: they resolutely languish and dissolve into idlenesse and pleasures, as though they were put into the World, as Leviathan into the sea, to take their pastime therein. And so at last in respect either of personall worth, or the publike good, they become but unprofitable burdens of the earth: and by their exemplary ill expence of time, if not farre baser trickes; the very bane of the Countreyes that bred them, and great dishonour to the families that owne them. For assure your selves, to bee well borne, and live like an humane beast, is a notorious blemish to a noble House: and let never any bee so vaine, as to brag of their birth, except they be new-borne: this honour of birth (saith *Charron*) may light upon a vicious man, &c.

Neither will I here take up a complaint of the much lamented degeneration of our moderne Nobility and Gentry (I ever except the truly worthy and noble) from even the civill worthinesse, military valour, and noble deportment of former times. Now a daies, if a man looke big, be first in the fashion, shake his shag-haire in a boisterous and ruffian-like manner, carrie himsele with a disdainfull neglect and proud bravery, and with an affected, and artificiall haughtinesse of countenance, out-brave others, and brow-beat his brethren, better than himsele, he is the man. But alas! How farre distant is this, and degenerating from true generousnesse, and that sweet amiable courtesie and affability which was wont to dwell in the gentle breasts of the ancient English Nobles? I am afraid if wee goe on, our posterity will finde in the next age the basest generation of English that ever breathed in this famous Kingdome. Sir *Walter Rawleigh*, I confesse in his excellent Work having discoursed and discussed of this Question, whether the *Romans* could have rectified the Great *Alexander*, makes good in a second place to the matchlesse honour of this Nation, that neither the *Macedonian*, nor the *Roman* souldier was of equall valour to the *English*. But when were those times? When his Father sent to the Blacke Prince, fighting (as it were) in bloud to the knees, and in great distresse, this message: Let him either vanquish or die. When *VVarwicke*, *Bedford*, and that famous *Talbot*, and such other victorious English Commanders with their valiant

*Nobility and
Gentry degener-
rate.*

*Lib. 5 pag. 161
& seq.*

*Hist. of France.
pag. 196.*

liant armies walked up and downe *France*, like so many invincible Lions. But oh the mighty, and unconquerable manhood and magnanimity of the ancient *English*! Whither art thou gone, and where art thou buried, that wee may visit thy Tombe? But I say, to let these passe, I onely lay hold upon that which is most pregnant and punctuall to my purpose.

*Nobles subject
to many temptations.*

These *Nobles* in my Text, and ordinarily in all times swallow down so many baits from the divels hands, are so surrounded with variety and strength of temptations: so ill brought up, and so vainely puffed up with insolency and self-estimation, because they are lifted up above others: They are so limed with inextricable insnarements, by pleasures, riches, honours, ease, liberty, earthly splendour, bravery, applause of the world, and pride of life; that commonly, by such time as they come to the strength of body and mind, *corrupt affection* obtains its full strength and height, and hardnesse in their hearts: And then, and by that time, in what danger they are for salvation, you may perceive by well weighing the condition of this divellish engine, and its cursed companion, which I am wont to describe thus:

*Corrupt affection,
defined.*

It is the ripened and actuated strength and rage of Originall corruption that furiously executes the rebellious dictates of the Divell, and desperate projects of Mens sensuall hearts: stands at defiance, professes open hostility against grace, goodness, good men, good causes, and all courses of sanctification, feeds upon so long, and fills it selfe
so

so full with worldly vanities and pleasures, that growing by little and little incorrigible, and hating to be reform'd, it breeds, and brings forth (as its naturall issue) despaire, horreur, and the worme which never dies.

And this corrupt affection is of it selfe, and naturally, First, untameable; Secondly, insatiable; Thirdly, desperate.

1. Untameable. The heart of man is naturally of the hardest flint, hew'd immediately out of the sturdy and stubborne rock of the race of *Adam*. Its owne corruption, the just curse of *GOD* upon it, and the accursed influence of hellish malice, fill it so full of iron sinewes, and of such adamant and prodigious hardnesse, that no crosse or created power, not the softest eloquence or severest course; nay, not the weight of the whole world, or the heavinesse of Hell, if they were all pressed upon it, could possibly bend and breake it, make it yeeld or relent one jot from it obstinate and outrageous fury in it owne wayes: this is onely the worke of the Holy Ghost, with the hammer of the Word. The stubborne *Israelites* were heavily laden with an extraordinary variety of most grievous crosses and afflictions: there was nothing wanting to make them outwardly miserable; and no misery inflicted upon them, but upon purpose to humble and take downe their rebellious hearts. See *Isay* 1. 5, 6, 7. How the Prophet paints out to the life the rufull and distressfull state of their fresh-bleeding desolations: *The whole head* (saith he) *is sicke, and the whole heart is heavy, &c.* For the place

No workes, signes or miracles are able to change the hardnesse of mans heart, but grace from God onely
Ioh. 12. 37, 38.

place is meant, not (as some take it) of their sins, but of their sorrowes. But all the blowes and pressures were so farre from softning their hearts, that they hardened and emmarbled them more and more. *Wherefore* (saith the Prophet) *should ye be smitten any more, for ye fall away more and more?*

*Christs Sermons
little wrought
on the Iewes.*

What created power can possibly have more power upon the soules of men, than the sacred Sermons of the Son of G O D, who *spake as never man spake*? And yet these deare intreaties and melting invitations which sweetly & tenderly flow'd from that heart, which was resolved to spil that warmest & inmost bloud for their sakes, moved those stiffe-necked Jewes never a jot: *Ierusalem, Ierusalem*, saith he, *which killest the Prophets, &c. Mat. 23. 37.* *Isaiah* that noble Prophet, whose matchlesse eloquence surpasseth the capacity of the largest created understanding; and to which the powerfull elegancies of prophane writers is pure barbarisme, shed many and many a gracious and golden shower of softest and sweetest eloquence upon a sinfull nation and rebellious people, which was fruitlesly and vainly spilt as water upon the ground, or lost upon the hardest flint: many a piercing and powerfull Sermon had hee spent amongst them to the wasting of his strength and spirits; which yet was to them as an idle and empty breath, vanishing into nothing, and scatter'd in the ayre. The L O R D (as He sayes Himselfe) made his mouth as a sharpe sword, and Himselfe as a chosen shaft; and yet that two-edged sword was full often blunted upon their hardest hearts, and his keene arrowes discharged by

by a skilfull hand, rebounded from their flinty bosses, as shafts shot against a stone wall. And that made that Seraphicall Oratour, the unmatched Paragon of sacred eloquence, thus to complaine, *Isay 47.4. I have laboured in vaine, I have spent my strength in vaine, and for nothing.*

A course of extraordinary severity and terroure was taken with *Pharaoh*; he was not only chastised with rods, but even scourged with Scorpions: and yet all the plagues of *Ægypt* were so far from piercing and softning his hard heart, as that every particular plague added a severall iron sinew, and more flintines to his already stony heart. And as the heart is naturally thus hardened towards godlinesse, so also hollow towards the godly: See *Sauls* carriage towards *David*. No materiall weight can more crush the heart of man, than braying in a morter; and yet saith *Salomon*, *Prov. 27. 22. Though thou shouldest bray a foole, a desperate sinner, a rebellious wretch, in a morter amongst wheat brayed with a pestil, yet will not his foolishnes, his sinfullnes, which is the greatest, depart from him, no more than the skinn from the Blacke-moore, or the spots from the Leopard by washing him.*

Pharaohs hardnesse of heart.

Shame an old obstinate beaten sinner with his horrible ingratitude; show him the ugly face of his hainous sins, tell him of the losse of the happinesse of Heaven; affright him with the feare of hell and damnation: in all this hee is like a Smiths anvill that growes harder and harder for all his hammering. Lastly, a damned spirit, though he lye in the lowest dungeon of utter darknesse, laden with that

Nothing moves an hard heart.

burden

burden of sinne, which prest downe a glorious Angell of light and all his followers from the top of Heaven into that lowest pit, with the full weight of the unquenchable and everlasting wrath of G O D; with all the heavy chaines of that infernall lake; and with that which (mee thinkes) is farre worse and more cutting than many hels, than ten thousand damnations, even with despaire of ever having ease, end or remedy of those most bitter, everlasting, intollerable hellish torments: I say, though a damned soule be thus laden, and thus heavily prest downe with all this cursed weight, and hainousnesse of Hell; yet he is still as hard as a stone. So certain it is, that no curse, or created power, nor the softest eloquence or severest course, not the weight of the whole world or the heaviness of hell; if all were prest and laid upon the heart of a man; could possibly breake that stubbornesse, or tame that rebellion. This is onely the worke of the blessed Spirit with the hammer of the Word.

The hard heartednesse of man from his fall.

This hardnesse of heart had attained a strange height even in the worlds infancy: into what a prodigious rocke is that growne now then by length of time, in so many ages, sith every generation since by invention of new sinnes, and addition of hainousnesse unto the old, have every one added thereunto a severall iron sinew, and a further degree of flintinesse.

What a heart was got into *Cains* breast, who was first cut out of the stony rocke of corrupt man-kind; remorse of shedding the guiltlesse

Cains hard heart.

lesse blood of his murthered brother, which was able to have melted an adamant into bloody teares, mooved him never a whit. Nay, the presence of Almighty G O D, at which *the earth trembles, the hills melt like wax, which turneth the rocke into water-pooles, and the flint into a fountaine of water* (as David speakes) yet made his stony heart relent never a whit. Nay, yet further, G O D's mighty voyce immediately from his own mouth, *which breakes the Cedars, and shakes the wildernesse*, which was able with one word even in a moment to turne the whole World into nothing, and the sonnes of men as though they had never beene; yet (I say) this powerfull and mighty voyce did not at all amaze or mollifie the unrelenting stubbornenesse of this bloody wretch: but in a strange dogged fashion he answers G O D Almighty even to His face. For, when G O D mildly and fairely asked him what was become of his brother *Abel*, he answered, *I cannot tell*: Nay, further, as though hee had bid G O D goe looke, hee saith, *Am I my brothers keeper?* Where take this note by the way; Let not Christians think much to receive dogged answers and disdaine full speeches from prophane men: you see how doggedly this fellow answer even G O D Almighty: *The Disciple is not above his Master, nor the servant above his Lord: It is enough for the Disciple to be as the Master and the servant as his Lord: if they have called the Master of the house Beelzebub, how much more them of his household?* Mat. 10. 24, 25.

Psal. 114. 7.

Psal. 4. 5.

Psal. 114. 8.

Gen. 4. 9.

Pharaohs hard heart.

What a strange stony heart lodged in the breast
of

of the tyrant *Pharaoh*? When the Prophet (*1 Kings 13.*) cried to the altar of *Ieroboam*, *O altar altar*, the altar clave presently asunder at the Word of *G O D* in the mouth of the Prophet; but this mighty hammer of the Word, (*Ier. 23. 29.*) with ten miracles gave ten mighty strokes at *Pharaohs* heart; and yet could find no entrance, could not pierce it. Let no man then thinke it strange to see many stubborne and rebellious wretches run on in their courses, and rage against the waies of *G O D*, though they have both the Ministry of the Word of *G O D* to reclaime them, and be many times singled out particularly by the hand of *G O D* with some speciall judgement, for the abatement of their fury. For, the rebelliousnes of mans nature can never possibly bee tamed, corrupt affection can never bee conquered, untill the heart wherein it sits in thron'd, be crusht and broke in peeces: and this hardnesse of heart can never bee mortified, no created power can possibly pierce it, untill the Almighty Spirit take the hammer of the Word into His owne hand; that by His speciall, unresistable power He may first breake and bruise it, and after by sprinkling it with the blood of *C H R I S T*, dissolve it into teares of true repentance, that so it may be softened, sanctified, and saved. And let no man marvell, that the powerfulest Ministry doth produce by accident the most pestilent scorners, cruellest persecutors, and men of most raging carriage against the meanes of their salvation; for these reasons.

- I. From the nature of the glorious Gospell
of

*It is not strange
that impudent
persons are no
more moved.*

*why this power-
fullest Ministry
produceth
scorners.*

*The Worl
makes the dead
more to stinke.*

of **JESUS CHRIST**, the Sun of righteousness, which shining upon one that hath spirituall life, will more revive and quicken him : but in one dead in sinnes and trespasses, causes him to stinke more hatefully before the face of **GOD** and man.

2. From the cruelty of Satan : who laies more burdens and heavier chaines upon him that the Ministers labour to pull out of his snares.

Satan holds the fast whom the word would pull away.

2. *Unsatiable.* Corrupt affection is unsatiable in all its sensuall pursuits, for the empoysoned,

Corruption unsatiable.

1. Fountaine of originall pollution is bottomlesse, restlesse, and ever working ; it sends out uncessantly fresh desires, new longings, and more greedinesse, for the grasping, engrossing, and devouring of earthly delights and carnall pleasures.

Originall pollution a spring.

2. When the heart of man forsakes the blessed and boundlesse *Fountaine of living waters*; of which if it should *drinke* heartily and sincerely, and every drop should be in it *a well of water springing up to everlasting life*; and digs unto it earthly pits; wherout to suck the muddy and troubled streams of vanity and sensuall delights ; then **GOD** in his just Judgement makes those pits bottomles, that they'l hold no water; so that it shall seeke and never be satisfied : it shall toile and tire out it selfe in waies of wickednesse and destruction, and shall never find end and rest; but in endlessse woe and restlessse torments.

God in justice makes corrupt pits bottomlesse

3. Never was jaylor so jealous over his prisoners, as Satan is watchfull over every wicked man.

Satan jealous over his.

*Satan makes men
insatiable in sin*

And therefore least he should wax weary of his way to hell, he failes not by a secret accursed influence to fill his sinfull heart, with an unquenchable thirst after pleasures of the earth. And he doth not only put this unsatiable thirst into the soule of a carnall man; but also by his juggling and art of imposture, he guilds over sensual objects with lying glory, and a deceitfull lustre, and puts a violent, strong inticing power into worldly vanities, that they may continually feed his greedy appetite with fresh successions, and an endlesse variety of sensuall sweetnesse. Satan himselfe is infinite in malice against the majesty of G O D. He drinkes up sin, and devoures iniquity with as insatiable greedinesse, as *Behemoth* the river *Jordan*.

*Satan hath his
hand in every
sin.*

Of all those huge mountaines, the numberlesse number, and purple seas of sins and transgressions, which have at any time, any where, by any creature been committed since himselfe first fell from heaven unto this houre, or shall be from thence untill the day of doome, or from thence everlastingly in hell, by bannings, cursings, and despairs amongst those damned fiends: I say, of all these sins Satan is guilty one way or other: and if he might have his will, he hath malice enough to make an infinite addition both in number and hainousnesse. Where one sinne is committed, he wisheth there were ten thousand. He would have every sinfull thought be a sin of Sodomy: every idle word a desperate blasphemy, every angry look, a bloody murther, every frailty, a crying sin: every default, a damnable rebellion. Now as Satan himselfe is thus infinite and insati-

insatiable in the wayes of darknesse; so doth he inspire every limbe of his with a spice of this sinfull greedinesse, and restlesse pursuit of their owne wicked waies.

To give an instant of trembling and terroure in this kind, and of Satans merciles malice that way. I knew a man which in his life time was given to that fearefull blasphemous sin of swearing, who coming to his death-bed, Satan so filld his heart with a maddened and enraged greedinesse after that (most gainelesse and pleasurelesse sin) that though himselfe swore as fast and furiously as he could; yet (as though he had been already amongst the bannings and blasphemies of hell) he desperatly desir'd the standers-by to helpe him with oathes, and to sweare for him. Incredible rage, prodigious fury! Now if Satan be able to beget such insatiableness after sin wherein there is no profit or delight at all; how fiercely and fearefully will he enrage carnall men in the pursuit of gainfull, pleasurefull, and advancing sins?

A swearer that desired others to helpe him with oaths.

You see then how the unsatiableness of corrupt affection springs out of the fountaine of Originall naughtinesse, from the just curse of GOD and malice of Satan.

It is cleare and evident by ordinary experience, and observation in the world, with what insatiable desire and greedinesse, corrupt affection doth feed upon that sensual object, and earthly pleasure, upon which with speciall apprehension, and delightfull taste, it seizes and sets it selfe.

Earthly pleasure insatiable.

1. If it fall in love with honour and high
Q²
rooms;

Ambition insatiable.

roomes; it begets ambition, which is an unsatiable thirst after glory, and a gluttonous excessive desire after greatnesse.

Ambition powerfull.

Of all other vicious passions which doe possesse the heart of man, it is the most powerfull and unconquerable. As it is superlative and transcendent in it object and aspirations; and seated in the highest, and haughtiest spirits; so is it resolute and desperate in it undertakings, furious and head-strong in its pursuits and prosecutions.

Ambition venturous.

It is venturous to remoove any let, and hardned for all meanes; many times without remorse or teares, it takes out of the way by some cruell contrivance, their dearest friends, and tramples the neereest blood, as we see ordinarily in the Turkish Emperors, to get up into an high place, and grasp an Imperiall Crowne,

Ambition masters other affections.

It is victorious over all other affections, and masters even the sensuality of lustfull pleasures, as wee may see in many great men of the Heathens, *Alexander, Scipio, Pompey*, and many others; who being tempted with the exquisitnesse and varieties of choicest beauties, yet forbare that villany, not for conscience sake, or for feare of GOD, whom they knew not; but least thereby they should stop the current of their victorious achievements, and obscure the glory of their remarkable valour.

Ambition stands not upon life.

It preferres a high roome in the world before a temporall life; yea, and eternall life too. How many great mens hearts have burst, at the displeased and frowning countenance of a King? How many

many either by desperate practises or their owne violent hands have brought themselves to untimely ends, because they were impatient of the lower places they had formerly enjoyed. *Achitophel*, when he was like to loose the reputation and ranke of a Privy Counsellor, sadled his Asse, went home, put his house in order, and hanged himselfe. How many daily run great hazards, to domineere for a while in their undeserved dignities? And prepare against the day of wrath, by an unconscionable purchasing of highest roomes amongst the sons of men?

Lastly, it is incapable of society, and sharpened by the injoyment of that it desireth. Give roome to *Cæsar*, and hee'l ambitiously pursue the Sovereignty of the whole world: Let *Alexander* conquer the whole world, he'l aske for more; let those be subdued; he would climbe towards the starres, if he could aspire thither, he would peepe beyond the heavens: *For the proud and ambitious man enlargeth his desire like hell, and is as death, and cannot be satisfied, &c. Hab. 2.5.* Who can fill the bottomlesse gulfe of hell, or stop the insatiable jawes of death? neither can the greedy humour of a haughty spirit be satisfied.

*Ambition would
be alone.*

Let a consideration of that Crowne of endlesse joy and glory, which the Christian hath in pursuit; be unto him a counterpoyson to uphold his heart in comfort and contentment against the vanity and venome of such endlesse ambitions; and if men be so infinitely ventrous for an earthly crown, which (as one sayes) if we well weighed with

*Heaven a counter-poyson to
ambition.*

what feares, jealousies, cares, insidiations, &c. it is thick set, if we found it before us in the way we would not take it up. I say then, how eager should we be after the glory of Heaven?

*Covetousnesse
insatiable.*

2. If corrupt affection fall in love with riches, and the wedge of gold, it begets covetousnesse, the vilest and basest of all the infection of the soule.

*Covetousnesse
in basest hearts.*

As ambition haunteth the haughtiest spirits, so covetousnesse lodgeth in the most dunghill disposition, it turns the soule of man, that noble and immortal spirit into earth and mud: whereas it might live in Heaven upon earth, and by holy meditation, by a sweet familiarity and acquaintance (as it were) with GOD, and conversing above, and in that everlasting Heaven of endlesse happinesse hereafter. It lies in Hell upon earth, and by restless torture of unfatiable greedinesse, makes way by it rooting to descend into the hell of wicked Divels in the world to come. This devouring gangrene of greedinesse, to get riches, doth not onely by a most incompatible antipathy, keep out grace and GODS feare; but also by it venomous heat wast and consume all honest and naturall affection, both to man and beasts, to parents, kindred, friends, and acquaintance.

*Covetousnesse
makes men neg-
lect themselves.*

Nay, it makes a man contemne himselfe body and soule, wilfully to abandon both the comfortable enjoyment of this short time of this present mortality, and all hope of the length of that blessed Eternity to come, for a little transitory pelfe, which he doth never enjoy or use; except it be for use, which enlargeth his coverous thirst as mightily,

ly, as it brings forth many monstrously.

Besides, covetousnes pierceth thorow the soule with a thousand torments, and the riches of iniquity ingender in the heart of man many tortures, envies and molestations, as their proper thunder-bolt and blasting.

*Covetousnesse
workes much
vexation.*

And of all other vile affections it is most sottishly and senselessly unsatiable, *Eccles. 4. 8.* For, how is it possible that earth should feed or fill the immateriall and heaven-borne spirit of a man? It cannot be: and the Spirit of GOD hath said it shall not be; *Eccles. 5. 9. He that loveth silver shall not be satisfied with silver, &c.* Hence it is, that the deeplier the drowsie heart of this covetous man doth drinke of this golden streame, the more furiously it is inflamed with spirituall thirst.

*Covetousnesse
makes sottish.*

Nay, it is most certaine, that if the covetous man could purchase a monopoly of all the wealth in the world; were he able to empty the Westerne parts of gold and silver, and the East of pearles and jewels; should he enclose the whole face of the earth from one end of Heaven to the other; and heap his hoards unto the starres: yet his heart would be as hungry after more riches, as if he had never a penny, and much more: Such is GODS curse upon that man which makes his gold his god.

*Covetousnesse
still desires
more.*

And this insatiableness in the covetous man begets cruelty and oppression of others, and perpetual want of contentment and comfort in that he hath already. Sweetnes of gaine makes him many times drink the blood and eat the flesh of the oppressed.

*Covetousnesse
causeth cruelty*

He begins first (if he be of power and place) to grind the faces of the poore; then to pluck off their skins, then to teare their flesh, then to breake their bones, and chop them in peeces as flesh for the pot, and at last even to eat the flesh of G o d s people. That is; first to weary them out with petty wrongs and extraordinary occasions, to vex them with new conditions, and unconscionable encroachments : and at last to wring their pensive soules from their wasted and hunger-starv'd bodies, with extremity of oppression, and cruelty of covetousnesse.

*Covetousnesse
never content.*

And that which is a just curse upon the covetous man; he is ever infinitely more tormented with the want of that which he doth immoderately and unnecessarily desire, then contented and comforted with the enjoyment of those things he doth presently possesse.

*Ambition and
covetousnesse
compared.*

The ambitious man, if he be disgrac'd and overtop'd by any grand opposite and counterfactionist, or derided, and revil'd with baser and inferiour contempt, or neglected by omission of some due observance and ceremony of state: he (I say,) is more griev'd, if he want grace, for some such little default in the attributions of his place, and want of complementall respect in that measure, and of such men as he desires, then he hath glory and pompe in his highest place. This is cleare in *Haman*; though he was compassed and crown'd with such undeserved and extraordinary precedency and pompe; yet this one litle thing, because *Mordecai* would not bow the knee and do reverence to him at the Kings gate,

gate, did utterly marre and disweeten all the other excellencies of his new advancement, and extraordinarinesse of the Kings favour; See *Hester* 5. 10, 11, 12, 13. And *Haman* told his wife and friends of all his glory, &c. But all this (saith he) doth nothing availe me as long as I see *Mordecai* the Jew sitting at the Kings gate. As it is thus in ambition, and in great men that are gracelesse; they many times take more to heart (out of the pride of their hearts) the want of some one circumstantiall observance, and of reverence from some one man; then they heartly enjoy all the other glory of their place: so it is also with the covetous man; though already he hath more then enough; yet some greedy wish of a new addition doth more torture his heart, then the rowing amongst all his other wealth can rejoyce it. *Ahab*, 1 King 21. 4. though he had already in his hand the riches, glory, pleasures, and soveraignty of a kingdome, yet after he had cast his covetous eye upon poore *Naboths* vinyard which was neare his Palace, his heart did more afflict and vex it self with greedy longing for that bit of earth, then the vast & spacious compasse of a kingdome could counter-comfort. He could take no joy in the beauty of a crowne, and largenes of his royall command, because his poore neighbour would not deprive himselfe and all his posterity of the inheritance of his fathers, which his ancestors had enjoyed time out of mind.

For a counterpoyson against the greedy gangrene of hoarding up riches; consider in what stead thy riches will stand thee upon thy bed of death, consider that speech of a poore distressed woman afflicted

*Meditations to
root out covetousnesse.*

afflicted in conscience, whom I heard thus say in the agony of her grieved spirit : I have husband, goods, and children, and other comforts ; I would give them all the Treasures of the Earth if I had them, and all the good I shall have in this world or in the world to come, to feele but the least taste of the favour of G O D in the pardon of my sinne : she would in this case with all her heart have given the warmest and dearest blood of her heart for one drop of C H R I S T S blood to doe away her sins.

*Voluptuousnes
insatiable.*

If corrupt affections fall in love with worldly pleasure, such as are surfeiting and drunkenness, chambering and wantonness, lust, and uncleanness, unlawfull sports and recreations, it begets a strange furious thirst and heat in the carnall appetite, which cannot be satisfied, but like the two daughters of the horsleech, which cry still, give, give ; which is set on fire by Hell : and therefore it is as unsatiable as that bottomlesse Infernall pit ; every tast of sensuality serves as fewell to increase the flame and fury of concupiscence. We see it in drunkards, who by drinking doe not quench their thirst, and satisfy their appetite, but by their immoderate swilling both increase the burning thirst of their bodies and enraged intemperance of their minds. We heare it of wantons, *Wisdome 2. Come let us enjoy the pleasures that are present, &c. Let us crowne our selves with Roses before they wither, let there be no pleasant meadow which our luxuriousnesse doth not passe over ; let us leave some token of our pleasure in every place, for that is our portion, and this is*

our lot. Every Carnalift fees it in himfelfe after once he hath given the reins to his concupifcence: he is like a ftrong man running headlong downe a fteepe hill, though he would never fo faine, he cannot ftay himfelfe, but runne ftill fafter and fafter till he breake his neck at the bottome: If once he fuffers the fountaine of originall pollution which naturally flowes out of his rocky heart, to have that free and full courfe: it will fhortly gather in its paffage many ftrong and heady ftreames of ftubborneneffe and rebellion untill by growing by little and little in ftrength and fwifteneffe, it fwell into a mighty and furious torrent, fo at laft fall with fearefull noife and horreur into the gulfe of irrecoverable mifery. In a word, after the heart of a man be fet upon any fenfuall delight, it feeds upon it as greedily as the hoifleech upon corrupt blood, it will burft before it gives over. It will by no meanes part with its hold untill it either bee broken with the hammer of the Word, or burft with the horreur of defpaire. It drinks fo deepe and long of the empoifoned cup of carnall pleasures, untill the LORD fill it unto its brim, full of the cup of wine of his indignation, and bid it drink, be drunken, and fpeue and fall, and rife no more, *Ier.*

25.27.

A counterpoifon againft this greedy wolfe of devouring earthly delights; confider that at our conversion, *Mutantur gaudia, non tolluntur*, Heavenly fucceed carnall joyes: See *Iackfon of Inft. Faith*, pag.

340, 341.

4. If it fall in love with revenge, it begets a bafe

Meditations againft voluptuousneffe.

Revenge infatiable.

a cruell and wolvis disposition, and an unnaturall thirst of blood: of all the sinfull passions of the soule, desire of revenge is the most base and cowardly: it ever breeds in the most hatefull and weakest minds. And of all kind of revenge, that is most execrable and deadly, which (like a serpent in the greene grasse) lies lurking in the flatteries and fawnings of a sliering face, which kisses with *Judas*, and kills with *Joab*: entertaines a man with outward formes and complement, and curtesie, but would (if it durst or might) strike about the third rib, that he should never rise againe: When a mans words are to his neighbour as soft as oyle and butter, but his thoughts towards him composed all of blood and bitterneesse of gall and gunpowder.

Revenge in basest minds.

For we commonly see that the basest and most worthlesse men are most malicious and revengefull: seldome doth it find harbour in a wellbred and generous spirit: but as thunder, and tempests, and other fearefull motions in the aire doe trouble onely and disquiet those weaker fraile bodies below, but never disturbe or dismay those glorious heavenly ones above: so wrongs, disgraces and wrongfull usages doe vex and distemper men of baser temper and conditions: but the causelesse spite and prophane indiscretions and childish brawles of fooles, wound not great and high minds.

Saints freed from revenge.

Above all others, the true Christian which is onely of a true noble spirit, contemnes, scornes, and disdaines to be revenged upon any, though his

his undeservedly basest and greatest enemy :
For,

1. He is completely fortified with the armour of
proofe of his own innocency against the malice and
mischiefe of wicked men, and comforted continu-
ally with that inward spirituall feast of a good con-
science against all the lies and flanders of lewd and
spitefull tongues.

Saints supported with their integrity against malice.

2. Hee leaves them to bee scourged of their
owne consciences for their causlesse ill-wils a-
gainst him, and wrongfull dealings : then which,
(except they repent and be reconciled) there
is no more certaine and severe revenger and exe-
cutioner, no scourges, no scorpions can so lash and
torture a man, as his owne foule and guilty consci-
ence.

Saints leave slanderers to the sting of their owne conscience

3. He is kept in awe by an holy feare from pre-
suming to take vengeance out of GODS hands: It
is one of GODS royall prerogatives, we must not
meddle with that, or incroach upon it, *Vengeance*
is mine, I will repay it, saith the LORD, *Rom. 12.*
19.

Saints reserre revenge to God

4. He will not pollute so farre, and defile the
glory and noblenesse of his Christian resolution,
as to be mov'd and disquieted with the rage of any
dogged *Doeg* or railing *Skimei*, by procuring tem-
porall punishments to the spirituall afflictions : and
outward vexations to the inward wofull misery of
the soule of his prophane malicious opposite : ex-
cept he see it probable, that by suffering justice to
have its course, the party may be humbled, and o-
thers terrified.

Saints will not disgrace themselves with taking revenge.

5. He

Saints by patience take revenge

5. He knowes out of his Christian policy, that a couragious and undaunted insensibility in suffering injuries, is the way to tame and stop the rage and fury of the wrongers, and to make them to returne and rebound wholly like heavy blowes upon their owne pates. For, a prophane malicious man cannot be possibly more vext, than to see himself direct particularly his hate and contempt against his supposed adversary, a good Christian, and yet hee is able to beare it away without wound or passion; nay with reputation and comfort.

Revenge is bloody.

** Bodin de Rep lib. 5 c. 6.*

As revenge is base, so it is bloody and unquenchable; and prodigiously thirsty that way: I will give instance in the most revengefull wretch (I am perswaded) that ever lived: It is reported of a man, or rather a * monster of *Milaine* in *Italy*: when he had surpris'd upon the sudden one whom he deadlily hated, he presently overthrew him, and setting his dagger on his breast, told him, he would presently have his blood, except he would renounce, abjure, forswear, and blaspheme the God of Heaven; which, when that fearefull man (too sinfully greedy of a miserable life) had done; in a most horrible manner he immediately dispatch'd him, as soone as those prodigious blasphemies were out of his mouth: and with a bloody triumph insulting over his murdered adversary, as though his heart had beene posses'd of all the malice of hell, he added this horrible speech: *Oh (saith he) this is a right noble and heroicall revenge, which doth not onely*

only deprive the body of temporall life, but bring also the immortall soule to endlesse flames everlastingly.

3. *Desperate*: corrupt affection is strangely desperate to run headlong upon the damnation of hell, for a little earthly delight: if we should see a naked man in some furious moode, as prodigall of his temporall life, run upon his owne sword, or throw himselfe from some steepe rocke, or cast himselfe into some deepe river, and teare out his owne bowels, we should censure it presently to be a very desperate part and ruefull spectacle: what shall we say of him then, who thorough the fury of his rebellious nature, to the endlesse destruction of the life of his immortall soule, doth desperately throw himselfe upon the devouring edge of G O D S fiercest indignation: upon the sharpest points of all the plagues and curses in his Booke, and into the very flames of everlasting fire: It is a very fearefull thing, to see a man bath and embue his hands in the blood and butchery of his owne body, and with his murderous blade to take away the life thereof: but of how much more horror and wofulnesse is that spectacle, when a desperate wretch with the empoysoned edge of his owne enraged corruption, doth cut the throat of his owne deare immortall soule, so that a man may track him all his life long, by the blood thereof in the sinfull passages of his life, untill at length he be stark dead in sinnes and trespasses, for how can a soule all purple red with wilfull shedding its owne blood, looke for any part in that pretious blood of that

Corruption is desperate to the soule.

that spotles lambe? Nay, assuredly such bloody stubbornnes and selfe-murthering cruelty will be paid home at last, by the severe revenger of such cursed desperatnesse. He will judge such a man after the manner of them that shed their owne blood, and give him the bloud of wrath and of jealousy.

Lord it is prodigiously strange and lamentably fearefull, that so noble and excellent a creature as man, prince of all other earthly creatures, by the priviledge of reason and enlightned with the glorious beame of understanding, nature should be so furiously madded with its owne malice, and bewitchedly blindfolded by the Prince which rules in the Aire; as, for the momentany enjoyment of some few glorious miseries, bitter-sweet pleasures, heart-vexing riches, or some other worldly vanity at the best, desperatly and wilfully to abandon and cast himselfe from the unconceivable pleasures of its joyfull place where GOD dwels, into an infinite world of everlasting wofulnesse. For let a carnall man consider in a word his prodigious madnesse in this point.

What a desperate sinner deprives himself of

He might not onely in this vale of teares bee possesst with a peacefull heart, which is an incomparable preciousnesse surpassing all created understandings: For I dare say this, I know it to be true: One little glimpse of Heaven shed sometimes into the heart of a sanctified man, by the saving illumination of the comforting Spirit, whereby he sees and feeles, that in despite of the rage of Devils, and malice of men; let sinne and death, the grave
and

and hell do their worst, his soule is most certainly bound by the hand of GOD in the bundle of the living, and that he shall hereafter everlastingly inhabit the joyes of eternity: I say this one conceit being the immediate certificat of the Spirit of truth doth infinitely more refresh his affections, and affect his heart with more true sweetnesse and tastefull pleasure, then all carnall delights, and sensuall delicacie can possibly produce, though they were as exquisite and numberlesse, as nature, art, and pleasure it selfe could devise, and to be enjoyed securely as long as the world lasts. Besides this heaven upon earth, and glorious happinesse even in this world, he might hereafter goe in arme with Angels, sit downe by the side of the blessed Trinity amongst Saints and Angels, and all the truly worthy men that ever lived, with the highest perfection of blisse, endlesse peace, and blessed immortality: all the joyes, all the glory, all the blisse, which lies within the compasse of heaven, should be powred upon him everlastingly: and yet for all this he doth not only in a spirituall phrensie desperatly deprive himselfe, and trample under foot this heaven upon earth, and that joyfull rest in heaven, world without end: but also throwes himselfe into a hell of ill conscience here, and hereafter into that hell of Devils, which is a place of flames, and perpetuall darknesse, where there is torment without end, and past imagination.

The day will come, and the LORD knowes how soone, when he will, clearly see and acknowledge with horrible anguish of heart, his

The issue of desperate sinners.

*Hells torments
endlesse.*

strange and desperate madnesse. See *Wisd. 5.2. &c.*
 For after the moment of a few miserable pleasures
 in this life be ended, he is presently plunged into
 the fierie lake; and ere he be aware, the pit of de-
 struction shutteth upon him everlastingly: and if
 once he find himselfe in hell, he knowes there is no
 Redemption out of that Infernall pit: then would
 he think himselfe happie, if he were to suffer those
 bitter and intolerable torments no moe thousands
 of yeares, then there are sands on the Sea-shore,
 hairs on his head, starres in Heaven, grasse piles
 on the ground, and creatures both in Heaven and
 earth: for, he would still comfort himselfe at least
 with this thought, that once his miserie would have
 an end: but alas, this word, *never*, doth ever burst
 his heart with unexpressible sorrow, when he
 thinks upon it: for, after an hundred thousand of
 millions of yeeres there suffered, he hath as far to
 suffer, as he had at the first day of his entrance into
 those endlesse torments: now let a man consider,
 if he should lie in an extreme fit of the stone; or a
 woman, if she should be afflicted with the grievous
 torture of child-bed but one night; though they
 lie upon the softest beds, have their friends about
 them to comfort them, Physicians to cure them,
 all needfull things ministred unto them to assuage
 their paine; yet how tedious, painfull, and wearisome
 would even one night seeme unto them? how
 would they turne and toss themselves from
 side to side, telling the clock, counting every houre
 as it passeth, which would seeme unto them a
 whole day? What is it then (think you) to lie in fire
 and

and brimstone, inflamed with the unquenchable wrath of G o d world without end? Where they shall have nothing about them but darknesse and discomfort, yellings and gnashing of teeth: their companions in prophanenesse and vanity to ban and curse them: the damned fiends of hel to scourge them and torment them: despaire and the worme that never dies, to feed upon them with everlasting horror.

If carnall wretches be so desperate, as wilfully to spill the bloud of their own soules: let us set light by the life of our bodies, if the cruelty of the times call for it, for the honour of the Saviour of our soules.

*We ought to be
prodigall of life
in Gods cause.*

Let me give one instance of dangerous snares wherein such as these are ordinarily entangled and holden fast, from which inferiours are for the most part free. Let us come into a towne or countrey-village, and we shall find all the rest not so exorbitant, but enter into the Noblemans, Gentlemans, or Knights house, (if there be any there) there shall wee find a nest of new-fangl'd fashionists; naked breasts, and naked armes, like bedlams, saith that excellent and learned Gentleman, in his *Oyle of Scorpions*. Bushes of vanity in the one sex, which they will not part with (saith *Marbury*) untill the Devill put a candle into the bush: and cut haire in the other, stirs against the Ordinance of G o d, and nature in both: & many other such deformed, lothsome and prodigious fashions, censured by that stinging and flaming place against fashion-mongers, *Zach. 1.8*. And these are the more pernicious,

*New fashions
hardly left.*

Pag. 109.

because it were many times more easie for us of the Ministry (I speake out of some experience) to undertake by G O D s blessing (*ceteris paribus*, as they say) the driving of an impure wretched drunkard, from his beastly and swinish sin, which would be a very hard taske, then to draw such as delight in, and dote upon these miserable fooleries, from the abhorred vanity of strange fashions: nay, and though sometimes they would be thought to look towards religion.

And thus I have done with the reasons peculiar to every severall sort of greatnesse: I now come to those which are common to them all.

Great ones enemies to holines.

Psal. 24. 4.

Mat. 5. 8.

Heb. 12. 14.

Good Puritans

a Μακαριοι οι καθαροι τη καρδια

b Και υμεις καθαροι ις, αληξι παντες.

c Ἦδη υμεις καθαροι δια τον λογον ον λεγαλινκα υμιν.

Cap. 2. pag. 258.

1. All the great ones according to the flesh in any of these kinds: I say, ye are all as yet deadly enemies from the very heart-root to the profession and practise of the holy men, without which holinesse we cannot see G O D: you cannot indure to be called puritans; much lesse to become such: and yet without purity, none shall ever see the face of G O D with comfort.

Mistake me not. I meane C H R I S T S *καθαροι*, C H R I S T S puritans, and no other, ^a *Mat. 5. 8.* ^b *Iohn 13. 11.* and ^c *15. 3.*

Secondly, I meane onely such as *Bellarmino* intimates, when he calls King J A M E S puritan: for, he so calls him, saith D. *Harkwit* against *Carrier*, because in the first booke of his *Basilicon Doron*, he affirmes, that the religion professed in *Scotland* was grounded upon the plaine words of the Scripture: And againe in his second book, that the reformation of Religion in *Scotland* was extraordinarily wrought

wrought by God. Gracious and holy speeches (as you see) with men of the world are puritanicall. And if a man speak but holily, and name but reformation, Scripture, conscience, and such other words which sting their carnal hearts, it is enough to make a man a puritan.

Thirdly, I meane the very same, of whom Bishop Downam one of the greatest schollars of either Kingdome, speaks thus in his Sermon at Spittle, called *Abrahams Tryall*: *And even in these times* pag. 72.
(saith he) *the godly live amongst such a generation of men, as that if a man doe but labour to keepe a good conscience in any measure, although he meddle not with matters of State, or Discipline, or Ceremonies, (as for example, if a Minister diligently Preach, or in his preaching seeke to profit rather then to please, remembring the saying of the Apostle, If I seeke to please men I am not the servant of CHRIST, Gal. i. 10. Or if a private Christian make conscience of swearing, sanctifying the Sabbath, frequenting Sermons, or abstaining from the common corruptions of the time) he shall straightway be condemned for a Puritan, and consequently be lesse favoured then either a carnall Gospeller, or a close Papist, &c.*

Fourthly, I meane none but those whom the Communion-Booke intends in that passage of the prayer after Confession: *That the rest of our life hereafter may be pure and holy.*

Now these come by their purity by preaching the Word. Now saith CHRIST, ye are *now* a god cleane by the Word which I have spoken unto you, *Iohn* 15. 3. The Word must first illighten, convince, and

*How Puritans
are made.*

cast them downe : so that out of sight of sin, and sense of divine wrath, being wearie, sicke, lost, wounded, bruised, broken-hearted, (these are Scripture phrases) and thereupon casting their eyes upon the amiablenesse, excellencie, and sweetnesses of the LORD JESVS, and the Al-sufficiencie of his blood to cure them, resolve to sell all, to confesse and forsake all their sins, not to leave an hoofe behind : and then taking him offered by the hand of GODS free grace, as well for an Husband, Lord, and King, to love, serve, and obey him, as for a SAVIOUR to free them from hell. They put on with the hand of faith the perfect puritie of his imputed righteousness, attended ever with some measure of inherent puritie, infused by the sanctifying Spirit, and after entring the good way, their lives are ever after pure and holy.

*Puritans al-
waies hated.*

These are CHRISTs *nabazoi*, and the Puritans I meane. And these men of purity some never meane to be : nay, they heartily hate the very Image of JESVS CHRIST in them, they speake spitefully against them. *David* was not onely the drunkards song, but those also that sate in the gate spake against him : they are your *musicke*, and matter of your mirth ; *I am your musicke*, saith the Church in the person of *Jeremy*, *Lam. 3*. They will many times call upon a roguish vagabond at your feasts to sing a song against them, whom they should rather see in the stocks ; they are transported, and inwardly boyle with farre more indignation and heart-rising against their holiness, purity, precise walking, and all meanes that lead thereunto, though enjoyned upon

upon paine of never seeing the face of GOD in glorie: then more simple, poorer, and meaner men, and that's a reason they sticke faster in the Divels clutches then they, and that few of them are called, converted, and saved, according to my Text.

Heb. 12. 14.
Psal. 24. 4.
Mat. 5. 8.
Iohn 3. 3.
Eph. 5. 15.

Secondly, ye that are thus the worlds favourites, are verie loth to become fooles; and therefore in the meane time lie lockt full fast in the Divels bands, and cannot escape except ye be such. I speake a verie displeasing thing to worldly-wise men, but they are the verie words and wisdome of the Spirit of GOD, 1 Cor. 3. 18. *Let no man deceive himselfe: if any man among you seemeth to be wise in this world, let him become a foole, that he may be wise.*

*Worldly wise
very fooles.*

Let no man deceive himselfe; such caveats as this are wont to bee premised when men out of their carnall conceits are peremptorie to the contrarie, and would venture their salvation (as they say) that it is not so. See Ephes. 5. 6. 1 Cor. 6. 9. Mat. 5. 2. And did not most of your hearts rise against these words of mine (you must become fooles, or never be saved) untill I brought Scripture?

1 Cor. 3. 18.
expounded.

Give me here leave (I pray you) to intimate in a few instances the meaning of the place, and the truth of your false and selfe-couzening hearts in obnoxiousnesse to the point. Suppose a messenger of GOD should deale faithfully with you, and tell you, that upon the LORDS Day you must not serve your selves, and your owne turnes, in idlenesse, travelling, sports, gaming: in any earthly businesse,

*How the Lords
day is to be spent*

or mis-employment whatsoever: but spend that whole blessed Daie, wholly and onely in spirituall refreshing, heavenly businesse, divine worship and holy duties: in meditation upon the creatures spiritually, upon the great worke of Redemption and Resurrection of CHRIST: and upon that everlasting rest above: of all which the Christian Sabbath is a remembrancer unto us, in both publike and private praier, reading, singing of Psalmes, hearing Sermons, conference, &c. and in ruminating, and (as it were) chewing the cud upon Scripture points. I say, *ruminare (as it were) and chew the cud*: for, it is the very phrase of the Church of England in the *Homily for reading Scriptures*. And those reverend and godly men which composed them, expresse the benefit thereof emphatically: Thus run the words; *Let us ruminare (of the Scriptures sc.) that we may have the sweet iuyce, spirituall effect, marrow, heny, kernell, taste, comfort, and consolation of them*. I say, suppose ye were thus prest, would ye not presently out of your worldly wisdom and impatiencie to be so snaff'd at, to be tied all the daie to spiritual exercises, and restrained from ordinarie recreations, conceive of it, and crie out against it as a puritanicall noveltie, and foolish precisenesse? Because you mention precisenes and noveltie; I could (as I am wont, and to make you without excuse) appeale unto, and implore the aid of antiquitie, which will utterly take off such aspersions. And here (were it incident and seasonable) I were able to procure Councels and Fathers, and other authorities concurrently to testifie and take

my part, that upon the LORDS Day, we are to recreate our selves only with spirituall delights: onely then to plie divine businesse, and to do those things alone which belong to our foules salvation. Heare their owne words.

We ought upon that Day, *Solummodo spiritualibus gaudijs repleri.* Concilium Parisiense. Anno 829.

Tantum divinis cultibus serviamus. August. de Temp. Serm. 251. *Soli divino cultui vacemus.* Idem Ibid.

Eaq; tantum faciat quæ ad animæ salutem pertinent. Hieron. in Cap. 56. Isa.

Nay the whole Church of England hath this 60 yeeres and above complied exactly with antiquitie in this point in the *Hom. of the place and time of prayer*: These are the words, *G O D S people should use the Sunday holily, and rest from their common and daily businesse: and also give themselves wholly to heavenly exercises of G O D S true religion and service.* And yet for all this, you are so wise in your owne conceits; ye will none of this saving folly, you are no such fooles, as after so long libertie to fall to any such strictnesse.

Secondly, suppose a Minister should counsell you when you come home from the house of G O D, to take your Bibles, and cal both your wives and children to the comparing together, and conferring upon those things which were taught: That the husband should exact of the wife, and the wife ask of the husband those things that were there spoken and read, or at least some of them: That you should
Sermons to be meditated on.
 fer

set this law to your selves to be kept inviolably, and not only to your selves, but also to your wives and children: that you would spend that one whole Day of the whole week, wheron you meet to heare the Word, in meditation of those things which are delivered: I say now in this case your carnall wisdom would resolutely condemne such counsels, as contrarie to the counsel of great houses, as a way to become a By-word to the whole Countrie, and as favouring too rankly of a foolish strictnesse, and needlesse singularity. And yet this was *totidem verbis*, wise, holy advise above twelve hundred yeeres ago: For in giving the counsell, I have but rendred *Chrysostome* word for word in diverse places. *Hom. 5. in Mat. In Eph. Sermon. 20. Hom. 2. in Ioan. Hom. 5. ad Popul. Antioch.*

Family duties of
piety.

Thirdly, If Preachers should presse you to plant, and preserve Family Duties in your house, Prayer, and reading Scriptures, evening and morning, singing of Psalmes, &c. and you of greatest meanes may best spare time for such blessed businesses. Would not your wisdomes thinke this more then need: And that it would be a foolish thing, and much against your profit, to rob your selves, and servants of so much time from your worldly affaires? And yet here I could produce foure or five Fathers above a thousand yeeres ago, pressing this point, and punctuall for my purpose. Besides *Ambrose*

brose quoted in my booke of *walking with God*, pag. 67. Heare other Fathers, *Basil, Origen, Chrysostome, Augustine*. Quid beatus esse poterit, quam in terrâ tripudium Angelorum imitari, mox orto die ad preces properantem, hymnis & odibus venerari Creatorem, &c. *Basil Epist. 1.*

Docens & admonens, atq; formam ostendens, & tunc filijs suis, & tunc omnibus nobis in perpetuum; ut confestim diluculo ex noctis requie exsurgentes; ante omne opus, vel verbum, ante omne colloquium, vel conventionem, primitias resurrectionis nostræ Deo exhibeamus in sinceris orationibus, atq; precibus, in matutinis deprecationibus, atq; gratiarum actionibus, *Origen lib. 1. in Job. fol. 7.*

A mensa non ad lectum, sed ad deprecationem vitamur, ne biuis animantibus firmus magis bruti. Novi fore multos, qui damnant ea, quæ nunc dicuntur, veluti quæ novam quandam & miram consuetudinem invehant concionandi; At ego magis damnabo pravam consuetudinem, quæ nunc obtinuit. Etenim quod post cibum, & mensam non ad somnum oporteat ire, nec ad cubile, sed oporteat cibo preces, ac divinarum Scripturarum lectionem succedere, manifestius declaravit ipse Christus quæcum immensam multitudinem accepisset convivio in deserto, non remisit illos ad lectum, aut somnum, sed ad audiendos sermones divinos invitavit. *Chrysost. conc. 1. De Lazaro*

Nec solum vobis sufficiat quod in Ecclesia divinas lectiones auditis; sed etiam in domibus vestris, aut ipsi legite, aut alios legentes requirite, & libenter audite, *August. de Tem. Serm. 55. pag. 177.*

Fourthly, If you were moved by the Ministerie, to restore everie halfe pennie that you have any waies at any time got wrongfully or by any wicked meanes, or that you detain unjustly from any man: And then casting your eie backe and considering, How you are growne *hastily rich*, and by what waies you are come to a great deale of Wealth, should find verie foule workes: would you not force your selves by a strong counter-plea of carnall reason, not to beleve the point, and thinke it extreame madnesse at the instance, and prating of a precise companion, which understands not the world (for so or in the like manner would you speake) to part perhaps with a good part of your

Restitution

yourestate? And yet *Augustins* Rule of above twelve hundred yeeres standing, and confirmed concurrently by all Divines to this day, is, That *Non tollitur peccatum nisi restituatur ablatum*; No restitution, no remission. And our owne Church tels us in the second exhortation before the Communion: That *without readinesse to make restitution, and satisfaction for wrongs done*, the Sacrament as often as you come, *doth nothing else but increase your damnation*.

Thus might I passe through all the points of Sanctification, and passages of holy life: And all the great men in the World, either in Learning, Wealth, Nobility, or Wisedome *according to the flesh*, would passe these censures upon them, and entertaine conceits of them proportionable to that of *Nicodemus* about the New birth. They will not become fooles in the Apostles sense: And therefore they are soakt, and fast fettered in the gall of bitternesse, and bond of iniquity; and that above ordinarie.

Great ones are
soule-couseners.

Thirdly, All ye great ones of the world in the sense I have said, As ye are very wise in your own conceits, and it may be truly so *according to the flesh*, so you are selfe-conceited and soule-couseners about your spirituall state. For you thinke all better then you, too precise, and all worse then you too prophane; and your selves onely to have happily hit upon the golden meane, and pitch'd upon that well tempered moderation in Religion, whereby you may enjoy temporall happinesse here, and eternall hereafter. *Sleepe in a whole skinne* (as they say)

say) and with a good Conscience: Live the life of pleasures, and dye the death of the righteous. Whereas to be so conceited, is the very complement and perfection of folly: And the very same attempt as to make two parallel lines to meet. You thinke ye have a reach beyond the Moone: To lie in some sweet sinne, and yet to nourish in your selves some hope of salvation. To have two Heavens, one in this World, and another in the World to come, which was never heard of: to weare two Crownes of joyes: whereas J E S U S C H R I S T himself had the first of thornes. But alas! Beloved, if you be saved in this condition, you must have a new Scripture, and there must be found out another way to Heaven, than any of the Saints ever went since the Creation, or shall do to the end of the World. And therefore we may say of you, as *Quintilian* some where of some deluded with an over-weening conceit of themselves, *That they might have prooved excellent Schollers if they had not beene so perswaded already:* So if you did not thinke falsely, your selves safe already, you might be saved. But while you thus hugge the golden dreame of your mistaken states to G O D-ward like the *Pharisees*, the very *Publicans* and *Harlots* shall goe into the Kingdome of Heaven before you, *Mat. 21. 31.*

*Two Heavens
never heard of.*

Fourthly, you that are great in the world in the foure fore-named respects, and meant in the Text; cannot possibly downe with, and digest downe-right dealing, and the foolishnesse of preaching, as it is called, *Verse 21.* And that utterly undoes you.

*Great ones like
not powerfull
preaching.*

You

You like well enough, nay and much approve, and applaud such Sermons as King JAMES censures, in *the reasons of his directions for preaching, &c.* which he there calls a light, affected, and unprofitable kind of preaching, which hath beene of late years (saith he) taken up in Court, University, Citie, and Countie, --- whereby the people are filled only with airie nourishment, &c. and I warrant you, not especially hating to be reformed or disquieted, for these are not wont to discover your consciences, nor disturb you in your present courses, they never terrifie you with any fore-thought of the evill day, neither torment you before the time: but now let a man come with *the foolishnesse of preaching*, by which it pleased GOD (saith the Apostle) *to save them that beleeve*, with demonstration of the Spirit, and of power, and come home to the conscience: if he suffer not Satan to revell in the blood of your soules without resistance, nor see you post furiously towards eternall fire, but will tell you that the pit of hell is a little before you: In a word, if he take the right course to convert you, and shew you therefore onely your spirituall miserie, that you may be fitted for mercie, &c. O such a fellow is a dangerous man, a terrible and intolerable Teacher, able to drive men to distraction, despaire, selfe destruction; hee breaths out nothing but damnation, and his searching Sermons are as scorching as the very flames of hell! Fit phrases for the Divell himselfe, railing in a drunkard, or scoffing *Ishmael* against faithfulness in preaching; and if you know where or when such men preach,

(and

(and it may be you entertaine some intelligence for that purpose to prevent the torture) you will not, you dare not heare them for your hearts, except you cannot decline it for starke shame; or for a time or two to satisfie your curiosities: but as *S. Paul* saith, you become their enemies, because they tell you the truth: to which truth not to have listened in this day of your visitation, will hereafter (when it is too late) torment you more then tenne thousand fierie Scorpions stings, and gnaw upon your consciences with unknowne and everlasting horror. Alas! Beloved, what meane you? You will give your Physitian leave to tel you the distempers of your body: the Lawyer to discover unto you any flaw in your deeds: your horse-keeper to tell you the surfets of your horses: nay, your huntsman the surreances of your dogs: and shall onely the Minister of God not tell you that your soules are bleeding to eternall death? Preposterous and prodigious incongruitie!

If it be thus then, that of all the severall sorts of great men mentioned before (by reason that they are beset with such varietie of snares, entangled in so many temptations, so much taken up by the world, and for other reasons rendred alreadie) verie few are called, converted and saved, my counsell in a word unto all such, is *CHRIST'S* own word, *Luke 13. 24.* *Strive to enter in at the strait gate,* laie violent hands upon flesh and bloud, strangle your lusts, contend and *wraastle as for the Garland in the Olympian games, to which the word seemes to allude, become fooles in the worlds.

Vser.

*Great ones to
strive the more
for heaven.*

* *Agonizēde.*

worlds censure, that you may be wise in the mystery of CHRIST, be little & vile in your own esteem, that you may bee great and gracious in the eyes of GOD. In a word, submit your soules to the sword of the Spirit, and foolishnesse of preaching, (as the Apostle calls it) that you may be wrought upon savingly, and brought into the *good way*, and that by such works and waies as these.

*Great ones have
little heart to do
good till Gods
Word kindly
works on them.*

Upon which before I enter, give me leave to give you an account, why at this time I labour rather to worke upon your consciences for your personall conversion, than as heretofore to tender unto you counsels and considerations for a more conscionable deportment in your severall publike places. When I well weighed with my selfe, the truth of that principle and position in *Hooker*, *That it is no peculiar conceipt, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious, from whose abilities the same proceed:* And finding by experience of all ages, and most of all in these worst and woefull times, that men of publike employment and in high places, untill there be infused into their soules by the Spirit of grace an internall supernaturall principle and divine habit to work by, untill *aliquid* CHRISTI (as they say) be planted in them by the power of the Ministry, they cannot possibly bee universally thorow, and unshaken. Some strong affection, feare, favour, or some thing, will make them flie out and faile in some particular very fowly. Upon extraordinarie temptation they will serve the times, and their
own

own turnes: for, alas! as yet their spirits are not steeled with that heavenly edge, and mighty vigour, as to set to their shoulders against the torrent of the times, and not to be overflowen with it. I say upon this ground I have advisedly chosen to assay and follow this way at this time: for, if once you turne on the L O R D S side in truth, you are won for ever to an invincible constancie, and conscionablenes in an uniforme, regular, and religious discharge of your publike duties: and wil ever hold fast without partialitie, cowardlines, or feare of mans face, that brave and noble resolution, *Vt fiat justitia, ruat cælum*, let heaven and earth be blundered together with horrible confusion, before I make shipwrack of a good conscience, or be any waies drawn to do basely. Being incorporated into the rock of eternitie J E S U S C H R I S T blessed for ever, you will stand (like unmoveable rocks) against the corruptions of the times, and all ungodly oppositions; and never before. For in the meane time (say Ministers what they will) you will not be moved; but you heare our discourses of a faithfull discharge of your places, as ye would heare a very lovely song of one that hath a pleasant voice; they leave no more impression upon your consciences, than a sweet lesson upon the Lute in the eare, when it is ended; for, then both the vocall and instrumentall sweetnes dissolve into the aire, and vanish into nothing: It is too truly so with our Sermons upon your soules, Heare your character in Gods owne words unto the Prophet, *They come unto thee, as the people commeth, and they sit before me as my people, and they heare thy words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousnesse: and loe, thou art unto them, as*

Ezek. 33. 31.

a very lovely song of one that hath a pleasant voice, & can play well on an instrument: for they heare thy words, but they do them not. Let us lift up our voices never so high, or crie never so lowd: and tell Judges, *That they ought not to be afraid of the face of man, for the judgement is Gods:* that in judgement, *they must neither respect the person of the poore, nor honour the person of the mighty* that they should not onely hold their hands from grosse bribes with *Epaminondas*, who (as the story tels us) refused great presents sent unto him, although he was poore, saying, *If the thing were good, he would do it without any bribe, because good: if not honest, he would not do it for al the goods in the world.* But they must also be of *Austins* judgement, that not only monie, gold and silver or presents (as they call them) are bribes, but the guilt of bribery also may be justly imputed, event to any exorbitant affection, which swaies a man aside from an impartial execution of justice: as love, feare, hatred, anger, pusanimitie, worldlines, desire of praise & applause, which is *Austins* inflāce, &c. That they beware of bringing more blood upon the Law by sparing the spiller of blood. *For blood* (saith GOD) *it defileth the land: & the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it:* that they must not look upō the causes which come before them onely through the spectacles of a favourite, &c. and tel justices of Peace, that they must be true hearted patriots, and not servers of themselves, and their owne turnes: that they must be serious, reall, and grave, not only formall; not cyphers, not unnobly light in their behaviour on the Bench: that they must ever aime at the publike good, and never at their owne particular and private ends, that they should disdain & scorn at

Deut. 1. 17.

Levit. 19. 15.

Lanquet. Chron.
fol. 57.

Psal. 25.

Pag. 144.

Bribery extends
to affections.

Num. 35 33.

any time to combine factiously, or for a petty bribe to uphold a rotten cause, a pestilent ale-house, or lewd companion; and ever joyne with an unanimous magnanimitie to honour God, & do their countrie good.

And tell the Lawyers, that *they should not make haste to be rich*, for so saith Salomon, *they shall not be innocent*: *Lawyers faults*
Pro. 28. 20.

nor swallow down gold too greedily, least it turne to gr. v. ell and the gall of asps within them; and they be enforced to vomit up the riches (as *Iob* speaketh) they have heaped together so hastily, either by remorse & restitution in the mean time, or with despaire and impenitent horror hereafter: that to oppose & wrangle against a good cause, or undertake the defence of a bad; are both equally most unworthy the very moral vertue of an honest Heathen; that they must not learn to spin out the causes of their Clients from Terme to Terme, and wire-draw their suits untill they be utterly undone; that they should not now be taking instructions from their clients, when they should themselves here in the house of God be instructed to the kingdome of heaven: had they this morning received a message from the Almighty, that at night they should appeare before that high & everlasting Iudge to give an account for all things done in the flesh; if they be not Atheists or Papists, O with what eagerneffe and violence would they have attended, addrest, and applied themselves to the present opportunitie! & little do we know what the evening may bring forth. For, assure your selves, there is no man so assured of his riches, or life, but that he may be deprived of one or both the very next day or houre to come.

And tell the jurors and sworn-men, that they should rather die then draw the bloud of any mans life, live-

Jurors faults.

lihood, or good name upon their own consciences, either by acquitting the guilty, or betraying the innocent. Here (had I time) I would intimate unto you a mysticall, but mischievous packing sometimes in choice of jury-men. I have seen (I speak of that which was long since, and at a Sessions) some of the choicest drunkards in a Countrey chosen for that service. Now is it not a pitifull thing that Countrey busineses should be put into the hands of such as labour industriously, and with equall cunning, to plague an honest man, and deliver a drunkard.

*On whom the
Word proves
powerful.*

J say now, all this while, we thus discourse unto you, earnestly endeavouring, and with a thirsty desire to doe you good, and direct you aright, and by a divine rule in the severall duties proper to your places, we do but plow in the sea, and sow in the ayre (as they say) except the immortall seed of the Word hath first moulded you anew, and ye be brought by *the foolishnes of preaching* out of the warm Sun into Gods blessing, and from the fools paradise of worldly wisdom into the holy path of sincere professors, and thereupon prize and preferre the peace of a good conscience before all the gold in the West, and preferments in the world; which blessed change from nature to grace, is wrought by such stirrings of the soule, and foot-steps of the spirit as these; lend me, I beseech you, (while J passe along them) something more than ordinary attention: for J know they wil seeme strange things to all such great ones as are intended in my Text, and those who live at rest in their possessions, and have nothing to vex them. The naturall stoutnes of their spirits will disdain and scorne to stoope to such uncouth humiliations, and this mighty change.

And

And the more they are men of the world, and wise according to the flesh, the greater repugnancy and reluctance shall they find in their affections against these spirituall workings, which makes the point good which was proved before. But yet without them in truth and effect (I define not the measure and degree, GOD is a most free agent) they can never become either gracious men, or good Magistrates. They must upon necessity become such fooles, or they can never be wise unto salvation.

1. If any of you then would come out of Satans clutches into the armes of CHRIST, he must be illighted, convinced and cast down with sight, sense, and trouble for sinne, as in my art of comforting afflicted consciences I have shewed. *Be cast downe with sin.*

2. The point may teach us not to bee greedy of greatnesse, nor hunt ambitiously after high roomes. *Be not greedy of greatnesse.*

3. The point may serve as a soveraigne antidote against all discontent or fretting, when we see men of the world carry al before thē, &c. We may entertain an holy indignatiō to see folly set in great excellēcy, so many servants on horse-back, and Princes walking as servants upon the ground. But I am prevented by the time from prosecuting these two latter Uses. Let me briefly say two things more, and I have done. *Fret not against the world'y.*

1. The first concerning what I have said: I have spoken much (as you have heard, my Text naturally and directly leading me therunto) of the true miserie and spirituall madnes of all great men in learning, wealth nobility, wisdom according to the flesh. Least any be unjustly angry and mistake, or causlessly grumble and gainsay, let me take up the words of the ancient holy Father *Salvianus* about a thousand yeares ago in the

like case. He having impartially discovered the horrible impieties of the noble & rich men in those corrupt times, tells them by the way, and it is my just apology at this time. *I do not* (saith he) *speake thus of any, but only such as know these things to be in themselves. If their consciences be free, nothing that I say tends to their desparagement and disgrace: but if they know themselves to be guilty, let them know also, that they are not my words but their owne consciences which vex them.* And in another place thus. *Sith I speake not these things of all, but those who are such, none of you ought to be angry at all, which findeth not himself to be obnoxious; least thereby he make himselfe seeme, and be suspected to be of the number of those that are naught.* Rather let so many as being guiltlesse and truly noble, abhorre such unworthy courses, be angry with them who disgrace the name of nobility by their base and wicked behaviour: because although others be much worse and scandaliz'd by them, yet especially they bring a great deale of shame and dishonour upon those who are of the same noble ranke. Take notice by the way, that by the Fathers words, those men are much too blame, who go about to dawb over the disorders, and smother up the scandalous exorbitancies of delinquents in their own profession, or to bee concurrents for their deliverance from deserv'd shame & punishment. To give instance in the highest calling: A Minister which falls to drunkennes and ale-house-haunting, should rather be publickly sham'd and censured, than a fellow of an inferior calling. We do not honour the Ministrie by having our hands in helping out such, but by disclaiming and not owning them; wel may we by so meddling incur suspicion of obnoxiousnesse: but never bring credit to our so holy a calling. I knew a Knight did

penance

Bad Ministers
to bee most se-
verely punished.

penance at *Pauls-Crosse*, but at the same time I heard that many of his ranke in the City labour'd to have him dis-knighted first, before he so publickly disgraced their Order. Me thinks all well-minded should be so minded.

2. The other is to my Lords the Judges. My reverend and noble Lords, give me leave to clothe the thoughts of the Country in a word or two. We much rejoyce in you, and blesse God for you, as men of singular & known integrity, special friends to the Gospel of JESVS CHRIST, and a great honour and happinesse to these parts, and heartily pray that we may hold you still: and therefore my intreaty unto your Lordships is, that you would courageously advance forward, and do like your selves, & nobly still. Draw out your dreadfull swords against the torrents of Belial, as *David* cald them, which even threaten a deluge; and be your selves as mighty torrents, armed both with just and holy lawes, and the godly resolution of your own noble spirits, to beare back, and beat down the common, crying, and rainging sins of our Country. In a word, be unto the oppressed & innocent as a refuge from the storme, but as a terrible tempest upon the face of every humane beast, and son of Belial.

And O that you could help us, that Gods people might not perish for want of bread: is it not a pitifull thing, that in such a deare yeare specially, it should be almost as hard a worke to get downe a wicked ale-house, as to win *Dunkerke*? That Maulsters should snatch (as it were) the graine from the mouths of the poor in the market place, to uphold these hel-houses, these nurceries of the Divell; that Magistrates should be so unmercifull, as neither for Gods sake, nor the

Duties of Judges.

Against Ale-houses.

Kings sake, nor the poores sake, nor their owne soules
 sake to take the utmost penalties for blasphemies, ale-
 house-hauntings, drunkenesse and prophanations of
 the LORDS Day? And were it not an honourable
 course, and worthy to have an universall contribution
 over the Country to pull down something the exces-
 sive prizes in market-townes for the poore therea-
 bouts, during this extremity? But I leave it to your
 Lordships charitable wisdome to do the best you can
 possibly; that the bloud of the poore this yeare be not
 added to the already crying sins of the kingdome, to
 hasten GODS judgements upon us, and our long since
 deserved ruine. And in the meane time you need not
 feare the face of the proudest Divell, whether incar-
 nate, or in his own shape. For, while you thus advance
 GODS glory, and truely honour the King, assure your
 selves, the hearts, and teares, and prayers of all good
 men shall be for you, and yours shall bee the
 crowne and comfort; when all prophan-
 nesse and prophanie opposites to the good
 way, all the enemies of GOD, and pest-
 ilent packings and complotments
 of the Divels agents against
 GODS people, shall be
 buried in Hell.

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FINIS.