

*Mellificium Theologicum,*  
OR THE  
**M A R R O V V**  
O F  
**Many good Authours.**

Painfully and carefully extracted and  
distilled into a Decad of Divine Discourses,  
by way of Exercitation, Essay, or Common-place.

Wherein these ten Heads are largely handled :

<i>Abstinence.</i>	}	<i>Anger.</i>
<i>Admonition.</i>		<i>Apostacy.</i>
<i>Alms.</i>		<i>Arrogancy:</i>
<i>Ambition.</i>		<i>Arts.</i>
<i>Angels.</i>		<i>Atheism.</i>

By *John Trapp* M.A. Pastour and Preacher of Gods Word  
at *Weston upon Avon* in *Glocestershire*.

*Isoc. ad Nicoclem.*  
*Ἰσοκράτης εἰς Νικόκλεα, ἢ ἑνὶ Βασιλῆϊ τῷ Πρίντι.*

L O N D O N,

Printed for *Nathaniel Ekins*, and are to be  
sold at his Shop at the sign of the Gun near  
the West-end of *Pauls*, 1655.



## The Authour to the Reader.



When I first sent up some other of my Notes to the Press, I had no intent at all to publish, for present, this imperfect piece: But being since admonished by a Reverend Divine (who had the perusal of those unpolished papers of mine) that I had here and there referred thee, Reader, for further satisfaction to my Common-places not yet extant; and therefore by him and others encouraged to send them abroad, for an Essay, as they were, I have done so as thou seest: And shall either go on, or give over here, as I finde my service accepted of the Saints. Mean-while, might I but obtain S<sup>t</sup> Pauls request of thee, even for the Lord Iesus Christs sake, and for the love of the Spirit, to strive together with me in thy prayers to God for me that I may be delivered from irrational and irreligious men, and that I may come unto thy heart with joy, by the will of God, and in the fulness of the blessing of the Gospel of Christ; O how happy should I hold my self therein, and how readily should I repay thee thy prayers in the ensuing words, and say, *Now the God of peace be with thy spirit, Amen.*

Rom. 15. 31.  
Rom. 15. 29.  
30, 31, 32, 33.

R r r r r 2

To



To the learned and reverend Authour.

**O**F Decads ten you promise made,  
And here the tythe alone is paid.  
To pay the tythe commend I do  
Ith Laity, but not in Yon.  
Where are the nine? what doth this mean?  
A promise fat, a payment lean?  
I err. Ith tythe the nine I see;  
Nine Muses; a full Century.  
The payment thus is every right,  
Though not in number yet in weight.  
Yet I beseech you add the rest;  
Of that that's choice, the most is best.

THO. DUGARD, *Art. Mag. Cantab.*



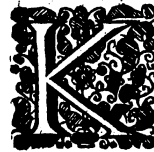
# THE MARROW

Of many good Authours,  
Extracted and distilled into a  
Decad of Divine Discourses.

## Abstinence.

PROV. 23. 1, 2, 3.

When thou sittest to eat with a Ruler, consider diligently what is before thee:  
And put a knife to thy throat, if thou be a man given to appetite.  
Be not desirous of his dainties: for they are deceitful meat.



King Solomon having shewed in the last verse of the former Chapter, that diligenc<sup>ies</sup> a man in the presence of Kings, as it had done Jeroboam in his presence, because he found him dexte-  
rous and diligent, handy, and meet for the work; he here di-  
rects such, when so prefer'd, how to behave themselves, if set at  
table especially; 1. To consider where to feed, *verf. 1.* for a man  
is forced many times amidst the variety of meats, wherewith  
great mens tables usually sweet, to eat doubtfully (as one speak-  
eth) not well knowing what piece to pitch upon, what dish to deal withall. 2. To put  
a knife to their throat, or, in their throat (as *Aben-Ezra* renders it) rather then offend  
by inordinate appetite. 3. If yet they finde themselves over-desirous of those dainties,  
to bridle themselves in by main force, to lord it over their lusts, not coveting the cares  
of a King, but being content with gruel rather, as *Daniel* and his three fellows, for the  
keeping of a good conscience.

The often inculcating the duty imports; 1. A necessity, and that it must be done, or  
we are undone. 2. Difficulty, by reason of our strong inclination to intemperance;  
against which therefore keep we a strong guard, curbing and controuling the con-  
cupiscible faculty, about alimentary objects, restraining excess, both in meats (which is  
Abstinence strictly taken) and in drinks, which properly is Sobriety, whereof hereaf-  
ter in its place.

Abstinence orders a man in the use of meats, that it be neither unreasonable for the  
time, nor unreasonable for the measure.

1. A

THE

1. As touching the time. It is a fault not to observe due hours of eating. *Eccles.* 10. 16, 17. To faste deliciously every day, *Luke* 16. 19. To riot in the day time, *2 Pet.* 2. 13. To feast, when God calls to fasting, *Isa.* 22. 12, 13. which is therefore called a day of restraint, *Joel* 2. 15. because we should then restrain our selves from all meat, if possible, for a season: that nature may be chastised, yet not disabled for duty; Or at least from bread of desires, as *Daniel* that man of desires, *Dan* 10. 2, 3. he ate no pleasant bread, neither came flesh nor wine in his mouth. &c. for three whole weeks together, because it went ill with the poor people of God. *M. Rogers* Martyr, in a hard time made a motion to forbear one meal a day. *M. Wiseheart*, a Scotch Martyr, forbore one meal in three, one day in four, for the most part, except something to comfort nature. God threatneth those that do not abstain in an evil time, *Amos* 6. 4, 7. And the *Romans* punished it in one that fasted and looked out at a window, with a garland on his head in the second Punic war.

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2. We may not pamper the body, cater for the flesh; preserve it we must, make provision for it we may not. Debtors we are, to see to it, not to live to it, *Rom.* 8. 12. We may not live to eat, but eat to live; let us must eat then nature desires, and yet so much as refresheth nature, and makes us fit for the service of God and man. *Take heed to your selves*, saith our Saviour to his Disciples (And who would have thought that they, who ordinarily fed upon barley-bread, and once had no better a Sunday-dinner than a few ears of corn, rub'd betwixt their hands, should need any such *Take heed*?) that your hearts be not over charged with surfeiting, &c. and so that day come upon you unawares. But the Gospel teacheth to live soberly, or temperately, *Tit.* 2. 12, and reckons surfeiting among the deeds of darkness, *Rom.* 13. 13, the works of wickedness, *Gal.* 5. 21. Such as are manifest to be unworthy of us; 1. As men. 2. as Christian men.

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were whirr-pools, and their panches bottomless: crying out with the horse-leech, *Grove*, give, stuffing themselves like wool-packs, and satiating themselves like boars, till they be brawned, and have (as *Eliphaz* speaketh) collops in their flanks. And whereas they should be (such they will needs fall below the stirrop of reason) they should be, I say, like Ants and Bees, those wisest creatures, and abound rather in pasture *ubi est animus, quam in ventre ubi est stercus*, in brest then belly, they resemble rather the locusts which have but one gut, and the spider which is little else then belly. Of the As-fish *Aristotle* affirmeth, That of all other Creatures he hath his heart in his belly. And of the Dolphin *Solinus* observeth, That he hath his mouth almost in his very belly, and that he only (of all fishes) moveth his tongue. Such are our greedy-gut Cormorants; they wear their guts in their heads, and their brains in their bellies: they have a tongue also to talk for, and of their belly-timber, as that *Roman Apicius*, that wrote ten books of direction how to set forth a feast with all manner of dainties. This was laborious loss of time, as the Philosopher calls it: or as another, this was *Magnus conatus magnus nunguis agere*. Nature is content with a little, as not to be hungry, thirsty, cold, &c. saith *Galen*; grace with less. And that's the second thing we were saying.

2. As Christian men. Nothing more becometh us then Abstinence. A virtue that the very Heathens adored in their *Socrates*, *Anacharsis*, *Cyrus*, *Cesar*, and others. The old *Gauls* were very sparing in their diet, and used to fine any one that out-grew his girdle. The *Turks* at this day (saith one) refuse all dainties for a piece of fat mutton. And when King *Ferdinand* Embassadors (that brought a great present to *Selyman* the great Turk) were feasted by the *Bassas*, their cheer was only rice and mutton; and that so plainly and sparingly dressed (saith the Historian) as if they had thereby noted our gourmandise and excess, who measure not out cheer by that which nature requireth, but that which greedy appetite desireth, as if therein consisted the greatest nobility: And the drink for the great *Bassas* themselves, right easie to be had, was fair water out of the river *Danubius*, &c. Wine is a prohibited ware amongst them (saith my former Author) which maketh some drink with scruple, others with danger. The baser sort, when taken drunk, are often bastinadoed on the bare feet. And I have seen some, after a fit of drunkenness, lie a whole night, crying and praying to *Mahomet* for intercession, that I could not sleep near them. So strong is conscience, even where the foundation is but imaginary. Now if these *Gentiles*, which have not the Law, do by nature the things contained in the law, and so show the work of the law written in their hearts, their conscience also bearing witness with or against them; Shall not the circumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? Doth not that perfect law of liberty, the Gospel, teach men to do something singular? to walk exactly? to exceed Scribes and Pharisees, how much more *Turks* and Heathens? to eat before the Lord? to eat to the glory of God? to feed with fear of being ensnared by the creature? Which who so do not, these are spots and blemishes, saith *S. Peter*; spots and rocks in your love-feasts, saith *S. Jude*. *Tertullian* speaking of those love-feasts, testifieth, That great care was taken therein that none should eat or drink more than was meet, but that the poor should have their portion. Some, I confess, exceeded at *Corinth*, and are sharply taxed for it by *S. Paul*. 1 *Cor.* 11. 21. But, for the general, they were modest and moderate: and are therefore said to be virgins (such as went not a whoring in their affections after the creature) and without blemish before the throne of God, *Revel.* 14. 4. 5. as those that did eat in Gods presence, *Deut.* 12. 18. approving themselves to him even in their repasts and common conversation, *Philos* well observeth; that the ancient Jews used after their sacrifices to make their feasts; and in the temples, that the place and action might minde them of Abstinence and sobriety. Thus *Isaiah* took a burnt offering, and sacrifices for God; and *Aaron* came, and all the Elders of *Israel*, to eat bread with *Abraham* father in law before God. The Jews also had a sort of officers at their feasts called *Præfati morum*, diviners, to see that none should eat or drink too much; called they were also *ephebori*, the eyes of the feast, and in the Gospel *Arxipresbiteri*, Rulers of the feast, *John* 2. 1. And these, they say, were to be Priests, that with their gravity, and authority might over-awe the company, and see that there were no disorder. Now a good man, like a good Angel, is ever looking on the face of God: being (as *Solomon* adviseth) in his fear the whole day throughout. God, he knows well, is made manifest, All-eyes.

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whether therefore he eats or drinks, or whatsoever else he does, he does it as in the sight of God. *Cave, speilat Cava*, could never so keep in that *Roman* from sui que dry, and indecency, as the sense of Gods presence doth the faithful Christian. He contents not himself with a natural use of his food (as brut beasts, and brutish sensualists) but labours to taste the sweetness of God, in the sweetness of the creature. Besides, he looks upon his meats as a piece of Christs purchase, and sees them come swimming toward him in the dish, as it were, in Christs blood. Himself also he considers, as bought with a price; and therefore resolves to glorifie God with his spirit, and with his body too, *which are the Lords*.

1 Cor. 6. 10.

Use 1. *Illam judais hanc Ethnici olim eloquio, nunc verò electos & sacerdotis, &c.* Cujus avaritia totus non sufficit orbis; luxuria cuius meretricis non sufficit orbis. *Alk. and Mon. fol. 147.* *Iac. Rev. hift. pontif. p. 361.* *in vici.* Prob pudor! est res hac toto nobilissima calo; *Legit Petrarcha epistolae qui ante ducebat annos ania pontificis luxum fastumque plus quam hyaricum acriter infestatus est.* *The Robinson his Anatomy, &c. p. 13.*

Adhibeo tibi Card. Burbon. Is quicquid peccatis, pro ea quam bibe potestate, facile expiabit. *Cominus 166.* *Ita 16, ult.* *1 Cor. 15.* *Δεσποτιν* *οὐκ ἐστὶν ἡ δόξα* *βελτίον* *ἢ ἡ δόξα* *πολλὴν* *ἐν τοῖς* *μανδύει* *quod apud* *illos* *digerant.*

For Application. It is the saying of *Hugo Cardinalis*, that the devil hath two daughters, Covetousness, and luxury, or riotousness: the former he married of old to the Jews, the later to the Gentiles. But now the Popish Priests & Romish Clergy have taken them both from their husbands, and use them as their own. We read of one jolly Pope *In* in despite of God: and asked why, if God were so angry for an apple, he might not set up for him against supper. Another of them (*Leo the tenth*) is said to have spent a thousand thousand crowns in one day at his coronation. The merchants of the earth the Kings of the earth, that had lived deliciously with her, are brought in bewailing her, whiles *Babel* stood, their fine flower, and wheat, their beasts, sheep, and other viands. *The fruits that thy soul lusted after*, say they, *are departed from thee* (the Greek word signifies *Autumn-fruits*, their second services, lusters, sweet-meats, and delicat confectiōs, wherewith the Roman Clergy refresh themselves even in their pretended fasts) and all things which were dainty and goodly are departed from thee; and *Kedar-lammer* and his company, it is expressly noted, *that they took all their victuals*, is called, *Revel. 11. 8.* and fitly. *Sodom's* sins were pride, *fulness of bread*, and abundance of idleness. Not to speak of the first and last, who knows not that they (like the Caterpillars of *Egypt*) do eat up the fat and best fruits of the land. For (saith he that made the Anatomy of the English Nunnery at *Lisbon*) what the purveyours of the Viceroy have forsaken in the market (as too dear) I have known the *Catox* of this house to buy at unreasonable rates, for their ghostly fathers table, and such of his chickens (the Nuns) as he most affected; whose greatest, and indeed only care is to prove skilful in the confectiō and dressing of such dainty cares as may best please the gallery that incontinently walks through the same Anatomist lets forth a haibinger to other luxurious wantonness. *Elies lions* had a wanron tooth, and this was an of *France*, in a letter to our *Edward* the 4. Thus it shall be with you, *Coulen*; If you'l but come over to *Paris*, we'll pamper our flesh; and you shall delight your self in the choicest beauties of the City. After all which, I will bring you Cardinal *Burbon*, who (according to the power committed unto him by the Pope) shall soon absolve you from all your sins. The Papacy is an alluring, tempting, bewitching Religion. *S. Walter Raleigh* knew what he said, That were he to chuse a Religion for licentious liberty, and lasciviousness, he would chuse the Popish Religion. No sin past, but the Pope can pardon: No sin to come, but he can dispense with. No matter how long they have lived in any sin (though the sin against the holy Ghost) yet extream Unction at last will save all. What marvel therefore, though Papists call for their portion here with the Prodigal, *Eat and drink with the drunken*, and begin to beat their fellows, with that evil servant, *Mat. 24 49*? Cry out with those Epicures in *Isaiab. Come, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant*? let meat and drink, for to morrow we shall die. *Chrysostome* tells us of some such in his time, as would usually say, *Give me to day, and take thou to morrow*. But of these Atheists well spake *S. Austin*, *Many eat that here, that they must digest in hell*. Hell was long since laid by one to be paved with the shaven crowns of

of those hell-sprung locusts, *That have, as it were, crowns on their heads* (that is, *episcopos*, saith *Parus*) and a King over them (other locusts have none, *Prov. 30. 27.*) which is the Angel of the bottomless pit, whose name is *Abaddon* and *Apollyon*; or the Destroyer, *Revel. 9. 7. 10.* That son of perdition, to whom, though he draw thousands of souls to hell with him, none must dare to say, *What dost thou?* He hath thousands and ten thousands of these locusts ready prest for any service: therefore they are said to be like unto horses prepared unto battle, *Revel. 9. 7.* Pampered they are in their cloisters, as war-horses in their stalls or stables, *Every one neighing after his neighbours wife*, *Jer. 5. 8.* The husbands of barren women they send in pilgrimage to *S. Joyce* the Patroness of fruitfulness, and lie with their wives in the mean while. Marry they may not, *though they burn like an oven*, *Hos. 7. 7.* nor meddle with flesh on fasting-dates, though they make no bones of strange flesh any day. Are not these those seducing spirits *S. Paul* speaks of, that forbid to marry, and command to abstain from meats, *1 Tim. 4. 3*? They twit us with their much fasting, as once the *Pharisees* did our Saviours Disciples: And shame not to say, that we count fasting but a moral temperance, a fasting from sin, a matter of police. We could rejoyce and tell them, with more truth, that their falls are meer mock fasts and worse; whiles, 1. They abstain from certain meats only, not all; which is a *Doctrine of Devils*, *1 Tim. 4. 2. 3.* The people they tie to bread and water; the Priests fill themselves the while with wine, sweetmeats and lusters. 2. In setting certain fasting daies under pain of damnation, whether the times be better or worse. 3. In making them a service to God, and yet consecrating them to the Saints. 4. In ascribing merit thereto. 5. In making shameful false thereof. Their fasts also are oftentimes prefaces and pretexes to their abominable villanies, as in the Gun-powder-treason: They proclaimed a fast with wicked *Jezebel*, for the success of the great crack and black day, wherein these Harpies thought to have made but a break fast of us all. *Now blessed be the Lord, who hath not given us as a prey to their teeth*, *Psal. 124. 6.* O that he would once at length put into the hearts of the Kings of the earth to base the scarlet whore, and to eat her flesh, as it is prophesied, *Rey. 17. 16.* to destroy those crows-nests, the Monasteries and religious houses (as they call them) that they build no more there, as our *Henry* the eight did, turning out those slow-bellies here (as *Zisca* also did in *Bohemia*) the Abbey-lubbers I mean, that lived upon the spoil, having their souls meerly for sale to keep their bodies from putrifying. Their whole life was to eat and drink, and sleep, and sport, &c. as if they came into the world, as rats and mice, only to devour victuals, and to run squeaking up and down, as the Pharisees did to widows houses, which they devoured under a pretence of long prayers, *Mat. 23. 13.* Such as these are the vermine of the world, the body-lie of mankind, the excrements of humane society, &c. are therefore worthy of utter execration and ejection.

*marum nidi, nevedunt. Z. fce dicitur apud Latios in Decis. - fr. gis consumere nati.*

Let every servant of God count it a foul shame to be a slave to his palat. *Epicurus* (saith *Ennius*) whiles he looked too much to his palat, lookt not at all to the heavenly palace. Howbeit, if *Eliau* may be credited, *Epicurus* was wont to say, That if he might have but a morsel of meat, and a mouthful of water, he would hold himself as happy as the happiest. A strange speech from him that placed the chief happiness of a man in sensual pleasures. But whatever his opinions were, his life was temperate, saith *Tully*. *Jacob* (a far better man) desired no more but food to eat and clothes to put on, *Gen. 28. 20.* A little of the creature serves turn to carry us thorow our pilgrimage. If we have food and raiment, let us therewith be content, *1 Tim. 6. 8.* Where more, saith a Greek Father, that he saith, having food, not fine fare, and raiment, not ornament. *Meat* here, and drink are the riches of a Christian, saith *Hierom*. Bread and clo se with the Gospel is good cheer, saith *Greenham*. It is but a little that a godly man stands in need of, saith *effim*. *Allian*, *Clement* *Alexandrinus*: If you'l be content to please *Dionysius*, you need not eat green herbs (saith the Parasite to the Philosopher.) And if you'l be content (saith the Philosopher to the Parasite) to feed upon green herbs, you need not please *Dionysius*. *Elis* called more comfortably with his coleworts (the cololquintida excepted) and *Elis* *Finib. 1. 2.*

*ἡ τροφή αὐτῶν οὐκ ἔστιν ἡ γαστήρ, οὐδ' ἡ κοιλία, ἀλλ' ὁ Χριστός. Οὐ γὰρ τὸ ἐσθίσαι καὶ πίνειν, ἀλλ' ὁ Χριστός.*  
S f f f f f  
with





## ADMONITION.

I THESS. 5. 14.

Warn them that are unruly.

Doll. 1.  
1 Ph. 5. 15.

Calvin.

Reaf. 1.

Reaf. 2.  
A. 1. 1. 1.

2 Tim. 26.

Reaf. 3.

Use 1.



Here are a sort of *unruly* ones in the visible Church; disordered and dissolute, exorbitant and enormous livers; such as *transgress* the tradition, saith the Apostle of them, 2 *Thes.* 3. 6. that is, *Obey not the form of Doctrine delivered unto them*, Rom. 6. 17. *Walk not by rule, but at all adventures*, Levit. 26. 23. *Contra gnomenem & canonem decalogi*, lawless, yokeless, masterless monsters, *sons of Belial*, goats, wild asse-colts, untamed heifers, horses, mules, *Psal.* 32. 9. *Quibus vita est incompota, & pessime morata*; they run away with the bit between their teeth, break Christs bonds as *Samson* did the green withes, shake Christs yoke from their shoulders, as the Unicorn *Job* 39. 10. send messages after him, as they in the Gospel, *We will not have this man to rule over us*, we will not live by his laws. Of these S. *Peter* 2. ep. 2. and S. *Jude* v. 8. 9.

God permits such, 1. For the glory of his patience and justice towards them; of his mercy towards his own, who will see and say, *Who made us to differ?* Lord, how is it that thou shewest thy self to us, and not to the world? John 14. 22. 2. For the trial, exercise, correction of his Saints. 3. For a mutual scourge to themselves, as the East by the Turks, the West by the Pope, for their Apostacy, &c.

The Devil effects it, That great and first *Heteroclit*, that kept not his station, but brake the *rank*, and is become a master of misrule amongst the men of this world, whom he acts and agitates, *Eph.* 2. 2. carries them along (as posselt persons) through fire and water, thick and thin, hath them at his beck and check, called therefore, *Children of disobedience*, *sons of Belial* taken alive, and carried about by him at his pleasure, as *Bajazet* was in an iron cage.

Men are therefore obdurate in evil, saith the Prophet, Because 1. Their neck is an iron sinew. 2. Their brow is brafs. *Isa.* 48. 4. This double distemper lies upon every carnal person. 1. Natural crossness to the law of God, *Rom.* 8. 7. *Homo est inersus decalogi*. 2. Habitual hardness, contracted by long trading in sin; *Doing wickedly with bush hands earnestly*, Mic. 7. 3. setting their sin upon the cliff of the Rock, *Ezek.* 24. 7. adding to their sinews of iron, brows of brafs, to natural impotence, impudence in evil, *Jer.* 2. 3. an uncounsellable wilfulness in wickedness.

Woe to those unruly rebels, God hath a rod of iron for them, *Psal.* 2. that those that will not bend may break, those that will not be Christs subjects, may be his foot-stool: tis sure he'll have the better of them. If they walk contrary to him, he will be as cross to them, *Levit.* 26. 23. If they be forward, he will be as froward as they for the

## ADMONITION.

the hearts of them, *Psal.* 18. 26. They shall have their wills, but then he will have his. *Ezek.* 24. 13. In running from God, and the obedience of his Word, they do but run to meet their own bane, as the *Philistines* did at *Mirphah*, 1 *Sam.* 7. *Aut periculum, aut periculum*. *Aut facundum, aut periculum*. Men must either repent or perish: No Gods law or suffer it. The law was added because of transgression, and is given not for the righteous, but for the lawless and disobedient, 1 *Tim.* 1. 9. to hamper those unruly beasts, and to tame them with those four teeth it hath. 1. Irritation, *Rom.* 7. 7. 2. Induration, *Isa.* 6. 10. 3. Obligation, *Gen.* 4. 7. 4. Execration, *Gal.* 3. 10. And whereas these mens hope of help is from the Gospel (which is *Quasi quidam tabula salus* as a plank after shipwrack) that will not relieve them neither: For as against such there is no law, saith the Apostle of the fruits of the spirit: 1. For such there is no Gospel, say I of the wilfully wicked.

Be wise now therefore, be instructed, *Psal.* 118. Tremble and sin not, *Psal.* 4. 4. *Scind a lamb to the ruler of the earth* as an homage-peny, *Isa.* 60. 4. bring presents to *Pharao* or to him that ought to be feared, *Psal.* 70. 11. Receive the Word with all readiness, *Acts* 7. 11. Give your selves first to God, and then to us by the will of God, as those *Macedonians*, 1 *Cor.* 8. 5. Obey from the heart the form of *Obdientia*, wherunto ye have been delivered, as those *Romans*, Chap. 6. 17. Captivate your reason, as *Paul* did, *Gal.* 1. 16. dispute not, but dispatch Gods commands, as *Abraham* did. Get an open ear, a teachable spirit: so that a little child may lead you, *Isa.* 11. 6. A heavy ear is a singular judgement. *Isa.* 6. 10. a dull heart the Devils work, 2 *Cor.* 4. 4. See that ye add not rebellion to sin, *Job* 34. 37. lest ye add wrath to wrath, *Rom.* 2. 5. And here, 1. For time past, look on all the writs of execution, and say as 1 *Cor.* 10. 11. These are as so many types, moulds, monitors, summoners, real sermons to us. 2. For present, look up and see (as *David* did) the punishing Angel, as it were with a drawn sword. And though thou maist shuffle a while from hide to hide, at the Angels yet think not long to escape. 3. For future, think seriously of that dreadful doomday, that shall burn as an Oven: And, knowing the terror of the Lord, persuade others, persuade your selves especially, to walk by rule and keep a clear conscience; that most precious jewel, that ever the heart of man was acquainted with.

Warn the unruly.

Unruly persons must be admonished, rebuked, advertised, restored to their right minds again, as the word here used importeth. For sin maketh men sore, *Hos.* 4. 11. mad-men, *Eccles.* 7. 25. quite besides themselves, as the *Prodigal*, *Luke.* 15. 17. Ye which are spiritual, restore them therefore, *Gal.* 6. 1. *reusd* them; 1. *Per.* 1. 13. cast them out of the pit (you must his As, much more his soul; *Exal.* 1. 5. 11) yea pull 3. 16. *Amisam* them out of the fire, as S. *Jude* hath it, making a difference out of deep compassion. Or, as *Lorinus* reads and renders that text, *Argute disputatores*, by strength of argument convince them of the error of their way, and so reduce them by right reason. This is to pull them out of the fire of hell, saith *Jude*. This is to save a soul from damnation, saith *James*. This is a holy violence, a desirable rapine, saith *Hier.* And this is a duty that both Law and Gospel call for. 1. The Law. *Levit.* 19. 17. *Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him*. 2. The Gospel, *Mat.* 18. 15. *Or tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Thou shalt rebuke thy neighbour: if he shall not hear thee, thou shalt tell it to the church: if he shall not hear the church, thou shalt be as he that is to thee as a heathen and a publican*.

For else, 1. Thou wilt hate him, which is manslaughter, 1 *John* 3. A sensible reproof draws out the poison of a beginning grudge and malice. Whereas, not admonishing, breeds dwelling suspicions: suspicions breed a very habit of misinterpretation, mis-interpretation begets a loathsomeness to come to the light to show the wrongness of this loathsomeness begets a very separation in heart, and that, a forwardness to blaze his sin. So some render the last clause in this Text, *Thou shalt not lift up his sin upon him*, or display it as a banner to his disgrace: as malice will make thee do. Others render it, thus, *That thou suffer not for his sin*: and that needs not; for thou hast enough of thine own to answer for. But thou art bound, as to thyself, to God's Commandments in thy

Apud Athenienses olim excoicationes publice erant constituta in eos qui excoicationem non monstrarent. self;

self, so to preserve them in others. Silence is consent by Gods Law, *Levit. 5. 1.* And by ill silence to leave men in sin, is as bad as by ill speech, to draw them to sin. Not to do good, saith our Saviour, is to do evil: and not to save is to destroy. Keep thy self from thine other mens sins, *1 Tim. 5. 2.* Out Translators (after *Tremellius* and others) render it, *Thou shalt not suffer sin upon him.* Sin is so hateful a viper that we should club it down, and stub it up, where ever we meet with it. Now a man may hinder much sin by reasonable admonition; as *Bradford* kept Bishop *Farrer* (while he was prisoner in the Kings-Bench) from receiving the Sacrament at Easter in one kinde, which he had promised to do: And Bishop *Ridley* (while he was prisoner in the Tower) from going to Mass; which once he did. But *M. Bradford* being there also prisoner, and hearing thereof, reduced him by an effectual letter. And as for those unruly ones that refuse to be reclaimed, yet the spirit of profanels in them will be much laid by the majesty of a reproof, which will tame and take down their insolency, cut their combs, cool their courage; as *Nicodemus* did the Councils, *John 7. 51, 52, 53.* And as *Adrianus Boxschopius*, Preacher of *Antwerp* did the Monks at *Newburg*, that railed at *Luther* out of the Pulpit. I (saith *Boxschopius*) am called by the noble *Earl of Hoy* to convince thee, and all thine of a lye. Tell me therefore, thou pervers Monke, and that openly before all this people, where, when, and in what points hath *Luther* erred? The Monke answered not a word, but gat him privily out of the Pulpit, fled away as fast he could, and never came more into that country.

Secondly, Our Saviour supplies us in that *Mat. 18. 15.* with another reason. If he hear thee, thou hast gained thy brother. Now to gain a soul is more then to get a world, as he hath assured us who best knew the worth of souls: for he, and he only went to the price of them. Rebuke them sharply, that they may be found in the faith, saith *S. Paul* of those frow-belly Christians. The Church of *Laodicea* was sharply reprov'd, and thereupon soundly repented. For *Eusebius* commends it for a Church famous and flourishing in his days, which was well-nigh 300 years after. An admonition may not presently work: but afterwards (when men are in cool blood) it may be better considered of; Degrees of grace are not given all at once, *John. 13. 36.* But the dispensation of the grace of God is given us to others-ward, *Ephes. 3. 2.* that as every one hath received the gift even so should we minister the same one to another, as good stewards, out of the care of community. For as no man is born, so neither is he born anew for himself. The *Rabbins* have a saying, *Lilmod lelammed*, a man must therefore learn, that he may teach others. *Ephraim* that bore fruit to himself only, is called an empty vine. But the tongue of the wife is as the tree of life that feeds many. And how forcible are right words? saith he in *Job.* *Nathan* wrought more upon *David* by a particular private admonition, then all the lectures of the law for three quarters of a year before. Now if a brother be gain'd, a soul saved by a wife and loving admonition; who would not strive for such pearls?

Reproof of such unruly ones as will not be warn'd; dogs, swine, scorners, asses that will not be brought home again, *Exod. 23. 4.* but run further out. The more you rub their gald backs, the more they kick; the more you handle these toads, the more they swell; the more you meddle, the more will these serpents gather poison to vomit out at you. Say to wret the strings of their tongues in tune, they will snap and break upon you; Cast water upon this lime, it will fry the faster. God hath threatned to lay such in the slimy valley, where are many already like them, and more shall come after them, *Job. 21. 31, 32.*

Suffer the words of exhortation, *Heb. 13. 22.* Suffer it, may pray for a friendly reproof, as *David* doth, *Psal. 141. 5.* And be thankful, as he was to *Abigail*; knowing that ye have cause to think and say as bad of your selves, as that worthy man *Agur* did, *Prov. 30. 23.* *Hezekiah* stormed not at *Isaiah*, but submitted. *Job* laid his hand up, on his mouth when reprov'd. *Jonah* replies not, but shuts up his prophecy, and lets God have the last word. The Virgin *Mary* when publicly checkt at the wedding, holds her peace, *John. 2. 4.* *S. Peter* commends all. *S. Pauls* Epistles, who yet had sharply reprov'd him, and registred that reproof. I confess its no easie matter to bear an admonition well, though never so well tempered. No sugar can bereave a pill of its bitterness. It fares with offenders, as with those that are wakened out of sleep, they are unquiet, and ready to brawl with their best friends; Dogs in a chafe will bark sometimes at their own masters. But as an ear-ring of gold, and an ornaments of fine gold, so is a

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a wife reprove upon an obedient ear. Such shall finde more favour afterwards, then one that flattereth with his lips. Bees pass by roses and violets, to sit upon time: so godly men heed rather sound rebukes, then smooth suppersations; *David* esteemed better of *Nathan* after he had so plainly rebuked him, then ever he did before. See also *1 Kings. 1. 23, 27.* Nay *Augustus* an Heathen prized plain-dealing in *Mecenas* and others. *Epistems* called a faithful Monitor, a messenger from heaven. When *Luther* was one time very much moved at something, *Melancthon* interrupted and quieted him by repeating this verse,

Vinea animos, iramque tuam, qui cetera vincis.

Prov. 25. 12.  
Prov. 28. 13.  
Athenienses  
1. 23, 27.  
Mecenas  
Epistems  
Deo missus,  
qui officium  
monet

Manli loc. com.  
p. 248.

Next to the not deserving a reproof, is the well-taking of it. The woman of *Samaria* loves Christ the better for finding her out in her sin. The two disciples going to *Emmaus* constrain Christ to come in and eat with them, though he had equally reprov'd them, being for ought they knew, a meer stranger, and one that had nothing to do with them. As young Eagles are known to be of the right kinde by their stedfast eying of the Sun; so, are the true children of the Church by the right bearing of reproof, *James 1. 19, 20.*

Exhortation: I learn, and labour to be able, active and abundant in this Christian duty of admonition. The *Romans* were full of goodness, filled with knowledge, able to admonish one another, *Rom. 15. 14.* The *Hebrews* are exhorted to exhort one another daily, *Heb. 3. 13.* yes, to study one another, to stir up (or waken on) to love and good works. And the *Colossians* must teach and admonish one another, and that in the words of Christ dwelling richly in them, that out of the good treasure of the heart they may draw forth good things, new and old, as there is occasion. Exhort one another with these words, saith *Paul.* And have no fellowship with the unfruitful works of darkness, but reprove them rather, or refuse, reuel, convince them to be naught by the clear light of Gods Word. For all things that are (rightly) reprov'd, are made manifest by this light.

To quicken you hereunto, consider, 1. That God shall be greatly glorified. 2. Sin either restrained, or justly aggravated. 3. Weak Christians shall be kept from being scandalized, strong from being grieved. 4. Your selves hereby shall be both engaged to do that whereof you have admonished another, and comforted in the discharge of your duty; the omission whereof doth oft grieve the good heart, and vex the conscience: As it fell out in that faithful and famous man of God *M. Sam. Hiron*, whose words were these upon his death-bed, I confess that in publicke I have been somewhat full in reproof, in admonition, in instruction. But in private my back-wardness, my bashfulness, my dissimulation hath been intolerable: And I may truly say, that if any thing lies as a burden upon my conscience, this is it. Now for your direction, that old rule, for matter of Alms, holds good in this of admonition, which is a species of spiritual Alms.

Est modus in dando, Quis, Quid, Cui, Quomodo, Quando. Here then take notice: 1. Who must admonish. 2. For what. 3. Whom. 4. How. 5. When.

First, Who must warn the unruly? All, without exception; the precept is general, *Levit. 19. 17.* *Ezek. 18. 30.* Turn ye, and turn others. Besides, we are all a kingdom of Priests, *Rev. 1. 6.* have all received an ointment, *1 John 2. 20.* which must smell all Gods house over. Women must not preach, yet the elder must teach the younger to be sober, *Tit. 3.* Ministers must admonish of authority; all others of social charity; they that are spiritual especially, *Gal. 6. 1.* and children of light, *Eph. 5. 13.*

Next, See whereof we must warn others, and for what reprove them. Not for foul sin only, and heinous offences, but for disorders, as here, and inordinate walking, *2 Thes. 3. 11.* be it but idleness, talkativeness, pragmatallness, censoriousness, &c. For, 1. Small mores in the Saints are made great beams by the wicked: their least aberrations (as of stars) is soon observed and noted. They watch for my halting, saith *Jeremy*; Make a man an offender for a word, saith *Isaiah. 3.* Lesser evils tolerated make way for greater. Cain not taking Gods reproof for frowns, fell afterwards to murder. Only let it be remembered that sins of infirmity must be more gently handled; as those of pride and presumption more sharply and with severity, *Tit. 1. 15.* *Jude 22, 23.* When our Saviour (*Samson* like) drove those money-merchants out of his Fathers house with a scourge of small cords only, as he the *Philistines* once with the jaw-bone of an ass, he dealt more

A relation of  
the manner of  
M. Hiron  
death, annexed  
to the first vo-  
lume of his  
works.

Rules to be  
observed in  
admonishing  
others.

Isa 59:12

Job, 1. 15, 16. more gently with those that sold doves. He poured not out their money, nor threw down their tables, as he had done the rest, but gently said unto them, *Take these things hence, &c.* He knew them belike not to be so great sinners, he found them more tractable and easie to be wrought upon. Hence his different dealing.

Thirdly, Whom are we to admonish? 1. Not those without the visible Church, 1 Cor. 5. 11, 12. Reproof is a piece of Ecclesiastical government. 2. Not dogs and swine, *Mat. 7. 6.* mad dogs, sensual swine, that either grunt against goodness, or furiously flie in the face of such as fairly tell them of their faults. *Rebuke a scorner, and he will hate thee:* such he means as have wearied themselves so long in standing and walking in wicked waies, that now they are set down at rest in scorners chair, refusing to be reformed, hating to be healed. These are not worth the warning. But for all others, see that ye suffer not sin upon them, for fear, favour, affection, or what other sinister end soever. Only reprove equals with friendly admonition, superiours with submiss exhortation, inferiours by sharp reprehension, or (if need be) correction.

En. adu. 8. 1.  
Ne plagam in-  
fligas uerba  
lingue. Hor.

Ob. Rebuke not an elder, 1 Tim. 5. 1.

Sol. Not as a puny-boy (as the word signifies) but mildly, &c. else see v. 19, 20.

Ob. I love not to meddle. Be not many masters, *Jam. 3. 1.*

Sol. No meddling in this case is a kind of foul-murthering.

Ob. It is a thankless office.

Sol. Not with the wife, *Prov. 9. 8. & 28. 23.* In the sweating-sickness, they that were kept awake, escaped: but the sickness was deadly to them that were suffered to sleep. Let us keep one another awake: an unpleasing work on both sides. But such shall have thanks one day.

Ob. I shall lose my labour.

Sol. Venture that, thou hast lost many a worse. See *Job 6. 25.* 1 *Kin. 5. 11.*

Ob. I shall lose my friend.

Sol. It may be not. But say thou shouldst, thou shalt find a better thing. See *Mar. 10. 29, 30.* *He that receives a chasteite, we say, sells his liberty.* But so did not our Saviour at *Martha's*, at *Simons* house the leper; nor must we, but trust God with all. A man had better offend all the world, then his own conscience.

Fourthly, How must we admonish? First, Zealously, so as the reproof may enter, the counsel be considered of, *Prov. 17. 10.* There is a curle to those that do this work of the Lord negligently, *Jer. 48. 10.* as *Eli* did in dealing with his lewd sons: and *Pope Paul* the fifth, who being advertised of the detestable villanies of his son *Farnesus*, thought it sufficient to say, *He never learned these vices of his Father.* How did *S. Paul* sharp up the forcerer, *Acts 13. 10.* and our Saviour shake up his drouthe disciples, *Mar. 13. 41.* though heavy-hearted! *From henceforth sleep and take your rest, it is sufficient.* Three words he useth to upbraid them their sleeping the third time, *q. d.* Sleep now if you can; the hour is come, the souldiers are at hand. &c. Next mildly, and in the spirit of meekness. Some warmth must be in a reproof, but it must not be scalding-hot, as by words of reproach, reviling, threatening, *Monendo quam minando.* *Elisha* did more with a kiss, then his man with a staff. No oratory is so powerful as that of mildness. *Ought ye not to walk in the fear of the Lord, because of the reproach of the Heathen?* said *Nehemiah*, Who could resist such a sweet and sovereign reprehension?

Hac vitia me  
non common-  
stratore didicit.  
Heyl. Geog. p.  
223.  
Acetbisimo  
sacerdotio cos  
perstringit.  
G. l. 5. 1.

Lastly, Learn when to admonish. Not when men are in their drink, 1 *Sam. 25. 36.* or in heat of passion, *Prov. 18. 19.* Good Physicians evacuate not the body in extremity of heat and cold; Marriners hoise not sail in every wind. Opportunities must be watched. *Samuel* reproveth not *Israel*, till sure of their King. Consider wisely whether it may better be done presently, and in hot blood, or more conveniently and profitably as another time, *Ecc. 3. 7. Prov. 29. 11.*

## ALMS.



## ALMS.

1 Tim. 6. 17, 18, 19.

*Charge those that be rich in this world, that they be not high-minded, neither trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy.*

*That they do good, that they be rich in good works, ready to distribute, willing to communicate.*

*Laying up in store for themselves a good foundation, against the time to come, that they may lay hold on eternal life.*



**C**ontented godliness is great gain. This is our Apostles proposition, in opposition to those men of corrupt minds, that even in those purer times, doubted not to defend, *That gain was godliness*, *ver. 5, 6.* But the love of money is the root of all evil. And they that will be rich, that are resolved to rake together — *rem, rem, quocumq;* *modo rem*: These fall unavoidably into temptation, and a snare, yea (if they stop not the sooner, step not back the faster) into many foolish and noisome lusts, which desperately drown men in perdition and destruction, *ver. 9, 10.*

This to prevent, the Apostle tasketh *Timothy*: 1. For himself to lay hold on eternal life, as fast as others do on this worlds goods; to follow after godliness as greedily as they after gain. 2. For others (after a short digression) he chargeth him to charge the rich in this world so to handle their thorns, that they prick not their fingers, pierce not their souls, gore not their consciences, either by pride (that hate of heaven, and gate to hell) or by carnal confidence, as if they were simply the safer, or better for their abundance: But contrariwise, 1. For God, to trust in him, for that he both lives and gives us all things, &c. 2. For men, to exercise bounty toward them. Whereof we have here, 1. A just description, by the matter, measure, manner, constant continuance, *ver. 18.*

2. A powerful incitation to the practise of it, drawn *ab utili*; which every man hearkneth after, *ver. 19.*

*Charge them that are rich — that they be rich in good works.*

As God hath enlarged any man in his outward estate, he must be answerably enlarged in works of mercy. (For that of this kind of good works the Apostle is here to be understood, it well appears by the context.)

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The Scripture ranks all sorts into, 1. Rich. 2. Poor. 3. Men of a mean or middle condition, such as *Agur* wished for, *Prov.* 30. 8. Poor men are such as cannot comfortably subsist without relief. The middle man is he that gets and eats: his gettings and eatings are even at weeks end.

The rich man is he, that hath any thing over that size of satisfying nature: that hath any over-plus, any thing to lay up. Now the rule here is, *Every man according to his ability* must relieve his poor brother, as they did, *Ab.* 11. 29. Yea, though we may not stretch beyond the staple, and so break all: yet in some extraordinary necessity, and exigency, the poor widdow must part with her little *Al.*; the *Sareptan* be no niggard of her oil, though it be in the bottom; the deep poverty of the *Macedonians* must abound unto the riches of their liberality, who to their power, and beyond it too, were willing thereto, 2 *Cor.* 8. 2, 3. The day-labourer must give somewhat out of his gets, the servant out of his wages, *Ephes.* 4. 28. The Ruler must not exact his right, *Nabem.* 5. 10. nor the landed man spare to sell that he hath, to give alms thereof, *Luke* 12. 33. as *Barnabus* (and others) did, *Ab.* 4. 37. and was therefore called *A son of consolation*, because he thereby comforted Gods poor afflicted. Holy *Bradford*, in a hard time, thought not much to sell his chains, rings, and jewels, for relief of others, *Rogers* our Protomartyr in *Queen Maries* daies, made a motion to forbear one meal a day.

Mr. *George Wifhearts* a *Scotch* Martyr forbore one meal in three, one day in four, for the most part, except something to comfort nature. He lay hard upon a pouffe of straw, with course new canvass sheets, which whenever he changed, he gave away.

*Giles of Brussels* Martyr, gave to the poor all that he had, that necessity could spare: and only lived by his science, which was of a Cutler. Some he refreshed with his meat, some with clothing: to some he gave his shoes, some he helped with household-stuff: to other some he ministered wholsom exhortation of good doctrine. One poor woman there was brought to bed, and had no bed to lie in: to whom he brought his own bed, himself content to lie in the straw. Being taken, and put in prison, he ministered to all his fellow-prisoners at table, being contented himself with a few scraps that they left, &c. Dr. *Taylor* Martyr, made it his custom, once in a fortnight at least to call upon Sr. *Henry Doyle*, and other of the rich Cloth-makers in his Parish to go with him to the Alms-house, and there to see how the poor lived, what they lacked in meat, drink, clothing, bedding, or any other necessities. The like did he also to other poor men that had many children, or were sick. Then would he exhort, and comfort them: and where he found cause, rebuke the unruly (this was spiritual alms) and what they lacked, that gave he after his power; and what he was not able, he caused the rich to minister unto them. Mr. *Fox* (that reports all the former) never denied any one that asked him ought for Jesus sake: And being once asked, Whether he knew a certain poor man, that had received succour from him in time of trouble, he answered, *I remember him*, Well: *I tell you, I forget Lords and Ladies to remember such. Twice I was* (saith the same Mr. *Fox*) in *Bishop Hoopers* house at *Worcester*: Where, in his common-hall, I saw a table spread with good store of meat, and beset full of beggars and poor folk. And I asking his servants what this meant, they told me, that every day their Lord and masters manner was, to have customably to dinner a certain number of poor folk of the said City by course, who were served by four at a mess with wholsom meats. And when they were served, being before examined by him or his deputies of the Lords-praier, the Articles of the faith, and ten Commandments, then he himself sat down to dinner, and not before: being, as it is elsewhere storied of him, *Spare of diet, spare of words, spare of time.* *Amadeus* Duke of *Savoy* (afterwards made Pope of *Rome*, anno 1440.) being asked by certain Embassadors, whether he had any hunting-dogs to fiew them, told them they should see them the next day. And getting together a great sort of poor folk, he set them with him at his own Table on the morrow, and said to the Embassadors, *These be the dogs that I keep daily, and wherewith I use to hunt after heaven.* A like course was taken by *Charls* the great, and by *Ingo* King of *Draves* and *Veneds*, as *Antas Sylvius* reporteth. Of a certain Bishop of *Lincoln* it is said, *That he never thought he had that thing, that he did not give.* The same is reported of our General *Norris*: and before them both of *Cyrus* the King, and of *Antonius* the Emperour.

ὁποῦ τὸν Βιδυ.  
Mar. 12. 44.  
for a poor  
mans lively-  
hood is his life.  
ὁ κερὶ τοῦ θεοῦ  
καταλείπει, ὁ  
ὅτι, καὶ ἀδελ-  
φὸν ἑαυτοῦ  
ἐκκαταλείπει.  
Al. and Mon.  
Ibid.

Hic apud Bu-  
chanan: op. o-  
cardius dicitur.

Al. and Mon.  
fol. 1155.

Ibid. 811.

Ibid. 1388.

M. word of  
Ipswich, his  
Christ is all in  
all.  
Davi. s. desire,  
by Rob. Abbot

Ibid. 1369.

Ibid.

Hi sunt comes  
mei quos alio  
quotidie, &c.  
Vanc. thro. al.  
Hill. Richem.  
Specul. bell.  
Jeri p. 251.  
Διδὸς μὲν αὐτῷ ἡ τοῦτο: ὁ δὲ ἄλλος, X. τοῦτο. Divin. vita M. Antonii Philoſophi. Al. and Mon. fol. 98b.

Queen

Queen *Annis Bullen* carried ever about her a little purse for the poor; thinking no day well spent, wherein some man had not fared the better by some benefit at her hand. She kept her maids, and such as were about her, so employed in sowing and working garments for the poor, that neither was there seen any idleness then among them, nor any leisure to follow foolish pastimes. So did *Doreas* before her, and so before them both *Bathsheba*, or the good housewife that she commends to her son *Solomon*, *She laith her hands to the spindle, and her hands hold the dist-off* *Prov.* 31. 19. But why this? And what need she be so work brittle, being a Queen? It followeth in the next words, v. 20. *She stretcheth out her hand to the poor, yea she reacheth forth her hands to the needy.* She was of his mind, belike, that said (and suffered for so saying in King *Henry* the 8. daies) *That alms should not be given until it sweat in a mans hand.* Mr.

*Bradford* Martyr, counted that hour lost, wherein he did not some good with his tongue, pen or purse. The young Lord *Harrington* gave the tenth of his allowance (which was a thousand pounds a year, during his minority) to the poor and other good uses (as appeared by his accounts after his death) besides what he gave in the way as he walked and travelled, which he did often and much, &c. M. *V Phately* also that late painful and powerful Preacher of Gods Word at *Banbury*, as he was much in pressing this duty of liberality, so himself abounded in works of mercy. He set apart and expended for the space of many years for good uses, the tenth part of his yearly comings in, both out of his temporal and Ecclesiastical means of maintenance. Neither may I here forget that late reverend man of God Mr. *John Ballam* Pastour of the Church at *Evesham* (my spiritual father, and bountiful benefactor) nor yet Mr. *Simon Trappe*, late Minister of Gods Word at *Stratford upon Avon*, my dear and near kinsman, both in the flesh, and in the faith. Both which, out of that little they had (for God saw fit to hold them here to strait allowance, who deserved a larger proportion: but a rich stone is of no less worth when locked up in a wicker casket, then when set in a Bishops mitre) they laid up by them weekly in store somewhat for the poor: of that their little: and they were no losers by it. The poor mans box is Christs treasury (saith a Father.) And he sits by, as an *Arch-deacon*, to see what every man casts into this treasury, and with what affection. The people, *Mark* 12. 41. cast in money (brass money, saith the Original.) somewhat they must do, for none might appear empty-handed before the Lord; but they would do as little as might be: they cast in, saith the Text not silver or gold but brass-money into the treasury. And many that were rich cast in much. But the poor widdow cast in more then all the rest, saith our Saviour: left in Arithmetical proportion, but more in Geometrical, because all she had. And women are noted for more hard and tenacious then men: whence it is that the joy for finding the lost goat is propounded in the person of a woman, *Luke* 15. But this was a widdow indeed, trusting in God, as S. *Paul* describeth such, in the living God, as this Text hath it, who giveth us all things richly to enjoy. This is one part of Gods charge here: and another is, to be rich in good works, ready to distribute, &c.

¶ 3. *Eccl.* 1. 4. Liberalitas non solum patrimonii sed largitatis est: aff. def. Amb.  
1 *Cor.* 16. 2.  
Mar. 12. 41.  
Propositum  
cum nobis ut  
Archiepiscopum  
sic Archidia-  
conum, &c.  
Caret. bish.  
Christ.  
Plerique munus-  
culum parvi of-  
feruntis, &c.  
B. 23 in loc.  
Duct. Arist.  
teles liberalita-  
tem invidiam  
esse: ut ad-  
m. 2. 2. 2. 2.  
ut ad-  
m. 2. 2. 2. 2.

And that is our first reason (for we need not travel out of the Text to fetch in reasons for the point in proof) God laies his charge, his solemn charge upon us, to be much in works of mercy. Now if God should charge the rocks, they would send forth water: if the stones, they would become bread: if the ravens, they would feed *Elias*: if the quails they would victual the camp; if the clouds, they would rain down food from heaven upon his poor people. Shall we then be more rocky then rocks? more stony then stones? more ravenous then ravens? more senseless then birds? more empty then clouds?

Secondly, They are but *the rich in this world*, that are here required to be rich in good works. Its one thing to be rich in this world, and another thing to be rich towards God, as our Saviour phraseth it, to be rich in knowledge, as S. *Paul* hath it, rich in faith, as S. *James*. This is to be rich for another world, to lay up a treasure in heaven; to make us purses that perish not. Sell that ye have, and give alms, provide you bagges thereby that wax not old, that are never the worse for wearing, treasure in heaven that faileth not: but the more you take from it, the more you add to it; It grows in your hands as the loaves did in our Saviours, as the oil did in the widdows cruse, as the water doth in a well-spring. That which a man eats, drinks, wears, builds, &c. tends

T t t t t 2

Ibid 765.

Ibid. 1457.

The testimony  
annexed to his  
funeral sermon  
by M. *Steeh*,  
p. 92.  
In his life pre-  
fixed to his  
Prototypes by  
M. *Henry Scud-*  
*der*.

1 *Cor.* 16. 2.  
Mar. 12. 41.  
Propositum  
cum nobis ut  
Archiepiscopum  
sic Archidia-  
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B. 23 in loc.  
Duct. Arist.  
teles liberalita-  
tem invidiam  
esse: ut ad-  
m. 2. 2. 2. 2.  
ut ad-  
m. 2. 2. 2. 2.

Reas. 1.

Reas. 2.

¶ 1. *Eccl.* 1. 4.  
Mar. 12. 41.  
Propositum  
cum nobis ut  
Archiepiscopum  
sic Archidia-  
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Caret. bish.  
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B. 23 in loc.  
Duct. Arist.  
teles liberalita-  
tem invidiam  
esse: ut ad-  
m. 2. 2. 2. 2.  
ut ad-  
m. 2. 2. 2. 2.

but to a natural life, the world that now is (as the Text hath it) and ends with it too. These things are only for this place, and for this state too; terrene they are: and abject, base and bootless, vain and vile subject to vanity or violence, for the moth may consume them, or the thief steal them. But if not, yet they serve but to back and belly, to prop up this life present; Which yet, they cannot. For, *Miser, sit the belly, and the belly for meats; But God will destroy both it and them.* Were it not better therefore by bounty to the poor to make us friends with the unrighteous mammon, that when we shall be turned out (as it were with a *ferme ejellione*) of our clayie cottages (they that is either the Angels, or thy riches, or the poor whom therewith thou hast relieved) may receive us into everlasting habitations! that when these things fail us (as they will, for they are only *this worlds goods*, as S. John calleth them, and will follow their right masters, as dogs do, when company parts) our good works may follow us, and speak a good word for us at Gods dreadful tribunal.

Thirdly, *To be rich in good works* is a special preservative, a sovereign Antidote against those two dangerous diseases (conatural and almost inseparable from the rich in this world) 1. Highmindedness, causing men to think great things of themselves, and to seek great things for themselves. This is a blab that the Devil will easily blow up in rich misers; to think themselves simply the better men, because richer than others, which is all one, as if the silly Ant, the higher he gets upon her hillock, the greater she should conceit her self.

2. Carnal confidence in the wedge of gold, in their heaps and hoards of the wealth of this world, making their gold their God, and trusting to their idol, which the belly-god doth not, who yet hath damnation for his end. Every niggard draws arguments from his riches to prop up his hopes, to confirm his expectation of a longer and more comfortable life, because of his much good laid up in store for many years. Now this is so ordinary a thing for those that are rich in this world, to trust in uncertain riches, that when the Disciples were astonished at that saying of our Saviour, *How hardly shall the rich enter into heaven?* and he, for their satisfaction had thus explained himself, *Children, How hard is it for them that trust in riches to enter into the Kingdom of God? It is easier for a Camel, &c.* They were so far from being satisfied, that they were astonished out of measure, saying among themselves, *Who then can be saved?* as knowing that there were scarce any rich, but trusted in their riches. For prevention whereof, and that the rich dash not against either of these two dangers, *Charge them*, as they love their lives, and would save their souls, *to be rich in good works.* This kept David humble, 1 Chron. 29. 14. And would have kept that rich young Pharisee from trusting to his great possessions, had he taken our Saviours counsel, *Mark 10. 21, 22.* But his heart was so wedded and wedged to his wealth, that he went away grieved at that hard saying, *Sell all and give to the poor*, as one well beaten: and seemed to be of that misers mind, that being on his death-bed, clapt a piece of gold in his mouth, and kept it there; and being asked his reason, he answered; *Some wiser then some: thus I mean to keep still I am dead.*

Fourthly, Richesse a meer uncertainty, an obscurity, a fallacy: one while they appear, and another while they disappear, as meteors in the air, as dive-dappers in the water: as a flock of birds in a mans field: he cannot say they are his, because they sit there, *For they take unto them wings*, saith Solomon, and *flye away.* Inlance Job; to day on the throne, to mortow on the dung-hill: *Pythias* pined to death for lack of bread, who once was able to entertain and maintain *Xerxes* his whole Army: *Benaces*, that ball of fortune, as one calls him, or rather an example of wealths uncertainty, as another. Now in dealing with things uncertain (whereof there is no hold) a wise man will be careful, 1. To make them as sure as he can. 2. To use them as well as he can, while he hath them. But neither can we assure riches, nor use them better then by bestowing them on the poor. If this be not done, all conveyances of law are but meer toys, so are all other carnal securities. *Shalt thou raige because thou clovest thy self in Cedar?* saith God to *Coniah.* Did not thy father eat and drink and do judgement, and then it was well with him? He judged the cause of the poor and needy, then it was well with him. He that gives to the poor, lends to the Lord, becomes creditor to his Creator, and he will repay it. Christ speaks to such from heaven, as once Paul did to *Philemon*: If my poor have received any thing from thee, or owe thee ought, I the Lord Christ have written

*Writ ten it with mine own hand, I will repay it.* And can we lay up our wealth in a safer hand? Can we have a better debtor then Christ? a better bond then the Bible?

Fifthly, This shall be a good argument and approof unto us, that we trust in the living God (which is the character of a true Christian, and is therefore pind as a badge, upon the sleeve of every godly person) that we receive his charge. by hold on his Covenant, believe his promises, that we have first given our selves to God, with those merciful *Macedonians.* 2 Cor. 8. 5. and then our goods to the Saints, that are in the earth. *those excellent ones*, in whom was all Davids delight, *Psal. 16. 3.* Thus *Obdiah*, *Thy servants feareth God*, said he to the Prophet; but how shall that appear, *Obdiah?* Why? when *Iezabel* persecuted the Lords Prophets, I hid them, and fed them by fifty in a cave, not without the hazard of my head if ever it should have been noticed: So *Isa. 23. 18.* The City of *Tyrus* turning to God, leaves heaping and hoarding her wealth, and findes another manner of employment for it, viz. to feed and cloath Gods poor people. So *Zachary* converted, gives half he had to the poor: and *Cornelius* shews his devotion, the *Corinthians* their professed subjection to the Gospel, 2 Cor. 9. 13. by giving much alms to many people. The wisdom from above is full of mercy, and good fruits, saith S. James. And, *Pure religion and undefiled before God and the father is this, to visit the fatherless and widows, &c.* to do all offices of mercy to those that are poor and in misery.

Sixthly, We should therefore be rich in good works, because God, 1. Lives, when we are dead, to recompense our labour of love in our heirs and executors. He gives us life also, that whiles we have time, we may do good to all, to the household of faith especially, and not defer the doing thereof till we are dead. Many miserly muck-worms are like the muck-hill, that never does good till carried out; like the fat hog that is good for nothing, till he comes to the knife; like the poor mans box, that yields no money till broken up: like trees that let fall none of their fruit, till violently shaken. We are charged to carry lights in our hands: funeral beneficence carries them behind our backs; so that they light them that come after us; our selves have little benefit. 2. Because God gives us all things richly to enjoy. Every word enwraps a reason.

1. *He gives, not pays us as earned or merited.* Freely we receive, freely therefore we must give; especially since it is a more blessed thing to give then to receive; and besides, for this we have received that we may give; for we are not owners of what we have, but Almoners, Stewards, purse-bearers to the King of heaven.

2. *He giveth us, who have little reason to look for it, sith we look for heaven, and may therefore well live upon reverentions.* This made *Abraham* content to dwell in tents, because he looked for a City, whose maker and founder is God. The wicked are called the *Inhabitants of the earth*, and have their portion in this world; by their good will the godly should have nothing. And truly, if they should here both hunger and thirst, and be naked and buffeted, and have no certain dwelling, but wander about in sheep-skins and goat-skin, being destitute, afflicted, tormented, their better selves have met with as bad measure, and were glad of it too, because through manifold tribulations they entered into heaven. But to step out of one heaven into another, to have here all things richly to enjoy, and afterwards to enjoy that endless joy, this is hard and happy. Why should such think much to part with a little pelt at Gods appointment?

*nis quis fratur? & futuris & ut de deliciis ad delicias transibat, &c. Hieron.*

3. *He giveth us all things;* What so great matter is it then that we give him back something? especially since we give him but of his own, as *David* gladly acknowledged. Is it not meet that we should give him one day in seven? *sith the day is his, the night also is his*, as the *Psalmist* hath it. So also here.

4. *He giveth us all things richly*, not sparingly, pinchingly: not for bare necessity only, but for delight and safety; neither for competence and convenience only, but honest affluence. (as he did them at *Cana in Galilee*, and the five hundred he fed with a few loaves and fishes) so that we eat to the satisfaction of our souls, *Prov. 13. 25.* and our cups run over with *David*. And why run over, but that they may run into other mens emptier vessels? that the poor may partake of our redundancies? For is it fit that some should be hangry in Gods house, and others drunken, as once at *Corinth*? And not rather that our abundance should be a supply for others wants, that there may be an equality? 2 Cor. 8. 14.

5. He

Reaf. 5.

1 Kings 18. 12, 13.

Luke 18. Acts 10. 1, 2.

James 3. 17. James 1. 27.

Reaf. 6. Basilio Dens est Cuius benevolens Gal. 6. 10.

Luke 12. 35.

Et tunc dicitur dicuntur de- rpe, Luke 16. 12. aliena tanquam ad nos filio Dei hic exultent minus pertinet.

Rev. 12. 12. Psalm 17. 14. 1 Cor. 4. 11. Heb. 11. 37. Difficile est ut presentibus bo-

Psalm 7. 1-16. Prov. 13. 25. Psalm 37. 4.

In Agapis no- stris inopes quosque refici- gerio juvamus. Editur quantum convenienter cu- pimus; bibitur quantum pudici- cessit utilitas. &c. T. regul. ad quos- d. 5. He







Charity is figured a child, because the charitable ought to be humble and courteous as a child. Charity is pictured naked, for that she seeketh not her own. Charity looketh merrily, God loveth a cheerful giver. Charity is covered with a cloud: Alms must be given privately. Charity holdeth a bloody heart in the right hand, *A good man is merciful and lendeth*, he first pitieth, and then relieveth. Charity offereth honey to a Bee without wings, that is, helpeth such as would, but cannot help themselves. This is charity, without the which, though a man should give all his goods to the poor, *And his body to be burned, he were nothing*; All were to no purpose or profit at all. We see then the rise of our good works. The end followeth, and that must be chiefly the glory of God in our own and other mens comfort and salvation. Our labour of love in ministering to the Saints must be shewed *ward his name*, Heb. 6. 10. that is, for his sake both bleed inwardly, speak comfortably, and act charitably) *We must do it in the name*, that is, to the glory of the Lord Jesus, giving thanks to God and the father, that he holds us worthy to do him any such service. *Indigni certe sumus qui stipem pauperum*, &c. saith a learned Divine. Unworthy we are doubteless of such an honour, as to relieve hungry, thirsty, naked Christ in his poor members. The *Macedonians* counted and called it a favour, that they might have their hand in so good a work, 2 Cor. 8. 1. And David thanks God that of his own he will take an offering, 1 Chron. 29. 9. Far be it from us to sound a trumpet, and seek our selves, as the Pharisees: who, as they were hypocrites, that is, *stage-players*, (as the word properly significeth) so they did all theatrically, histrionically, hypocritically, to be seen of men. This was the Butt they shot at, and they had it; as Stage-players have some small piece of money given them by the spectators, so these had the air of applause, *They have their reward*, saith our Saviour. *Mercedem suam non Dei*, saith Hierom: their reward, not Gods, *Egregiam vero laudem*, &c. let them make them merry with it, as all they are like to have. Fruit that grows by the high-way-side, seldom reflect till it be ripe. The cackling hen loseth her egg: so doth the vain-glorious giver his reward. *Wherefore let him that giveth, do it with simplicity*, with ingenuity, Rom. 12. 8. not with a quaint-respect to his own commendation: Let him account it enough, that he hath God the witness of his heart, who will not forget his labour of love, but make ample and honourable mention thereof in that stately *Amphitheatre*, in that great *Panegyris* at the last day. When the Judge shall set them on his right hand (which is a place both of dignity and safety) and say unto them, *Come ye blessed*, &c. For I was hungry, and ye gave me meat, &c. secret things alms therefore; Why should the left-hand know what the right hand doth? Seel we benefits upon our poor brethren, as Joseph did the money into the sacks. A treasure hid is safest from thieves; *Thy father that seeth in secret shall reward thee openly*, it is reported of the Jews, that about their Alms-box they wrote this abbreviation: *למנו*, that is, *A gift in secret pacifieth wrath*, Prov. 21. 14. And for the matter of our good works thus much.

Fellows next the measure; and so rich men are required to be rich in good works, to do good answerable to their ability, and sometimes also above it, as is above-said. Left if their receipts be found great, their layings out small, God, the chief Lord, (who called his servant that had five talents, to account for five) should cast back such lewd bills into their faces, and turn them out of their Stewardship with everlasting contempt, *Where much is given, much is required*. The Lord looks that rich men should lay up treasures in heaven, Mat. 6. 20. Now two-pence is no treasure; *That they should make them small sum; to sow bountifully*, 2 Cor. 9. 6. and to abound unto the riches of their liberality, as those poor *Macedonians* did, to the shame of the richer *Corinthians*, who were no-thing so free and forward, 2 Cor. 8. 2. Thus *Zacchus* is commended for giving half he had to the poor; *Dorcas* for the fulness of her good works; *Cornelius* for his much alms to many people. *Jeb* was old excellent at this duty, Chap. 31. 16, 21. so were also many others that I might here instance out of histories.

Thirdly, For the manner (for that's all in all, that makes or mars the action) Rich men stand charged in the Text, to be ready to distribute, to come off freely, and cheerfully, to be ready and speedy to works of mercy, without hucking or shucking, consultations or delays. Our obedience herein must be prompt and present, as *Arannab* that noble

noble Jebusite, renowned for his bounty: He had but a Subjects purse, but a Kings heart: *These things gave Arannab as a King to the King*. God set him up an Altar, and he was ready with his sacrifice: so should we, *To distribute and communicate* for get not, omit not, grudge not; for with such sacrifices God is well pleased. Only, he strain upon no man; whatsoever he finds in his heart to bring, that let him offer, is often reiterated in Moses Law. Men sow cheerfully in good ground and account their seed better in the ground, then in the garner. And is not mercy as sure a grain as vanity? (an we sow upon better ground then the warm bowels of Jesus Christ? Sow therefore plentifully, sow cheerfully: *God loves a cheerful giver*, and requires us to love mercy, not shew it only. *It hath pleased them*, of *Macedonia* and *Achvia* to contribute to the poor Saints, Rom. 15. 26. *It pleased them*, it was a free-will-offering, they were not compelled to it by law, or drawn to it by importunity of friends. They did not *manu dare* & *vultu negare*, give with the hand and pull back again with the looks. That which is freely given is twice given. And here, exercise will facilitate: as a sword often drawn comes forth with ease. But God likes not that our alms should come from us as drops of blood from our hearts; or that it should be squeezed out of us, as verjuice out of a crab: but that it flow from us as water out of a spring, as light from the Sun as honey from the comb, &c. that we be glad of an opportunity of shewing mercy, and seek it rather then be without it. *Blessed is the man that considereth the poor and needy*, Psal. 41. 1. *Qui precoripat vocem peccatori*, as *Austin* expoundeth it, that prevents the beggar, and goes home to him, as Dr. *Taylor* used to do. *Abraham* sat in his Tent-door at mid-day, waiting for passengers, whom he might receive and refresh in their hot and hard travels. He staid not to be entreated, but befeceth them to turn in, and take part; neither was he any penny-father in his provisions. *Be not forgetful to entertain strangers*: for thereby some have entertained angels unawares, Heb. 13. 2.

Fourthly, For the Constancy of their bounty: Rich men must be yet still communicative, and not weary of well-doing. Ye have ministered to the necessities of the Saints, and do also minister, saith the Author to the Hebrews. And St. Paul commendeth his *Macedonians*, that they had sent once and again to his necessities. And a little afore, *I rejoice in the Lord greatly, that now at the last your care of me hath flourished again*, v. 10. It had suffered (it seems) a wain, a winter, a decay; as the *Ephesians* also (and perhaps *Timothy*, their Angel) had left their first love: So these *Philippians* love and care to the poor prisoner *Paul* had languished, but now it revived, re-flourished: And ye have well done, saith he, that ye did communicate with mine affliction, v. 14. This is to resemble God, who causeth every day his Sun to shine, and his rain to fall even upon rebels and reprobates also: to teach us, whiles we have time to do good to all, even those that are unworthy, if in extream necessity. Amongst the *Manichees* it was a capital crime, to give a crust to one that was not a *Manichee*. But if we will do nothing for the man, yet something in that case we should do for manhood. *Hide not thine eyes from thine own flesh*, from one that is a man as thy self art: The good Samaritan did not, and is commended. Howbeit, the household of faith must especially be looked to, and that continually, as God reneweth his mercy to them every morning, nay every moment. He gives unto all men, and at all times liberally, and his no man in the earth, unless it be with his seldom seeking to him. *Hitherto ye have asked me nothing*, said our Saviour to his disciples, that yet had asked him many things, and obtained them. But to him it seemed nothing, who waits to shew them mercy. *The eye is not satisfied with seeing, nor the ear with hearing*: no more is God with doing good to his people. *Blessed be God*, saith the Church, that daily redeth us with benefits, that crowneth us with loving kindness, and compasseth us about with new songs of deliverance. O continue thy loving kindness, saith David. It is in the original, *Draw it out*. Gods mercies to his are a continued series, there is a concatenation, a connexion betwixt them. Now the rule is, *Be merciful, as your heavenly Father is merciful*. For which another Evangelist hath, *Be ye perfect, as your Father in heaven is perfect*. The perfection of a godly man is, *To follow God fully*, as *Caleb* did; to have a heart full of goodness: as those *Romans*, chap. 15. 14. and a life full of good works, as *Tabitha*, Acts 9. 33. *To follow on to know the Lord*, and to do good to men, whiles he hath a day to live. In the morning sow thy seed, &c. Eccl. 11.

Which to do, that we fail not, faint not, look up lastly to the recompence of reward, V v v v v which





# AMBITION.

I JOHN 2. 16.

For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world.

Doff.  
Solimus.

**P**leasure, profit, preferment (called here the lust of the flesh, the lust of the eye, and the pride of life) are the worldlings Trinity, to the which he performeth inward & outward worship. According to the three things which the woman by false suggestion saw in the tree for meat, for the eyes, and for prudence. And according to our Saviours three-fold temptation, *Mat. 4.* the last whereof by the vain pomp and glory of the world, he could least of all endure, and therefore bids the Tempter *Avaunt*. Our Apostle, *ver. 13.* of this Chapter tell us, That a man may be very mortified, even a Father, and yet very subject to dote on the world; which may be fitly likened to the serpent *Scytale*, whereof it is reported, that when she cannot overtake the flying passengers, she doth with her beautiful colours so astonish and amaze them, that they have no power to pass away till she have stung them. *Balaam* could not but go after the wages of wickedness, the preferment that was proffered him. *Nay Barns* (a far better man) is seeking great things for himself, *Hezekiah* showing his treasury, *Jonas* over-render of his reputation, *Nicodemus* for the same cause, coming haltingly to Christ, as a night-bird; and the Apostles strangely transported with an idle conceit of an earthly Kingdom, wherein they dream'd there should be (as once in *David's* and *Solomon's* daies) a distribution of honours and officers. Hence so many frivolous and fruitless questions and requests; as that of the mother of *Zebedeas* children; put on by her ambitious sons, who were ashamed to make the motion. Yea many times most unseasonably and unfavourably, when Christ had been fore-warning them of his ignominious death, and fore-arming them against the scandal of the cross they fell into those absurd disputes, who should be the greatest among them, and have the highest place of preferment; as *Mar. 9. 31. 32. 33. 34.* And whereas our Saviour dissuaded them this folly, and set a child in the midst of them to learn them lower thoughts, *S. John* soon sated with such sad discourse, interrupts his matter; and saying hold on something he had said, *37.* tells a story of another business, *v. 28.* Yea, so fowred were they and swoln with this Pharisaical leaven, that they were at it again the third time; *Luke 22. 24.* And that, 1. After that our Saviour had fore-told them that his death should fall out within three daies. 2. When they had newly received the Lords Supper, that *Christ* should be as a Father calls it. 3. After that Christ had washed their feet,

to

to teach them a lesson of humility and heavenly mindedness. So ambitious are the best by nature, so licentious after earthly honours.

And that because they are so near us, and so natural to us, they daze our weak eyes; and, as a sawcer held close to the eyes, causeth that we cannot see a mountain that is before; so these poor things over-prized, makes us *blind*, and such as cannot see far off, those crowns, scepters, kingdoms, glories, beauties, braveries above, that should draw up our affections. Mother earth (since we lost paradise) gets our hearts, Cardinal *Burbon* will not lose his part in *Paris*, for his part in Paradise. Cardinal *Wolsey* rode thorow *London* with twentie great mules for his sumpter-horles; caused his Cardinals hat (when it was first sent him) to be set upon a Cup-board at *Westminster*, and tapers round about it; so that the greatest Duke in the land must make courtesy thereunto, and to his empty seat, he being away. He had as much yearly revenue as all the Bishops and Deans of this Kingdom put together had. And for his household attendance, he had one Earl, nine Barons, a great sort of Knights and Esquires, and of others of inferior rank four hundred at least. Well therefore might *Bayfield* the Martyr conclude of him, *My Lord Cardinal is no good man; for Christ never taught him to follow riches and promotions, to wear shoes of silver and gilt, set with pearls and precious stones; nor Christ had never two crosses of silver, two axes, nor pillars of silver and gilt, &c.* *Erasmus* tells of a Preacher at *Rome*, that delivered himself thus before the Pope and his Cardinals. *Matto san Pietro, (an Paulo mat; that is, S. Peter was a fool, S. Paul also a fool. And being convented for this Doctrine, he thus explained himself, Either they were fools that lived so poorly, or you (their successors) are too blame that live so pompously. Others make mention of a certain painter, who being blamed by a Cardinal for colouring the vilages of Peter and Paul too red, tartly replied, That he painted them so, as blushing at the ambition of their successors. It is thought of Cardinal Pool, that toward his latter end, a little before his coming from Rome to England, he began somewhat to favour the doctrine of Luther, and was no less suspected at Rome, and therefore put by the Popedom. Notwithstanding the pomp and glory of the world afterward carried him away to play the Papist, as it did Demas; of whom there are that write, that after he forsook S. Paul, he became a Priest in an Idol Temple. The Author to the Hebrews reckons and ranks the tempting and alluring promises of preferment among the bloody deeds of the Heathen persecutors, They were sown asunder, they were sown, Heb. 1. 37. but no way prevailed against; As neither was that heretical Luther. Vergerius treating with him from the Pope, put him in mind of *Ennas Sylvius*, who following his own opinions with much slavery and labour, could get no further preferment then to be Canon of *Trent*; but being changed to the better, became Bishop, Cardinal, and finally Pope *Pius* the second. He called to his memory *Bessarion of Nice*, who of a poor Caloyer of *Trapezond* became a great renowned Cardinal, and wanted not much of being Pope. This had been somewhat to a man, *Qui ambitionis, salsugo, bibulam animam possederat.* But this Crucifix of mortification cried out with S. Paul, *I am crucified to the world, and the world to me.* Contemptus est a me Romanus & favor & furor, *I care neither for the fawns nor frowns of Rome.* Of the same mould and metal was D. *Taylor's* Martyr, whom to reduce, they promised him not only his pardon, but great promotion, and a Bishoprick; *Sed furdo subulam;* they could not persuade him, for he looked for a better resurrection. So did *William Hunter*, another zealous Martyr, with whom, after his condemnation, Bishop *Bonner* perswaded, saying: *If thou wilt recant, I will make thee a free-man in the City, and give thee 40 l. in good money to set up thine occupation withal; or I will make thee Steward of mine house, and set thee in office.* &c. But a good heart will rather lie in the dust then rise by wickedness; and sooner part with all then with the peace of a good conscience. Thus *Hooper* desired rather to be discharged of his Bishoprick, then yield to certain Ceremonies: *Latimer* at the coming in of the six Articles in King *Henry* the 8. time, resigned up his office, and remained a great space unbishopped, *Hermannus* Archbishop of *Coleu* reformed his Church from certain Papistical superstitions, using therein the aid and advice of *Martin Bucer*. Wherefore he was deposed by the Emperour, which he patiently suffered. B. *Kidley* when *Q. Mary* was proclaimed, speedily repairing to *Framingham* to salute her, had such cold welcome there, that being deposed of all his dignities, he was sent back on a lame halting horse to the tower. But God no doubt recompened*

Reaf.  
2 Pet. 1.

Asks and Mon.  
fol. 899.  
Ibid. 901.  
Godwins Cara.  
Affiduo famuli-  
tutis obsequio ade-  
rant comes  
mus, &c. Rex  
Platonius.

Asks and Mon.  
fol. 914.

Erasm. Ecclesi-  
astes, voce de  
ratione concio-  
nandi.  
D. Heylin. Geo.  
p. 185.

Asks and Mon.  
fol. 910.

Julianus hono-  
ribus neque bo-  
minis prowen-  
e quam tormentis  
cogere studuit.  
Nazianz.

Hist. of Coun-  
of Trent, fo. 73.

Asks and Mon.  
fol. 1386.

Ibid. 1397.

Ibid. 1367.

Ibid. 1378.

Ibid. 815.

Ibid. 1280.



the desire of pre-eminence and sole government. The one could not bear a superior, nor the other an equal. The same was the ground of all the quarrel of old, between the Bish. p. of Constantinople and Rome; as, of latter time between Francis King of France, and Charles the fifth Emperour of Germany: And is still between the Kings of Spain, and other Monarchs of Christendom, whilst they labour so earnestly the setting up 1585 in the Town hall were to be seen the King of Spains arms, and under them a globe on, *N O N S U F F I C I T O R B I S*. The world is not enough for me to conquer. This was laughed at, as an argument of the Spaniards avarice and ambition, which is indeed unsatisfiable. One womb could hold *Romulus* and *Remus*, not one Kingdom. *Athens* could not contain two *Alcibiades*, nor *Sparta* two *Lysanders*. *Alexander* would not divide the Persian Empire with *Darius*. Our *Henry* the second crowned his eldest son *Henry* whilst he was yet alive, and that for him a seeking his fathers death. He also had made his second son *John*, Earl of Cornwall, *Dorset*, *Somerset*, *Nottingham*, *Darby* and *Lancaster*: Which mighty estate was not a means to satiate but encrease his desires, and make him more dangerous at home. Ambition like the Crocodile, groweth while it liveth: or like the Ivy, which rising at the foot, will over-peer the highest wall. Bafe it is and slavish; it will fall down to rise, crouch and creep to mount. *Sixtus Quintus*, faith one, was the most crouching humble Cardinal that ever was lodged in a coven, and the most proud, ambitious Pope that ever wore crown. And *Paul* the third (saith *Thuanus*) covered his deep ambition for a long time with as deep dissimulation of sobriety, gravity, sanctimony and bodily infirmity, whereof when he had once got that dignity, he made a full discovery. Bishop *Bonner* at first seemed to be a good man, a favourer of *Luthers* doctrine, and advanced he was only by the Lord *Cromwell*, for whom nevertheless (after his execution) *Bonner* had not a good word, but the lowdest, vilest, and bitterest he could speak; calling him the rankest heretick that ever lived, and that it had been good he had been dispatched long ago. *Aeneas Sylvius* defended this & that, That the Council was above the Pope, and commended the *German* for opposing the Pope. But when he saw that this was not the way to preferment, he turned tipstool, and the contrary Doctrine, and became Pope. In the inthronization of the Pope, before he is set in his Chair, and puts on his Triple crown, a piece of tow or wad of straw is set on his forehead, and one appointed to say, *Sic transit gloria mundi*. The glory of this world is but a blaze-pence at so dear a rate. *S. Luke* calls all *Agrippas* pomp a phantasm: *S. Matthew* all the worlds glory an opinion; *S. Paul* a *Mathematical figure*, that is something in the minde, nothing out of it. Surely in a vain show walketh every man, saith *David*, surely he disquies himself in vain, heaping up riches, and by riches honours, according to that of *Labans* sons, murmuring against *Jacob*, Gen. 31. 1. *Of that which was our fathers hath he made all this glory*, that is, all their wealth, as the *Chaldees* expounded it: for riches make glory, get respect; *Thus shall ye say to him that liveth*, saith *David*, *I fully judge that the Jews religion to be naught*, because they were so oft overcome and impoverished: but the religion of *Rome* to be right, because the *Romans* prospered and became Lords of the world. Hence *Agoland* King of *Arragon*, coming to the Court of *Charles* the great, and promising to be baptized, when he saw many poor people expecting, alms from the Emperours table, and asking what they were? was answered, *That they were the servants of God*; he speedily returned, and desperately protested, *That he would not serve that God which could no better prefer and provide for his servants*. But Christs Kingdom is not of this world, *I know thy poverty*, saith he to one of those seven Churches, *but thou art rich*, rich in faith, in good works, &c. And thou art honourable. For since thou wast precious in my sight, thou hast been honourable, and being within the Covenant; *I have blessed Isaac*, saith *Isaac*; *Princes shall be begot, but my Covenant will I establish with Isaac*. The Nobles of *Israel* made their slaves (the ensignes haply of their honour) instruments of the common good, *Numbers* 21. 18. And, *whoever will be great among you, let him be your servant*, *Mat. 20. 26*. Those Nobles

Camd. Elit. 286.  
Romanus gemi-  
nos unum nas-  
caperet regnum,  
quos unum u-  
terque ceperat  
hospitium.  
Cyprian.  
Dan. hist. f. 100  
ibid. 119.

Relat. of West.  
relig.

Thuan. hist.  
l. 1 cap. 16.  
Astr. and Mon.  
fol. 991.  
ibid. 187.

Alfred Chron.  
p. 376.

D. Featly at  
Sir Humphrey  
Linders funeral.  
c. 1585.  
p. 101.  
Astr. 15. 31.  
Astr. 15. 31.  
Astr. 15. 31.  
1 Cor. 3. 31.  
Psal. 39. 7.  
Ila 61. 6.  
Glory is in  
Greek translat-  
ed, riches.  
1771 2 Sam.  
15. 6.  
Sua cuique civi-  
tati religio, La-  
tine nescia no-  
bit. Stantibus  
Hieronymus,  
&c. Pro L.  
Fiacco.  
Heyl Geog.  
p. 69.  
Ila. 4. 34.  
Gen. 17. 10.  
21.

Nobles of *Takzab* are much blamed and blemished, for that they put not their necks to the Lords yoke. *Nehem. 3. 1*. But *Theodosius* shall ever be renowned, that held it a greater honour to be a member of the Church, then Head of the Empire. *The righte-ous shall be had in everlasting remembrance, but the name of the wicked shall rot*; as *Beckers* now doth, who was so solemnly Sainted by the Pope. And yet 48. years after, saith the French History, it was disputed among the Doctors of *Paris*, whether he were damned or saved? And one *Roger* a *Norman* maintained, That this Saint had justly deserved death, and suffered not as a Martyr but Malefactor. This was to call a *spade* a *spade*: according to that of the Prophet, fore-telling that in the Kingdom of Christ, *The vile person should no more be called liberal, nor the churl said to be bountiful. Honor* est in honorante. Now in a godly mans eyes a vile person (though never so great) is con-temned, but he honoreth them that fear the Lord, *Psal. 15. 4*. And I had much rather (saith a worthy Divine) have the just commendation of one godly wise man, then the foolish admiration of a whole multitude. To be praised of a praisefull person is no praise: therefore the Lord Christ suf-fered not the Devil to confels him, or tell who he was. But happy is he, that in all things serving Christ, is acceptable to God, and approved of men, *Rom. 14. 18*. This is a Jew inwardly, his praise is not of men, but of God, who hath promised to honour them that honour him; and taketh order that they that do worship in Ephraim, shall be famous in *Bethlehem*. Honour is often promised as a reward of religion; and was so per-formed to *David*, when whatsoever he did, pleased the people: To *Solomon*; for besides wealth and wisdom, God gave him honour. It is God that fashioneth mens opinions: therefore *Paul* praiseth that his service might be accepted of the Saints; yet was it the bringing of alms, and such usually are welcome. It is God also that gives preferment. *Promotion comes neither from East nor West, nor yet from the South* (where the warm Sun-shine is) but from the Lord. And yet how many go daily from his blessing into the warm Sun (as we say) nay fetch an errand to hell, as some of the Popes did, for honours and high places. No sooner can they hear flattering promises of preferment, as it were the melody of *Nebuchadnezzars* instruments: but they presently fall down and worship the *Babylonish* idol. How much better those three children? And before them, *Joseph*, who would not yield to his wanton mistress, though he might have been preferred for it? *Moses* who refused to be called the son of *Pharaohs* daughter, and heir of two Kingdoms (as some say) *Origen* who was content rather to continue a poor Catechist at *Alexandria* in daily fear of death, then to be rustling at Court with *Plotinus* his fellow-pupil, who refused to be a Christian? Some Heathens have reje-cted honours that have been offered them, for the very cumber and danger that attend them. High seats are never but uneasy; and crowns themselves oft stuff with thorns. Therefore *Frederick*, surnamed the Wise, Elector of *Saxony*, when the Empire of *Germany* was offered unto him, seriously refused it. Seriously, I say, and not for fashion only, as the Canonists command Bishops to do when the question is asked, *Vise episcopare*? Whereunto the Bishop of *Melini* craftily answered, *Nolens volo, et volens nolo*: But did men know the weight of that charge (*Onus ipsi etiam angelis tremen-dum*, saith *Chrysostom*) they would neither be so hasty to get it, nor so loth to forgo it. *Father Latimer* being to resign up his Bishoprick, when he first put off his rochet in his chamber among his friends, suddenly gave a skip in the floor for joy, feeling his shoulders so light, and being discharged, as he said, of such an heavy burden. *Frustris honoris curis; frustris honoris onus*. The Hebrew word for Honour signifieth weight or pressure. In allusion whereunto *S. Paul* calls the glory of heaven, a weight of glory. But from aspiring to that heavenly glory, earthly greatness is oft-times no small im-pediment: The Buzzard or Osprey can hardly get upon his wings, whereas the Lark mounts with ease. Nay, as those that walk on the top of pinacles are in danger of a precipice, so are great men of greatest ruine. Even height it self makes mens brains to swim; and he portrayed the ambitious man rightly, that pictured him snatching at a Crown, and falling with this Motto, *Sic mea fata sequor*. The poisonous *Aconite*, so much de-sired of the Panther, is purposely hung up by the hunters in vessels above their reach: whereof they are so greedy, that they never leave leaping and straining thereat, till they burst and kill themselves, and so are taken: So do men that aim at honour too high for their reach, and too great for their merit; their heads are lifted up, but it is as *Pharaohs* Bakers was; And it befalls unto them, as to that Duke of *Moscovia*, whom when the *Tartarian* had taken in battle, he made a cup of his skull with this

XXXXXX

Inscription,

Novi hi sancti  
de veteribus mi-  
bis dubium me-  
rent dicitur Be-  
sarius.  
Dan. hist. 99.

Ila. 32. 5.

Equidem pluri-  
fecerim solum  
commendatio-  
nem unius. Li-  
cuisse pili  
boni viri, quan-  
admiracionem  
sultam totius  
multitudinis.  
Rolloce in  
Joh. 3. 28.  
1 Sam. 2. 30.  
Ruth. 4. 11.  
Prov. 8. 18.  
Prov. 22. 4.

Rom. 15. 3.  
Psal. 75. 6.

Arrianus Me-  
turus caret am-  
bitu? ideo se la-  
tente cum gra-  
tissime cum sa-  
le posse af-  
fendere aliis.  
Plin. ep.  
l. 3. ep. 2.  
Sardinus Ga-  
lus cum posset  
Senator esse,  
Carthagini-  
migravit, &c.  
Dio. vita  
Claudii.  
Numerianus  
Grammaticus  
cum magnos bo-  
nosque posu-  
isset, tanta  
noluit, ib. in  
everso. Alled.  
Chron. p. 382.  
D. Pridcaux  
Legd.  
AAs and Mon.  
fol. 1578.  
127





Orthodoxi quidam patres jenserunt Angelos creatos esse primo die quod tum dixerat Deus, Fiat Lux. i. e. natura lucida.  
Bucholz.  
Is. 14. 12. The ground of their sin was amor sui inordinatus, whence discontent, rebellion, apostasie.  
Tates his Model, p. 176, 177.  
Job 4. 18.  
Heyl. Geop. 63.  
Mat. 8.

and in the highest heavens (as Christs soul was created with, and in his body in the Virgins womb, the selfsame moment) and are therefore called *Angels of heaven*. Besides, those *morning stars* and *sons of God* are said to sing and shout when God laid the foundation of the earth, *Job 38. 4, 6, 7*. *Morning-stars* were all then, and *Angels of light*, sons also of God, as made in his image, and resembling him as his children, both in their sublimity, which is incorporeal, and in their excellent properties, which are life and immortality, blessings and glory.

But now, *How art thou fallen from heaven, O Lucifer son of the morning?* The Devil and his Angels kept not their first estate, but left their own habitation, *Jude 6*. For their sin; some say it was pride in affecting Divinity: Some say it was envy stirred by the decree of exalting mans nature above Angels, in and by Christ: Some say a transgression of some commandments in particular, not expressly as *Adamians*: Whether in Paradise or heaven there are that dispute; I have nothing to say; neither yet for the time when they fell; some think it was the second day, because it is not added, I that God saw what he had done that day to be good. Sure it is, *That his Angels he charged with folly*. Neither were they (as the Spaniards say of the Portuguese) *Poco a poco* few and foolish: for there was a Legion of them in one man, which is fix hundred at the least. There are that understand of them thofe ninety and nine sheep in the Parable, that are of loft mankind. The Schoolmen would gather out of 2 *King 6. 16*. that as many Angels fell as stood, but the Scripture defineth nothing of that. It is probable that one fell first, and the rest followed after, which are therefore called his Angels, *John 8. 44*. evil Angels, such as the Saints shall judge, 1 *Cor. 6. 3*. Reprobate, apostate Angels, in opposition to thofe holy and elect, *Mat. 25. 31. 1 Tim. 5. 21*. who stand and continue holy, not by means of Christs mediation, but Gods eternal election, and his preventing them with actual grace, which made them effect and execute at the first, what ever thing it was wherewith it pleased God to prove their obedience. Christ, I know well, is called the *Head of Angels*, but this is in another manner of sense then he is head of the Church; Which is united and subjected unto him in a more near and communicative way, as his members, without the which he holds not himself compleat, *Ephes. 1. 22, 23*. Head of Angels Christ is, first as God; for he giveth them all they have, both effect and continuance. 2. As Mediator, he useth their service for the guarding and guiding of his Church and chosen. 3. Not that Christ needs their assistance, as Princes need the counsel and aid of their subjects, whom therefore they sociate. The holy Angels receive more from Christ then they perform or bring to him. But he maketh use of their service, 1. To testify his love

maimed,

maintained, is supplied by the elect : so when they are converted, they bear them in their arms (as the servants of the house delight to do their young master) and are at all times at their right hands (to ferret forth their dexterity and readiness to help them) in holy duties especially. *Satan stood at Iacobus's right hand*, as he was sacrificing, *Exe. 35. 11*, *Zecl. 3. 2*. So did *Gabriel at Zacharias's right hand*, as he was offering incense, to perform and comfort him, *Luke 1. 11*. This they do still, though invisibly and infensibly (that God might draw up our hearts heaven-ward, and teach us to have our conversation above, though our commoration be here beneath.) Devils are not so ready to tempt and devour us, as the Angels are to help and deliver us: as evil Angels suggest temptations, so do good Angels holy motions. And as our good endeavours are oft hindered by Satan, so are our evil by the Angels: else, were not our protection equal to our danger, and we could neither stand nor rise. The Devil moved *Balaam* to go (God bad him go if he thought good, as *Solomon* bids the young man, Follow the waies of his own heart) ja good Angel refits him, and speaks in the mouth of his as to convince him. If *unlawfully priors* (saith one) stand in the way of a *forerunners* first, how much more ready are all these spiritual powers to stop the miscarriage of Gods dearer children? How oft had we fallen yet more, had not their guardians upheld us, whether by removing occasions, or casting in good instincts? *Michael* opposed *Satan* about the body of *Moses*: so do the Angels fill about the bodies and souls of the Saints, while they are alive. As when they are dead, they presently convey their souls into *Abrahams* bosom thorow the Devils territories, and in despite of him, for he is the Prince of the air. And for their bodies, they shall gather them together at the last day from the *utero part of the earth*, to the *utero part of heaven*, *Mark 13. 27*.

*Quest.* But how shall they know the righteous from the wicked?  
*Ans.* Very easily. For. 1. They have ministered unto them, and been covetant about them. And if a servant know his masters corn from another mans, and the tares from the wheat, why should not the Angels as easily know the Lords crop?

2. The elect are marked from the reil, *Ezek. 9.* and shall soon be discerned, if by nothing else, yet by the lightfomness of their looks, and lifting up of their heads, for their redemption draws nigh. Whereas the wicked shall look gaily and ruefully, the Devil claiming his own, and thefems hearts failing them for fear, and for looking after those things which are coming upon them, *Luke 21. 16.* Then shall they be everlastingly shamed, *Dan. 12. 2.* and sentenced, *Mat. 25. 41.* Neither helps it, that they are a multitude: for Christ comes with thousands of his Angels, to do execution, to bundle up the tares, and cast them into the furnace. Now if *Angels, Daniel, John, &c.* (men that had good causes and consciences) did so tremble before one Angel, coming with good tidings in a lesser manifestation of Christs glory; what then shall thee do, when Christ cometh to judgement, and when he visiteth, what will they answer? &c.

Angelis maxi-  
me in publico  
•catu circumfi-  
suntur pii.  
Ided Taberna-  
culi aulaa Cbe-  
rubinis insus,  
et foris referta.

Eccl 12:14<sup>9</sup>

**B. Hall** con-  
templar.

*Mali in area  
nobiscum esse  
possunt, in hor-  
reo non possunt.*  
**AUG.**

**Jude 14.**  
**Mat. 13.**

Job 31.

## ANGER



# ANGER.

EPHES. 4. 26.

Be ye angry, and sin not: let not the Sun go down upon your wrath, &c.



*Conspice quod natura est, negavit quod culpa*, saith *Ambrose* upon these words, and after him *Cassiodorus*. It is not evil (saith one) to marry, but good to be wary; So neither is it a sin to be angry, but hard not to sin when we are angry. Anger is a tender virtue, and such as by reason of our unskillfulness may be easily corrupted and made dangerous. He that in his anger would not sin, must not be angry at any thing but sin. Our Saviour was angry with *Peter*, and angry with the Pharisees for the hardness of their hearts. *Moses* was even blown up with holy anger at the people for the golden calf: and Gods blessing on every good heart, that, in such a case, hath a stomach for God. Meekness surely here would be no better then mispishness, and not so good as madness. Do not I hate them that hate thee? I hate them with a perfect hatred, saith *David*; I count them mine enemies. This is the anger of zeal, found in *Phineas*, *Elias*, *Elisba*, our Saviour: and should have been found in *Adam* toward his wife, in *Eli* towards his sons, in *Lor* toward his servants, &c. It must have a good rise, and a good end, saith *Bucer*; else it becomes a mortal, not a venial sin, as the Papists fondly conclude from *Mat. 5. 22. Whosoever is angry with his brother without a cause*, &c. There is a just cause then of anger; sin, as an offence to God (here *Nebuchadnezzar* was out, *Dan. 3. 19.*) And there must be a just measure observed, that our Anger for sin render us not unfit either to pity the sinner (as our Saviour in his anger did the obstinate Pharisees) or to pray for him (as *Moses* for those idolaters he was so enraged at, *Exod. 32. 31, 32.*) Anger that is not thus bounded is but a momentary madness, saith the Heathen, it reflecteth in the bosom of fools, saith *Solomon*, whether it be *Bile*, *iracundia*, out in fensio (for into those three degrees *Damascen* distinguisheth it) Anger, Wrath, and Hatred; The one (saith he) hath beginning and motion, but presently ceaseth; the other taketh deep hold in the memory; the third desisteth not without revenge. *Chickens* compareth the first to fire in stubble; the second to fire in iron; the third to fire that is hid, and never bewrayeth it self, but with the ruine of the matter wherein it hath caught. Some are sharp, some are bitter, a third kinde are implacable, saith *Aristotle*. The first are the best, that as children are soon angry, and as soon pleased again. Be ye children in malice, 1 Cor. 14. 20. *Orphur* was of somewhat a hasty nature; So also was *Calvin*, *De sit in ejusmodi ingenio* saith he that writes their lives. For as any man is more industrious and ingenious, so he teacheth more teachably and painfully. Yet had they so learned to moderate their anger, as not

M. Gataker.

Mat. 16. 23.  
Mark 3. 5.

Psal. 139.  
John 1. 17.  
Gen. 13. 7.  
Radice bonum  
& fructu bonu.

Mark 3. 5.  
ou Nuptu. ou  
significat cum  
ita ostentum,  
ut eorum etiam  
miserere-  
tur, &c.  
Ira furor bre-  
vis est. Horat.  
Lib. 2 de sile  
ortodoxa. c. 16.

ἐφύγοι,  
παρεχρησά-  
μενοι δὲ.  
Melch. Adam  
in vii.

to utter a word in in their passion, unbefecing a Christian. But of *Beza*, his Colleagues would often say, *Thas like the Dove he was* *angel*, without a gall. And it should seem so by that which he writes of himself in a certain Epistle to Mr. *Calvin*: The Jesu- ite (saith he), disputing about the Eucharist, called us *Vulpes*, & *serpentes*, & *simias*, *foxes*, *serpents*, *apes*, &c. My answer was this, *Nos non magis credere quibus Trans- substantiationem*, That we believed all that as much as we did Transubstantiation. So *Giles of Brussels* Martyr, when the Friars (sent to reduce him) did any time mis-call him, he ever held his peace; inasmuch that those blasphemers would say abroad, that he had a dumb devil in him. *Cassianus* reports, that when a certain Christian was held captive of infidels, tormented with divers pains and ignominious taunts, being de- manded by way of scorn and reproach; Tell us what miraculously Christ hath done? He answered, *He hath done what you see, that I am not moved at all the cruelties and contumelias you cast upon me*. This was indeed to walk as Christ walked, who did not strive, nor cry, nor did any man hear his voice in the streets, who when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously. So did *Moses*, when murmured against by *Aaron* and *Miriam*. He was meek and complained not; therefore without any delation of his, the Lord struck in for him. The less any man strives for himself, the more is God his Champion. But the wrath of man as it worketh not the righteousness of God, so it prevents his justice: *Wherefore be slow to wrath*, saith *S. James*, as God is not fustful and froward as the devil is. Anger is a sort of devil, saith *Chrysostom*, the fury of the unclean spirit, *Qui sui seditus & flatus intendit*, who enflames the heart, sets the tongue on fire from hell, makes it hotter then *Nebuchadnezzar*'s oven, so that he cares not what he speaks, as *Jonas*; what he does as *Saul*; who falling into a rage, the devil posselt him, and kindled such a fire as could not be quenched, till he fell into the unquenchable lake. So true is that of *Eliphaz*. Wrath killeth the foolish man, delivers him to the de- stroyer, if it rest in his bosom especially, and lodge a night with him, which is the second degree above mentioned.

Let not therefore the Sun go down upon your wrath; for that is all one as to give place to the devil, who hereby enteth the heart, and takes possession. Many there are that suffer the Sun not only to go down upon their anger, but to run his whole race, yea many races, ere they can be reconciled: whereby their anger becomes inveterate, and turns into malice: for anger and malice differ but in age. Now cursed be this an- ger for it is fierce; and this wrath for it is cruel, *Gen. 49. 7.* It is the murder of the heart, *Mat. 5. 21, &c.* the fountain of the murder both of the tongue and hand. Hence it is said, *He that hateth his brother is a man-fair*. He is so in desire, he would be so indeed, if he durst. *Were there a sword in my hand, I would surely slay thee*. There is a passion of hatred (saith one), and there is the habit of it. The former is a kinde of overjoyse and rising of the heart against a man, when one sees him, so that he cannot away with him, nor speak to, nor look courteously or peaceably upon him; but ones countenance falls when he sees him, and he even turns away, and, by his good-will would have nothing to do with him; This is the passion of hatred. The habit of it, when the heart is so fectled in this alienation and estrangement, that it grows to wish and desire, and seek his hurt; Yea to rejoyce and glory when it can effect it; as *Isaiah* brethren, who sat down to eat and drink, when they had cast him into the pit: as *Lamech*, who boasted of his man-hood this way (dog-hood rather, for revenge is no better) as *Alexander Phileas*, who com- mended the javelin, wherewith he slew *Poliphron*.

This is that third and worst sort of anger, which, being smothered, will languish: but let out, will flame into further mischief, as we see in *Esa*, who vowed his brothers death, and *Cain* who wrought it. But that I believe and knew (saith Frier *Brusard* in conference with *Bilney*) that God and all his Saints will take revenge upon everlasting sa- anther, I would surely with those nails of mine be thy death. We read also of a like say- ing of another Frier *Augustine* of *Antwerp*, testified by *Erasmus* in his Epistles; who openly in the Pulpit at *Antwerp*, preaching to the people, wished that *Barth* were there, that he might bite out his throat with his teeth. So doing he would nothing doubt to resort to the altar with the same bloody teeth and receive the body of Christ. D. Story (that bloody persecutor of the Saints in *Queen Maries* days) when *Queen Elizabeth* came to the Crown, could not forbear to curse her daily in his grace at board, and

Beze colleget  
sepe tunc  
even sine  
vultu. Melch.  
Adam.

AB. and Mem.  
fol. 2. 11.

Mat. 12. 19.  
1 Pet. 2. 23.

Jam. 1. 19; 28.  
Rom. 12. 18.  
Give place to  
wrath. 1. To  
the wrath of  
God, which by  
revenge ye  
preveho.  
Brevis damon.  
Job 5. 2.

Ephel. 4. 26.  
Pythagoras  
quando per iram  
ad maleficia  
propensum, re-  
te solis occubi-  
tum, dextris  
mutuo detis,  
teperant.  
1 John 3.  
Numb. 22. 29.  
M. libetate in  
his prototypis.

Plutarch.  
Ad. and Mem.  
Erasmus  
ad abstrak-  
tionem.  
This Story was  
be the advised  
not to lope off  
the right, but  
to strike at it  
root, the L. King  
and



and was worthily hang'd for his treason; anno 1371. Being herein like the foolish Bee, who loseth her life to get revenge. *Valerius Maximus* could not tell whether *Sylla* or his anger were first extinguished. *William the Conqueror* to be revenged on the King of France (who being young and lusty, jealously at his great belly, whereof he said he lay in at *Rouen*) entered France in the chiefest time of their fruits, making spoil of all in his way, till he came even to *Paris* (where the King of France then was) to shew him of his up-sitting. And from thence he marches to the City of *Mant*, which he utterly sackt, and in the destruction thereof gat his own by the strain of his horse among the breaches, so ending his wars and his life together. His successor *Edward* the first did not so; For going against *Bruce* King of *Scots*, he adjoyned his son and Nobles, that if he dyed in his journey, they should carry his corps with them about Scotland, and not suffer it to be interred till they had vanquished the usurper, and absolutely subdued the Countrey. A desire more Martial then Christian, shewing a mind so bent to the world, that he would not make an end when he had done with it; and so set upon revenge, that he designs it beyond his life. *Sed ira mortalium debet esse mortalitatis*, saith *Laurentius*. Are we mortal, and shall our anger be immortal? The rude rage of the rebels in *Kent* conspiracy was such, that some being disabled almost to hold up their weapons, would stive what they could to strike their enemies. Others being thruck ed them deadly. So sweet is revenge to corrupt nature; *Tamar* will defile her self with incest, to be even with her father in law *Judah*; *David* desperately swore the death of *Nabal* and his household by such an hour. To be revenged is more honourable then to be reconciled, say; but the Scripture giveth more grace, teacheth us better things, speaketh to us, as *Abigail* did to *David*, when he was marching furiously, *Then shall it be no grief unto thee, nor offence of minds to have bridled thy passions, and to have held thy hand from blood.* Nay, it shall be a singular comfort to have bridled thy passions (For the meek shall increase their joy in the Lord) and a sweet seal of our spiritual fellowship, that we are thus children of our heavenly Father, yea that we are perfect as he is perfect, and can do that which a natural man cannot, as *Saul* acknowledgeth. *Elisba* scalleth his enemies and is freed of them; the bands of *Syria* come no more into the bounds of *Israel*. *Abimelech* invites *Amnon*, and *Alexander Philotas* to a feast, to kill them thereat. But *Isaac* expostulates the wrong with *Abimelech* and his company, forgives them, seals them, and hath them his friends for ever. This was a noble revenge, and fit for Christian imitation. *Isaiah* marcheth all day, and fights all night for the *Gibonites*, that had deceived him. *Cranmer* gentleness in pardoning wrongs was such, that it grew to a proverb, *Do my Lord of Canterbury a sword turn, and then you shall be sure to have him your friend while he liveth.* He never raged so far with any of his household servants, as once to call the meaneest of them varlet or knave in anger, much less to reprove a stranger with any reproachful word. Here was a perfect man, as *S. James* defines him, that can rule his tongue in his passions especially, which once aflowe are very violent, and (like heavy bodies down steep-hills) once in motion move themselves and know no ground but the bottom.

First, Cease therefore from anger, and refrain strife, free not thy self in any wise to do evil, *Psal.* 37. 8. Thou dost evil in fretting, thou shalt doe worse in venting, and suffering the fire to break out as *David* did, *Psal.* 39. When therefore thou findest thy self incensed and chafing ripe, presently lay a necessity of silence upon thy self, till thou be able to speak quietly and composedly, till the heat be somewhat over: as *Abasmon* repeated the Greek Alphabet, ere he would pass sentence upon *Haman*. Another better that repeateth some grave sentences of Scripture, such as is this, *Be angry, but sin not; Be slow to wrath; Avenge not your selves, but give place to wrath; Submit to God, resist the devil and he will flee from you.* This devil of anger, if thus resisted by Scripture, will surely flee, he cannot bide by it. *Mat.* 4. Especially if we see our selves to pray it down, as *David* did, *Psal.* 39. When *Job* brake out and was waspish, *Sophy* say thy hand said *Eliphaz*, thou restrainest prayer, else it would never be thus with thee, mouth, silence thy self. Surely the churning of milk bringeth forth butter; and the wringing the nose bringeth forth blood; so the forcing of wrath (the uttering of it) bringeth forth strife.

Second-

Secondly, Get thy heart purified by faith. For faith makes patience. When the Disciples heard that they must forgive till seventy times seven times in a day, *Lord*, say they, increase our faith. The wisdom from above is first pure, and then peaceable. *James* 3. 17. But, from whence are wars and contentions amongst you? (as it is in the next verse) Are they not hence, even of your lusts that war in your members? These make you unquiet and out of order within; and hence it is that you are so froward and discontented with others. The wicked are as the raging sea, troublesome and tumultuous; the covetous person troubleth his whole house. *Nabal* was such a son of *Belial*, so fierce and furious that there was no speaking to him: Yea, *David* when he had defiled his conscience, and not yet repented of his adultery and murder, how rigid was he, or rather cruel in his handling of the *Ammonites*, in recking his teen upon them for the misusage of his Embassadors? He put them under saws and harrows of iron, he made them pass through the bris-kills, &c. The devils are most impure, and therefore most malicious; Christ on the other side, most pure, and therefore most gentle. Of the increase of his government increase shall be no end, saith *Isaiah*: teaching us, that the more Christs government increase in the soul, the more peace and peaceableness. But perverleness argues a breach in the spirit, *Prov.* 15. 4.

Thirdly, Study to be quiet, and do your own business. Meddle not with the strife that belongs not to you, lest you take a dog by the ears, *Prov.* 26. 17. Shun contentious company, *Prov.* 22. 24. for like mad dogs, they bite and make others as mad as themselves. Drink not, game not, lest thou meet with contentions, *Prov.* 23. 29, 30. Listen not to the tale-bearer, for he separates even very friends. Enquire not into other folks faults. Seldom is a patient man inquisitive, or an inquisitive man patient. *Solomon* would not have one lay his ear as an evel-dropper, to every word is spoken, lest he hear his servants cursing him. *Eccles.* 7. 21. and so he should fall to hate him, and vex himself to no purpose. Presume in thy minde, that many things are to be suffered, while we are here, which who cannot frame to do, it is but time for him to make up his pack, and be gone out of the world; for here is no being for him. Many things also are to be dissembled and winked at, as the lion takes no notice of the barking of curs, as Physicians pass by the perulancies of their Patient. Pils must be swallowed down whole, not chewed; so injuries. Thus, by the meekness of wisdom, prevent occasions of anger; it doth require much study to live quietly.

Fourthly, Consider, 1. The deformity of anger. 2. The disgrace. And 3. the danger of it. First, What an ugly thing is anger, dispossessing a man of his soul (which is possessed by patience) and disfiguring his body with fierceness of the eyes, fierceness of the looks, distortion of the face, inflammation of the nostrils? The Hebrews call anger *Aph*, because therein the nose riseth, the colour changeth, the tongue stammereth, the teeth gnash, the hands clap (as *Salack*, Numbers 24. 10.) the feet stamp, the pulse beats, the heart pants, the whole man lvels like a road, glows like a devil, tormenting himself before his time, whence many heathens have advised the angry man to look his face in a glass, and so grow ashamed of his displeasure. Next for the disgrace; The holy Ghost hath stigmatized the angry pecton for a fool in grain, such an one as exalts folly, sets it up on high to be seen of all, and proclaims himself a Fool; yea the worst of fools; for, *Proud, haughty, scorner is his name that dealeth in proud wrath*; That is his title. Thus God loads such a man with disgrace. And whereas he thinks by his big looks and high terms to carry it among men (as *Lamech* did) when he hath gotten revenge especially; the Apostle purposely disgraceth revenge of injury by a word that signifies disgrace, loss of victory, or impotency of minde. And indeed it is unmanly of spirit, and little wit in the head, that causeth a great deal of passion in the heart, as we see in infants and sick people. Thunder, hail, tempest, neither trouble nor hurt the celestial bodies: no more doth anger great minds. The tops of some mountains are said to be so high above the middle region of the air, that not so much as Great spirits, and men of understanding are like the upper region, in a perpetual serenity: or at least, like the highest planets, that of all the rest are thought to be slowest in course, or like a diamond that is neither bruised nor cut. And lastly, for the danger of anger, it consumes the body, it confounds the soul. Fevers, colicks, palsies, pluries, apoplexies, inflammations, consumptions are caused by it, while it dries up the radical moisture.

Yyyyyy

moisture (that ballom of the body) boils the heart into brine, and viper like, makes an end of the owner: who as he lived undesired, so he dies unlamented, as *Nerva, Valentinian*, and other cholerick Kings and persons of great note, who hereby have wrought their own ruth and ruine. And for the poor soul, it is indisposed by unadvised anger for prayer or any other duty to God or man. He is laid open, as unwall'd City, to many sins, mischiefs and miseries (*James 3. 16. Prov. 3. 32. and 7. 13. and 29. 22. P/al. 37. 8.*) temporal, spiritual and eternal, *Prov. 17. 20. Mat. 5. 21.* He that lives and dies in this fury, becomes a prey to the iuries of hell.

Firstly, Consider wisely of Gods providence, presence, patience.

Firstly, That those that wrong us (how malicious or mischievous soever) are the instruments of his good providence, for our greatest good; Why then should we be angry at them? Is not this to be angry at God? Now if he could say, No wise man will be angry with the people of *Rome*, because of their power; how much greater folly is it to rage at God? If he be angry with us, there is hope of mercy; but if we be angry with him, what help is there, let his wrath be kindled never so little? This reined in *Job* from letting sic at the *Caldeans*, that rob'd him, and *David* at *Shimei* that reviled him. And had he well seen God in *Nabal*, as he did in *Shimei*, he had never been so outrageous. Reverence therefore Gods providence, and be still, *P/al. 39. 10.* None could have power against thee, except it were given them from above, *John 19. 11.* Next, Consider Gods presence, and be careful. Set God before thy passions, and they will be soon hush'd, as unruly fellows that are quarrelling, when once an officer comes in amongst them. When the heart boils with wrath and desire of revenge; say as those Disciples, *Luke 9. 54. Wilt thou that we call for fire from heaven?* Ask leave of God, ere you dare to do any thing that way, and presume not to be thine own carver. We use to say, If the Magistrate be not present, we may offend one another to defend our selves; But if the Magistrate be present, there is no excuse. Behold the Judge stands before the door (*saith S. James*) grudge not therefore, groan not, grunt not one against another; You cannot shew the least token of impatience, but he is an eye-witness of it; *Now will ye not tremble at my presence, saith the Lord?* *Job*, though patient at first, yet when once wret to the skin, falls a roaring and raving, and there was no hoo with him; Till at length God steps forth, as it were from behind the hangings, over-hearing him, and takes him up roundly, *Chap. 38. 2.* Who is this, says he, that talks thus? how now? After which, *Job* laid his hand upon his mouth, and we hear no more of him. Consider lastly, Gods infinite patience and long-sufferance in bearing mens manners, as he did theis in the wilderness. How slow is he to anger, and plenteous in mercy! He will not always chide, though always provoked; neither will he keep his anger for ever. God judgeth the righteous (but very gently, and in the midst of judgement he remembreth mercy) God also is angry with the wicked (or angry by them) every day. But what will he do in his anger? If he turn not, he will whet his sword before it devour flesh. He first takes hold on judgement) before his judgement takes hold on men: He hath bent his bow and made it ready, &c. *Psal. 7. 12, 13.* We read of Gods bow, which *Ambrose*, set in the cloud, but nothing of his arrow. The bow cannot hurt us, but the bow for warms us of the arrow; and the string of the bow is to us-ward, to show how unwilling God is to punish even the wicked. He must first loo the bow, and then he bends his bow, and then his arrow is unprepared too, *vers. 14.* So unready and unwilling is he to afflict, to grieve the children of men. He calls it his work, his strange work; he goes not about it till there be no remedy, *2 Chron. 36. 16.* When God came to punish *Adam*, he came slowly, and in the cool of the day. He ran not upon him, as *David* did upon *Goliath*, and cut off his head, but with a softly pace and still voice, and not till the evening. And then converts him, before the sentence (which he would not do for the devil) and promieth him a Saviour from the deadly Ring of that old serpent. Oh look upon this pattern of patience, as they did once upon the brazen serpent, and it will cure our hearts when stung with impatience. *Adam* was the master-piece of Gods handy-work, in whom he rested and rejoiced; adored him with his own image, advanced him to dominion over all other (sublunary creatures, honoured him with the possession of Paradise, and possibility of heaven, held himself so far honoured by him, as that he is not called Lord God, till man was created. But man being so honour, continued not one night (as it is thought) but became like the beasts that perish; nay worse, like the

devils

devils, with whom he should have perished, had he not dealt with a sin-pardoning God, none ever like him, *Mic. 7. 18.* He still multiplies pardons, as we multiply provocations, and stretcheth out his hand all the day long to a rebellious people; *Isa. 65. 2.* his grace even kneels to them, beseeching them to be reconciled, and bearing with such abominable practises, in the mean while; as the meekest *Moses* that ever breathed would never bear with, if in his room, but even for an hour; If we consider especially how infinitely great he is and mighty, armed with power at his will. For the Lord our God is God of Gods, and Lord of Lords, a great God, a mighty and a terrible, *Deut. 10. 17.* Now the higher any person is, the less patient of wrongs. How rigidly dealt *David* with the *Ammonites*, for the abuse done to his Embassadors? And when the people stoned *Adm*, that was over the tribute, *Rehoboam* gathered all *Judah* and *Benjamin* to fight with them. If God should be as short-spirited, what would soon become of all? Let a man but put up an injury once or twice from another, and he hath himself highly in admiration, and in his own conceit deserves to be chronicled, nay canonized for a Saint, as our *Henry* the sixth had like to have been for this very virtue. One of his successors (*King Henry* the seventh) laboured it, saith the Historian, and had obtained to have done it, had not the charges thereof, that so far exceeded mediocrity, caused him to leave it undone. Of this King it is reported, that in both estates he so demeaned himself, that he modestly carried the one, and moderately under-went the other: Passion at no time drowning his judgement, nor will at any time domineering over his reason: yea such was his deportment, that the inconstancy of his estate could not alter the constancy of his mind. He was never heard to swear oath (which *David* did in his heat, *1 Sam. 25. 22.*) his greatest asseveration being for most part, *Forsooth, forsooth, or verily, verily.* His patience was such, that to one that strook him, when he was taken prisoner, he only said, *Forsooth you do wrong your self more then me, to strike the Lord, Avenge!* Another that had drawn blood of him, when he was in prison he freely pardoned (when restored) saying, *Alas poor soul, he struck me more to win favour with others, then of any ill will he bore me.* Of that happy memory, that he never forgot any thing but injury. This was a fair president, and hardly matcht again in a man of his place, and living in those dark times of gross Popery, For the dark places of the earth are full of the habitations of cruelty, saith the Psalmist. But what is all this to Gods infinite patience in suffering wrong, and long too? not from the vessels of wrath only, *Rom. 9. 22.* but his own elect, who should be better, sparing them as a man spares his son that serves him, forgiving them seventy times seven times in a day, passing by without grievance, a world of infirmities, yea taking advantage of their back-slidings to shew them the more mercy, as *Hos. 2. 13.* The deep and due consideration of this patience in God, will greatly patient our spirits, and transform us into the same image, as it did that *Ethiopian Eunuch*, *Act. 8. 32.* and that Earl called *Elazarus*, of whom it is storied that, being much given to immoderate anger, the means he used to cure this disorderd affection, was by studying of Christ, and of his patience. This meditation he never suffered to pass from him, before he found his heart transform'd and conform'd to the heavenly pattern.

Lastly, If to these means and meditations you add a constant endeavour to become low in your own eyes, keeping the strict watch of the Lord over your heart, taking your self in the manner when impatience begins to boyl in you: And if you heartily pray down your passions, arraiguing and condemning them in Gods presence, and desiring him to do execution, you shall soon see that this your labour is not in vain in the Lord.

Yyyyyy 2

APOSTASIE.

1 Pet. 3. 7.  
James 1. 19.  
20, 21.  
Eph. 4. 30, 31.

5.

Isa. 61. 10.  
Rom. 12. 18.  
Tae.  
Nemo me impu-  
ne tacebit, saith  
the Scottish  
chistle.  
2 Sam. 16. 10,  
11.  
Take heed ye  
be not found  
fighting against  
God, *Act. 5.*

103 verse 17.  
James 5. 9.

Jer. 5. 22.

et exprobrat.  
ovr.  
Act. 13. 18.  
Psal. 113. 8, 9.

Sic potentiam  
exerct suam,  
dum potentia-  
tum expellit  
eum. Aug.  
Am. in Gen. 9.  
1 am. 3. 33.  
Ma. 3. 21.  
Hithhalech.  
Gen. 3.  
73. 1. 1. 1.  
Sap. ad usum  
rem dicit, Am-  
brof.

Gen. 1.  
1. 1. 1. 1.

10. 57. 7.  
2 Cor. 1. 20.

2 King. 12.  
18, 10.

Continuation  
of James hist.  
of England by  
T. Hall, 10. 198.  
Psal. 7. 2.  
Ido detestor  
sumus quia a  
vobis esse abe-  
mus.  
Mal. 3. 18.

In vita ejus  
apud aurum.  
6.



## APOSTASIE.

MATH. 24. 12, 13.

*And because iniquity shall abound, the love of many shall wax cold.  
But he that endureth to the end, the same shall be saved.*

Ludolf de vita  
Christi. l. 2. c. 87



It is well observed concerning those two destructions of the world, that as the first was by water for the heat of their lust, so the second shall be by fire for the coldness of their love. The deluge of iniquity shall quench the love of many. But he that endureth, &c. It is but a *He* in the singular number that holds out to the end. The most are of them that draw back to perdition, and not of them that believe to the saving of the soul, Heb. 1. 39.

The opposition there imports that incredulity is the root of apostasy; that (I mean) whereby a man departs from the living God. It was laid to Luther's charge, that he was an apostate. He confesseth that he was an apostate, but a blessed and holy one: such as had not kept promise with the devil, but fallen off from him, and his Church malignant. The like imputation the Papists laid upon those famous Italian converts, Zanchius, Peter Martyr, Paulus Vergerius the Pope's Nuncio, who began to write a book *Adversus Apostatas Germaniam* (that was the title) against the Lutheran apostates: but by searching into their tenets, with purpose to confute them, was converted by them, and leaving his Bishoprick, and that whole Synagogue of Satan, lived and died a painful and powerful Preacher of God's truth in Germany. Galacius Caracciolus also an Italian Marquis, and nephew to Pope Paul the fifth, hearing Peter Martyr read upon the 1 epist. to the Corinthians, was converted by him, and leaving all went to Geneva. Where when he was afterwards tempted by a Jesuite to revolt for money, he cried out, *Let their money perish with them, who esteem all the gold in the world worth one daisy society with Jesus Christ and his holy Spirit. And cursed be that Religion for ever, that seeks by money to corrupt mens minds from the simplicity of Christ.* The Papists do at this day propose rewards to such as shall relinquish the Protestant religion, and turn to theirs: as in *Ausborough*, where they say there is a known price for it of ten Florens a year: In *France*, where the Clergy have made contributions for the maintenance of runagate Ministers, such as were *Bolsecus* (whom the Papists afterwards hired to write *Calvin's* life, where for many lines, for many lyes) Baldwin

if amicus.  
a. m. m. l. a.  
Heb. 3. 22.  
Confiteor se  
esse Apostatam,  
sed beatum et  
sanctum qui si  
dam diabolo da-  
tam non serva-  
vit Melch. Ad.  
in vit. Luth. p.  
141.

Stidam Com-  
ment.  
His life trans-  
lated by Cras-

Relation of  
West Religion  
c. 26.

Baldwin that notable turn-coat, that changed his religion three or four times at least for advantage, and died at last of envy that another was preferred before him, as Chaplain to Henry the third of France, when he went to take possession of the Kingdom of Poland: *Petrus Carolus*, that odious apostate, and troubler of the true Church: *Staphylus*, *Spiserus*, *Brissacensis*, and others long ago; As of late, *Bertius*, *Tilenus*, *Spalatensis*, and many other renegadoes, re-entred by the unclean spirit, who made their last state worse then the first, as the Jaylour says load of iron on him that escaped, *Luk. 11. 28.* These, as they sin not common sins; so, for most part (as it is said of *Korah*, and his company) they die not common deaths; they seldom escape the visible vengeance of God whom they have forsaken; witness *Arrius*, *Jollan*, *Valerian*, *Spira*, *Spalatensis*, *Judge Hales*, *Gualacus*, *Benedictus*, *Laurens Lubanensis*, who to his end had nothing else in his mouth but that he was damned, and rejected of God; and that there was no hope of salvation for him, because that wittingly against his conscience, he withstood the manifest truth of his Word. Yea, those that never went so far as to persecute the truth, but denied or dissembled it only, have fearfully perished. In the story of *Philbert Hamlin* Martyr, a certain Priest, his host whom he had instructed in the truth, revolved. To whom he prophesied, *Thou shalt not be able to stand before him.* He had no sooner spoke the word, but the Priest going out of the prison from Hamlin, was slain by two Gentlemen, who had a quarrel to him. Whereof when Hamlin heard, he affirmed, *He knew of no such thing, but only spoke as God guided his tongue.* Likewise we read of *William Wolsy* Martyr, that when he went to execution, he kept six shillings right pence to be delivered to one *Richard Denton* a Smith, dwelling at *Wolfe in Cambridgeshire*, with this commendation, *That he marvelled that he carried so long behind him, seeing he was the man that first delivered him the book of the Scripture into his hand, and told him that it was the truth, desiring him to make haste after as fast as he could; Denton at the receipt of it, answered, I confess it is true; but alas I cannot burn.* But he could not burn in the cause of Christ, was afterwards burned against his will, when Christ had given peace to his Church. For anno 1594, on Tuesday, April. 14. his house was set on fire; And whilst he went in to save his goods he lost his life, with two other in the same house. Among the *Anglo-Germans* and their neighbours in France, it is certainly known, that those that yielded to the adversaries were more cruelly handled then the others that continued constant to the death. See how God smiteth apostates. When *Caracciolus* Marquis of *Vicenza*, resolved to leave all, and go to *Genova*, he opened his mind to some of his most familiar friends, and wrought upon them so far, as they promised and vowed to accompany him, &c. But divers of them, who for a time seemed to be led with a more earnest zeal of God's glory in this action, when they came to the borders of Italy, and considered what they forelook, first began to look back, afterwards went back again indeed. Where purposing to serve God in their pleasures, and in the midst of Popery, they were, after, taken by the Spanish Inquisition, &c. Others have fallen under a worse torment, the terror of their own conscience, which they were not able to stand before; As I might instance not only in *Baldwin* who, after he had born his savor, was so terrified that his friends were afraid to let him be alone: If they brought him comfortable pieces of Scripture, it was as though a mine should run him through the heart with a sword, as *Latimer* testifieth. In *Bainham*, who could not rest till he had publicly recanted his reclamation, paying every body rather to die then to do as he had done; for he would not feel such a hell again as he did feel for all the worlds good; In *James Abbot*, who having yielded to the Bishop of *Norwich* his persuasions, and received a piece of money from him, was piteously vexed, till he went again to the Bishop, and there threw him his money, and said, *It repented him that he ever consented to their wicked persuasions.* In *Thomas White* Martyr, who could never be quiet till he had gone to the Bishop's office, and tore the bill of his recantation, for the which *Burner* first buffeted him soundly, and then burnt him; In *Thomas Bridges*, who feeling the intolerable heat of the fire, cried out, *I repent*, and subscribed to certain Popish Articles at the stake upon a man's back, and so was led back to prison. But soon after he retracted what he had subscribed, and the same day-even night he was burnt indeed, or rather broiled by the vile tormentors. The like befel *Richard Sharp* a Weaver of *Brighthelm*, who likewise suffered for the truth; when he had recanted, saying, *I am sorry that ever I denied my Lord God, &c.* But besides all these, their recover-

Religionem  
phenomenon  
bere exstima-  
batur. Buz.  
Malch. Adad.  
de vit. ext.  
Thom. p. 99.  
ibid. p. 69.  
Rediit Spiscus  
ad Pontificem  
et misit peri-  
lisse distat.  
Scrutet. Adm.  
118.  
Ad. and Bist.  
fol. 199.

ibid. 82.

ibid. 958.

ibid. 899.  
The life of  
Galacius Ca-  
racciolus, p. 1.

Latimer's Lett.  
7. before King  
Edward.

Ad. and Bist.  
fol. 938.

ibid. 1524.

ibid. 1651.

ibid. 1857.

red. ibid. 1861.

red of their relapses; What shall we think of *Pendleton*, who resolved that as he came not lying into the world, so he would not go out dying? but roared upon his death-bed, and full sore repented (if it were not too late) that ever he had yielded to Papistry, and been so sparing of his fat and flesh, whereof he had vowed to *Saunders* he would see the uttermost drop molten, and gobbet consumed to ashes, before he would forsake God and his truth. What shall we think of *Steven Gardiner*, who cried out upon his death-bed, *That he had denied his Master with Peter, but never repented with Peter*, and so, both flinckingly and unrepentantly died? Or *M. West* Chaplain to Bishop *Ridley*, who refusing to die in Christ's cause with his Master, said *Mats* against his conscience, and was so vexed by his conscience, that soon after he pined away with sorrow? What *John Shaxton* and *Harding* made to die, I know not. A couple of apostates I know they were, and fair warning they had; but that God had given them up to the efficacy of error to believe a lie, because they would not receive the love of the truth, whereof they could not but be convinced. *Harding* (a little before King *Edward* died) was heard openly in his Sermons in *London*, to exhort the people with great vehemency, *That if troubles came, they should never shrink from the true doctrine of the Gospel, that they had received*; which yet he himself soon after did. The Lady *Jane* (while she was prisoner) wrote an excellent letter to him, wishing him to remember the horrible history of *Julian* of old, and the lamentable case of *Spira* of late. *Return to Christ* (saith she) *who now stretcheth out his arms to receive you, ready to fall upon your neck and kiss you, and cast off all to feast you with the dainties and delicacies of his own precious blood; which undoubtedly if it might stand with his determinate purpose, he would not let to shed again, rather than you should be lost.* Thus sought that sweet Lady to charm and reclaim this adder; but he turned the deal ear to her, and died an obdurate Papist, a Prebend of *Caunt*. *Shaxton* was somewhat more roughly handled; but with no better success: for evil men and seducers wax worse and worse, deceiving and being deceived. This *Shaxton* in King *Henry* the eighth days, being Bishop of *Salisbury*, at the coming in of the 14 Articles relied upon his Bishoprick, together with *Latimer*, rather than to forgo the peace of their conferences, and so remained a great space unbishoped, till King *Edward*'s time, who restored them. But when Queen *Mary* came in, and changed religion, *Latimer* suffered, but *Shaxton* turned not only a Papist, but a persecutor and perfwader to Popery. When *William Walsley* Martyr, and some others were brought before him, *Good brethren* (said he) *remember your selves, and become new men. For I my self was in this fond opinion that you are now in; but I am now become a new man. Ah, said Walsley, are you become a new man? Was he to this show wicked new man, for God shall justly judge thee.* And so he did I doubt not: it being his usual course to hang up such notorious apostates in gibbets, as it were, for example to others. He that betrayed the *Rhodes* was well served. For his promised wife and portion were presented; But the Turk told him, that he would not have a Christian to be his son-in-law, but he must be a *Musulman*, that is, a believing Turk both within and without; And therefore he caused his baptized skin (as he called it) to be taken off, and him to be cast in a bed strowed with salt, that he might get a new skin, and so he should be his son-in-law. But the wicked wretch ended his life with shame and sorrow. *Theoderick* an *Arrian* King, did exceedingly affect a certain Deacon, although an orthodox. This Deacon thinking to ingratiate and get preferment, became an *Arrian*, which when the King understood, he changed his love into hatred, and caused the head to be struck from him, affirming, That if he kept not his faith to God, what duty could one expect from such a person? King *John* of *England*, being overlaid in his Barons wars, sent Embassadors to the Monarch of *Morocco* for aid, offering to hold his Kingdom of him, and to receive the law of *Mahomet*. The Moor marvelously offended with this offer, grew into such dislike of our King, that ever after he abhorred the mention of him. *Solyman* the great Turk, seeing a company of many thousand Christians fall down before him, and hold up the fore-finger (as their manner of conversion to *Turkism* is) he asked them, *What moved them to turn?* They replied, *It was to be eased of their heavy taxations.* He disdaining that baseness, rejected their conversion, and doubled their exactions. The form they use when they turn Turks, is this; *I confess that there is but one God only, and Mahomet his servant. I confess also that I am come from the false to the true religion, and I utterly renounce my former faith, together with all the adherents*

rent Articles. After this, they are circumcised, and do put on a new turban, as a badge of a *Musulman* or right believer. We read of two Dutch men (the one a Divine, the other a Baker) that became *Mahometans* not many years since; upon what discontent or other motive, I know not. The Ministers name was *Adam Nussers*, once a Pastor of *Heidelberg*, who fell off first to *Arrianism*, and then to *Turkism*. He died miserably at *Constantinople*, Octob. 12. Anno 1576. (much in the same manner as *Arminius* did at *Leyden*, who was grievously tormented with a cough, gout, ague, and incessant pain in his belly, with a great binding and stopping under the heart, which caused much difficulty of breathing. He slept also very unequally, and could not digest his meat, &c.) But to return from whence I am digressed; This *Nussers* when he came to die, was thus comforted by the Baker above-said, and other his friends, *Be of good cheer, brother, we shall meet again in Paradise, where we will drink with you, and take large carousies.* As for the Dutch Baker that turned Turk, his name was *John Ferber*, once of *Balknang* in the Duchy of *Wurtemberg*; and when the Emperour of Germany his Embassadors came to *Constantinople* with presents to *Sultan Selymus*, as they entered the Turks palace, amidst many thousand Turks, one of the multitude cried out in the Dutch tongue, *Of what religion are you?* Which is the first question in the Dutch Catechism. The Embassadors wondered at the words, and found out afterwards who it was: and that by those words he jeered and derided the Christian religion. So did not the King of *Morocco* above mentioned: for talking with King *Johns* Embassadors, he told them, that he had lately read *Pauls* epistles; which he liked so well, that were he now to chuse his religion, he would before another, embrace Christianity. But every one, saith he, ought to die in his own religion: and the leaving of the faith wherein he was born, was the only thing that he disliked in that Apostle. This was his Heathenish conceit of that elect vessel, who himself counted it a singular mercy, and worthy of all thanks, that he had grace to change his religion, *I was a blasphemer, saith he, a persecutor and injurious: but I obtained mercy, because I did it ignorantly*: for else it had been the unpardonable sin, as *Ferbers* sin might well be. Bishop *Latimer* in a Sermon afore King *Edward*, tells of one who fell away from the known truth, and after fell to mocking and scorning it: yet in the end he was touched in conscience for it. *Beware of this sin, saith he, for I have known no more but this that repented.* What ever we do, we can do nothing against the truth, but for the truth, saith *S. Paul* for himself, and all true Christians. But apostates become altogether filthy, *Plal. 53. 3.* None being worse than those that have been good, and are naught: and might be good, and yet will be naught; *In their filthiness is lewdness*, their scum boils into them: It is with them, as in that case, *Levit. 13. 18, 19, 20.* If a man had a bile healed, and after brake out, it proved the plague of leprosy, he was utterly to be excluded. These judge themselves unworthy eternal life; unfit for Gods Kingdom, *Luke 9. 63.* they cast themselves into hell-mouth, *Heb. 10. 39.* where they are like to have the greater measure of torment, by how much they are fallen from greater hopes and likelihoods of heaven: as *Adam*, the more holiness and happiness he had, the greater was his sin and misery upon his fall.

But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak, saith the Author to the Hebrews, after he had both bidden them beware of Apostasy, and chidden them for their non-proficiency, and to awaken them out of their lethargy, had set before them the cursed condition of such as commit the unpardonable sin, which begins in apostasy, goes on in perfection, and ends in blasphemy. But this spot is not the spot of Gods children, as *Moses* hath it: Fall they may fearfully, but not finally; they cannot possibly fall so low, but Gods holy hand is still lower under them, to raise them up again. None can take them out of the Fathers hand: the Son loseth none of those that were given him by the Father, but the son of perdition, who was never of his body, though he seemed to be by reason of his office: And the holy-Ghost the Comforter abides with him for ever. He is called an earnest, not a pawn. A pawn is to be returned again, but an earnest is part and pledge of the whole bargain. The Papists teach a total and final falling from grace. The *Lutherans* are forced to grant a total (though they deny a final) lest they should be brought utterly to abjure that error that they hold in common with the Papists concerning the efficacy of the Sacraments. *Berkins* the *Arminian* sets forth a book with this

Ibid. p. 816,

Hist. of Low-councey.

Melch. Adam. ubi supra.

Hyl. Georg. p. 714.

1 Tim. 1. 12, 13.

2 Cor. 13. 8.

Bzek. 14. 13.

Heb. 6. 9.

Heb. 3. 12.

Heb. 4. 12.

Heb. 5. 4.

Dut. 32. 5.

John 10.

John 17. 12.

John 16. 12.

Leg. D. Frid-  
aux Let. p.  
191.

horrid title, *De Apostasia Sanctorum*, and was therefore called by King James, *bloody* *Bertini*. They deny that the truly regenerate are certainly of the number of Gods elect, sith there is not (say they) so vast a gulf betwixt the regenerate and reprobate, but that they may pass over the one to other, so that reprobates may become regenerate, and believers unbelievers; for a time at least. An uncouth and uncomfortable Doctrine. *Bellarmino* saith, That which is true grace, *veritate essentie* only, may be lost, not that grace which is true *veritate forme soliditatis*. If by the former he understand common grace, by the latter, special grace, we are of the same judgement.

1. Common grace may come to nothing, whether it be such as fits a man for some particular calling only, as in *Saul*, 1 Sam. 16. 14. And those idle shepherds who lost their gifts, *Zech.* 11. 17. Or such as fits him for a common profession of religion only; A form of knowledge, *Rom.* 2. 20, and a form of godliness, 2 Tim. 3. 5. wherein a man may go far, doubtless, as *Judas*, *Demas*; do much for God as the stony ground; suffer much, and not shrink in the wetting, as the thorny ground; have a counterfeit of all saving graces, as the sorcerers of *Egypt* had of *Moses* his miracles: be a ring-leader of all good exercises, as *Joash* was the first that complained of the negligence of his best Officers, in not repairing the Temple, &c. and yet be nothing in truth, and come to nothing at length, *Heb.* 6. 6, 7. 2 Pet. 2. 20.

2. Special saving graces proper to the elect; and these are either radical, original, fundamental, serving to the being of a Christian, as faith, hope, charity: or secondary, flowing from these, and serving to his well-being only, as joy of faith, confidence of hope, zeal and fervour of love. These are, as it were, the lustre shine and radiance of the radical: the beams of the Sun, as those the body of the Sun; and the leaves of the tree, as those the sap and substance; the back of steel that may be put on or taken off the bow, &c. The later we may lose, and perhaps irrecoverably, *Psal.* 1. 12. Not so the former; for like the fire of the Sanctuary, and the good house-wives candle, it never goes out. But though the reins be confirmed, yet the root of the matter remains in Gods people, *Job* 19. 27, 28. A partial decay there may be even in fundamental graces, and that both inward (in the judgement, as the *Galatians*, and affections, as the *Ephesians*, *Rev.* 2. 4.) and also outward, the acts of grace may be remitted, the exercise abated, as an angry man for the time exerciseth not reason, nor a sleeping motion.

1 Chron. 24.  
4. 5, 6.

Lev. 6. 12, 13.  
Prov. 31. 18.

Happy is he  
that can say in  
a spiritual  
sense, as it was  
said of *Moses*,  
that after long  
profession of  
religion, his  
light is not  
waxed dim,  
nor his heat  
abated.  
*Psal.* 51.

*Tea* is a disputable question (saith one) whether any Christian (except *hereticks*) can after his conversion do good steadfastly in strength to strength, without some sensible decay of the inward power of the graces wherewith he is endued. Some good souls have so far declined, as *Solomon*, *Samson*, *Azra*, others, that it might be said of them, as *Jacob* said of *Joseph*, *He is dead, some evil beast hath devoured him*. *David* fell from the upper loft as *Euyehus*, and brake his bones. *Jonas* ran as far from God, as he could by land, and then took sea, &c. After this, he fell to justify his former forwardness, and yet no call away. *Solomon* was prodigal of his spiritual portion, and spent well nigh all; He did eat up the zeal of Gods house, that had once eaten him up; And he that had built a Temple to the living God for himself and *Israel* in *Sion*, built a Temple to *Chemosh*, in the mount of scandal, for his mistresses of *Moab*, in the very face of Gods house; For this, *Bellarmino* ranks and reckons him among reprobates, but very uncharitably. For, what if the water ebb, the babe not spring in the womb, the sun be eclipsed, the tree withered in winter? What if *Israel* flee once or twice before the enemy? Shall they never return, recover, prevail, conquer? Is there not life in the root? A blessing in the branches? *Isa.* 65. 8. Is not *Ozzab* a King still, though a leper? And may not *Achab* recover to his Kingdom? If once we be a royal generation, our leprosy may deform us, not dethrone us. Still we shall have the right, and at length, the possession of that glorious Kingdom, wherein we were invested from eternity. *Samson* fell so far, and (twenty years after he loved the *Philistines* woman *Delilah*, 15. 20. when certainly he had repented of that sin, he returned to *Gaza*, and went in to a harlot that we should hardly take him for a godly man, did we not find his name in the list of those Worthies, *Heb.* 11. But, like a tame Hawk, though he flew far, yet he came to hand again. So will all that belong to God; recover they shall of their relapses, though with difficulty, yet sometimes with advantage. As a bone will knit, after breaking; as a passenger makes more haste after wandering. They may be as dear to Christ afterwards

as

as ever. Go tell my Disciples and Peter: He must know with the first, that his Lord was risen, notwithstanding his shameful denial of him. *Thou art beautiful, O my love, in Tirzah*, &c. saith Christ to his Spouse, after she had back-slidden and recovered: as amiable she was in his eyes in every point, as she had been before her fall: her hair, teeth, temples, as fair and well-featured as ever. He hates putting away, having married his *Hephthibab* to him in faithfulness. He sends for us by his Spirit in our out-straits, and looks us up again, as is sweetly set forth in the Parable of the lost goat, the lost sheep, the lost son. He knows that at our worst we are not forsakers of the Covenant, Dan. 11. 30. *Wicked doers*, verse 32. *Withdrawers to destruction*, *Heb.* 10. ult. They sleep, but their hearts waketh that belong to God; they slumber with the wife Virgins, but yet their lamps are burning: The spiritual life runs to the heart, and leaves the outward man destitute; yet, as there are some pulses that discover life in the sickest; so is it here. These two never fail on Gods part, his love which is unchangeable, and his grace a fruit of his love. And two on our part, the impression of that love, and the gracious work of the new creature. Christ never dies in his people, no more then he doth, or can do at the right hand of his Father. He hath both praid and procured that our faith fail not. Impostors shall deceive, if it were possible, the very elect. Possible it is respectu rei, non respectu Dei. Grace in it self is lovable, but we are kept by the power of God through faith unto salvation, saith Saint Peter out of his own experience. And his counsel afterwards is very good. *To therefore, beloved, seeing ye know these things before, beware lest ye being also led away with the errors of the wicked, fall from your own steadfastness: But grow in grace, &c.*

First, Hearken not to Impostors and seducers, they wax worse and worse (and make others to do so too) deceiving and being deceived. By their *piشانology* and pretended humility, *Colos.* 2. 18. these locusts, with their womens faces, insinuate and deceive the hearts of the simple. Thus *Jacobus Sadolatus* (a man of a strict life and excellent learning) wrote most eloquent and perswasive letters, *Desideratus Simis suis* (as he calleth them) To his most affectionately desired friends, the Senators and Commoners of *Genova*: wherein he left nothing unsaid, whereby he might allure them to return again into the bosom of that Whore of *Rome*. The like art was used, whiles there was any hope, to the late famous Queen *Elizabeth*. *Placilla* the Empress, when *Theodosius* senior desired to confer with *Eunomius*, dissuaded her husband very earnestly: lest being perverted by his speeches, he might fall into heresie.

Secondly, He that will hold out to the end, must lay a good foundation of humiliation, dig deep enough at first, and cast up all the loose earth, that his house may stand. His repentance must be sincere, universal, constant, such as whereby the heart may be renewed; for the old heart will not hold out the hardship of holiness; when it comes to suffering especially, but will leap out of the fire, as a Chestnut that hath not been crackt at the top: And as the stony ground, the seed straightway started up, and as soon withered, because not well rooted. The good ground is noted to bring forth fruit with patience, or varriance for the fit season. Leap-Christians are not much to be liked, that all on the sudden of notorious profane become extremely precise and scrupulous. Violent motions are not permanent. Aguish fits breed flushings; blazing Comets soonest fall, hasty curs bite least, heady horses quickly tire. *Hot as hand, seldom holds out*. That trumpets found in the mount was louder and louder; the wind (whereunto true grace is compared, *John* 3.) riseth higher and higher; The path of the just is as the shining light, that shineth more and more unto the perfect day. Not like *Joshabs* Sun that stood still, or *Hezekiahs* Sun that went backward, but *Dauids* Sun that rejoiceth as a Giant to run his race, and turneth not again till he hath finished it. The *Galatians* did run well, but were interrupted; The *Ephesians* left their first love: The *Philippians* decayd in their good will to S. Paul though afterwards their care of him flourished again *Phil.* 4. 10. The *Corinthians* mingled themselves again with fornicators, after they had been washed from their filthiness. Mr. *Bartholomew Martyr*, was converted by Peter Martyrs Lectures in Oxford. Afterwards, being sent to the Inns of Court, through the continual accompanying of such worldly young Gentlemen, he became by little &

*amoralibus viciis, Rursus commiseri post ablutione: Significat non tam fortationibus se pollicere quam pollicis cor-ruptis familiaribus. Pat. in loc. Ath. and Men. fol. 1680.*

Zzzzzz

little

Col. 2. 6. little a compartner of their fond follies and youthful vanities, as well in his apparel, as also in his banqueting and other superfluous excesses: which he afterwards, being again called by Gods merciful correction, did sore lament and bewail, and being founded on a rock, as he had at first received Christ Jesus the Lord, so he walked in him, and suffered for him.

3. Thirdly, Before you begin, sit down and cast what it will cost, to build the tower of godliness: consider what necessity there is to encounter and conquer so many corruptions, crosses and incombrances in the way to heaven. Put your selves oft to those questions of abnegation. and say, Can I deny my self in my worldly wisdom, natural wit, carnal friends, old companions, pleasures, profits, preferments, ease, excellency of learning, in mine estate, liberty, life and all? Can I take up my cross and follow Christ thorow thick and thin, thorow fire and water, thorow good report and evil report, resolving (with William Flower Martyr) That the heavens shall as soon fall, as I will forsake my profession, or budge in the least degree? And can I say as that other Martyr John Arden did to Bonner, If every hair of my head were a man, I would suffer death in the opinion and faith that I am now in? Many will profess to do much for Christ, but nothing it is that they will suffer for him: they come forth as those soldiers with lights and torches to seek him, yea with bil- and slaves, as if they would fight for him. But when he saith, as to them, Here I am, Take up my cross and follow me, they stumble at the cross, and fall backwards. The King of Navarre told Beza, He would launch no further into the sea, then he might be sure to return safe to the haven: Though he shewed some countenance to religion, yet he would be sure to save himself. Again, Many in their low gait could pray, profess, read, &c. who in prosperity resemble the Moon, which never suffers eclipse, but at her full, and that by earths interposition. Jonathan followed the chase, and Sampson his parents, till they met with honey. A dog follows his master, till he comes by carrion. So many a Demas, Judas, Diotrophes, follows Christ close till taken off by the world; the love whereof eats out the heart of grace, as adventitious heat consumes the natural; as Pharaoh lean kine devoured the fatter. Deny therefore all ungodliness and worldly lusts, thou that desirest to live soberly, righteously and godly in this present world.

Fourthly, Standest thou by faith? And wouldst thou stand? Be not high-minded, but fear. Pride goes before a fall, as it did in the apostate Angels, in that man of sin, and in those Illuminati, a pestilent sect in Arragon; who affecting in themselves and their followers a certain Angelical purity, fell suddenly to the very counterpoint of justifying bestiality. Apostasie takes root most an end in spiritual pride; which like a drone in the hive, or moth in fine cloth, is a great waster. All graces tend to humbling, and humility is conservatrix virtutum, saith Bernard, that which keeps all the graces together: It is also both a grace, and a vessel to receive more grace. For God gives grace to the humble. Be ye therefore clothed with humility, saith Saint Peter, 1 Pet. 5. 5. The word there used comes of a primitive that signifies a Knot, because humility ties the knot of the chain of graces, that none of them be lost; as pearls or beads are easily lost, where the bracelet is broken, Gods gifts in a proud heart (which maketh men secure, uncharitable, idle) sigh under our abuse, and God hearing them groan, gives them the wings of an eagle.

Fifthly, Propound to your selves the best patterns, and the highest pitch of perfection, not resting in any measure of grace acquired, so as to say as those in Zachary, Blessed be God, for I am rich, but advance forward toward the high price, as Paul did. Phil. 3. And Nil altum credens dum quid superesset agendum, as Cesar, who thought there was nothing yet done, till all was done. Beginnings are not sought for of Christians, saith S. Hierom, but ends of things: And it is a rule in the civil Law, Nothing seems to be done, if there yet remain ought to be done. For that which is but almost done, is not done as all, saith Basil. And not to go forward, is to go backward, saith Bernard. It had been good for Judas never to have been an Apostle, and for Julian never to have been a Christian, because to begin well, & not to hold on, is but to clime up higher, that he may fall the farther. Let our ladder therefore reach to heaven as Jacob did, let our garments reach down to our feet, as Joseph did: let us offer a whole burnt-offering with the very tail also, Exod. 29. 22. Let the fire from heaven never go out upon the hearth of our hearts, as that fire of the Sanctuary, Levit. 6. 12. Let us not look back with Lot's wife,

wife, nor turn again when we go forward, as those living creatures did not, Ezek. 1. 12. 1 Sam. 6. 12. but as the Philistines kine that drew the Ark in a new Cart (though milk kine, and had calves at home, yet) they held on their way, lowing till they came to Bethshemesh: so let us amidst so many avocations and discouragements hold on our way to heaven, going and weeping with our faces thither-ward. The dog to his vomit, and the sow to her mire, are Canonical Proverbs, such as should make a Christian spew to think on them. God will spew out all that do not so, as he did the Laodiceans, who said they were rich and wanted nothing. They had false weights of their own, and therefore were grievously cheated with light gold. Whereas S. Paul, who was a fair deal better then the best of them, was still striving and straining after more, and is therefore called by St. Chrysostom, Infatigabilis Dei cultor, a greedy insatiable worshipper of God. Forgetting what is behind, saith he, and reaching forth (as runners do) unto those things that are before, I press toward the mark, I pursue or persecute it (the word signifies) with eagerness of affection: I follow it as one that will not leave, till I have that which I follow; but if I fall, I will up again and to it, and not give over: no more then when I was a persecutor I did, till I had him whom I persecuted. Thus S. Paul; and he subjoineth, Let us therefore, as many as be perfect, be thus minded. As who should say. Seem we to our selves or others never so perfect, or be we never so perfect in comparison of others, yet let us be thus minded, to strive to further perfection. And a little after, Brethren, be followers together of me, and mark them which walk so as ye have us for an example. For our conversation is in heaven, &c. Ever after he had been caught up thither, and heard things unpeakable, he became unsatisfiable, till he gat thither again. So was Moses after he had been in the Mount, and received the Law. He no sooner was come down thence, but he was at it, Exod. 33. 13. Show me thy way that I may know thee: God grants him that request: Is he satisfied? No: he must have more yet. God must go along with the people. Well, I will do this thing also, saith thou hast spoken, saith God, ver. 16, 17. Is he content? No: for he said, ver. 17. I beseech thee, show me thy glory. God shews it him: Is he well yet? No: God must pardon the sin of his people too, and take them and him for his inheritance, Chap. 34. 9. Add this fruit of his favour to the rest, and then Moses hath done, for present at least. The covetous is not so greedy of gain, as the godly of grace. He alwaies cries, Give, give, and never hath enough. If once thou saiest, It is enough, thou art undone; if thou cease to go forward, thou beginnest to go backward, &c.

Zzzzzzz 2

ARROGANCY.





Cade of the  
Chu ch, p. 114

Em p. 71  
C. 114.  
2 Thel. 2.4.  
AR. and Man

Dm. hlt. fol.  
99, 102.

Revis de vi-  
tis Pontif. Rom.  
p. 146.

Gabriel Powell  
of the unlaw-  
fulness of To-  
leration, p. 92.  
Revisus p. 198.

Ibid. 187.

D. Pridcaux  
contra Rudam.  
Iob. p. 15.

Revel. 9. 11.  
Pareus in A-  
poc. 3. 3.

In concilio La-  
teranensi ultio-  
mo 1516, anno  
ante ante-

quam Lutherus  
emerit, plene-  
ria potestas in  
tatem Elesti-

am Papa con-  
cessa est.

quoniam nullo  
prius consilio  
fuit confirmata.  
Par. hlt.

eccl. p. 581. Ab eo tempore quo per vos Papa Antichristus esse caput, non modo non crevit ejus imperium, sed magis ac  
magis decrevit. 3. de Papa, cap. 11. 2 Thel. 2. Tac. Rev. p. 69. Ratum tenetis amici? Horat.

of the earth to go to dinner: So would the Jesuites be held the only Worthies, their main endeavour being to subvert all to the Pope, and the Pope to themselves. Their *satiation* (saith one) is a most agile sharp sword, whose blade is sheathed at pleasure in the bowels of every Commonwealth, but the handle reacheth to Rome and Spain. So that the very life and fortunes of all Kings and Common-wealths hang upon the horseshoes of the Jesuites pleasure. If the Jesuites be as lucky as the stars in the ascendent and culminating, they may live, continue and flourish; if malevolent, they perish, but that *Dens dominabitur astris*. Now may it not well be said to these croaking frogs and encroaching locusts of Rome, *To take too much upon you, ye sons of Levi?* They teach, That the late Ecclesiastical is so far more excellent then the civil, as the Sun then the Moon, even in temporal pomp and power: and that therefore the chief of their Clergy is as far above the mightiest Emperor, as the Sun above the Moon. And as the Sun borrows her light of the Moon, so doth the Emperor his State and power from the Pope. Is not this that *Man of sin*, that exalts himself above all that is called Augustus, or above all Kings and Emperours? trampling upon their necks, forcing them to hold his stirrup, to dance attendance at his gate, &c. kicking off their crowns, and crowning them again with his feet, as *Pandolphus* the Popes Legat did King John of England? As for King Henry the second of this land, he was forced by the Pope to kneel and pray to *Becket's* shrine, whom he had disgraced in his person, and having had him above his will (saith the Chancellor) whilst he lived, hath him now over his faith, being dead. Going to *Canterbury* to visit the sepulchre of his own Martyr, he went three miles on his bare feet, which with hard stones were forced to yield bloody tokens of his devotion on the way. And which was most shameful of all, though he professed to the very last, That he neither commanded nor willed, nor by any slight sought the death of *Becket*, yet by the Legat he was compelled to undergo the discipline of rods upon his bare flesh, and to receive of every Priest there present (and there were not a few) three or four lashes upon the bare; one of the Embassadors saying the while, *Domine noli minari*. Sir, you may spare your threats, for we fear them not; as being of such a Court, as is wont to bear rule over Kings and Emperours. In like sort the Pope, within the memory of many yet alive, shewed Henry the fourth of France (in the person of his Embassador at Rome) after the singing of every verse of *Miserere* the 51. Psalm, untill the whole Psalm was sung out, *Clemens* the fifth would not abolve the *Venetians* of their excommunication, till *Francis Dandalus* their Embassador had lain like a dog at his feet under his table, with a chain of iron about his neck. Neither would Pope *Martin* the fourth abolve the *Sicilians*, till they came and prostrated themselves before him, with these words of the Letany, *O Lamb of God, that takest away the sins of the World, Grant us thy peace*. The Pope answered, *My peace I give you, my peace I leave unto you*. Prodigious blasphemy! *Sed exortor* to evangelize jubare, *agaciores* (ut spero) principes ad nutum vestri *Orkili* non solent subligenda, saith a reverend Divine of our Church. They tell us, That not their Popes only but their whole Clergy is a state so distinct and absolute, as not any way subject to the temporal Magistrate, though their crimes be never so many or monstrous. There be the *Locusts* that have no King. Prov. 30. 27. they will have none, but that Angel of the bottomless pit, Abaddon the Pope, who styles himself a servant of servants yet stamps on his coyn, That Nation and country that will not serve thee shall be rooted out. The Lateran Council blasphemously ascribed that to the Pope, *All power is given to thee both in heaven and in earth*; shew art all, and over all. And now was the Pope in the height of his pride, and ruff of his jollity, when suddenly (the same or the next year after) God, who resisteth the proud, raised up *Luther* to cut his comb, and to call him *Antichrist*. Ever since which, there hath been a sensible decay of the Papacy throughout the Christian world, as *Belshazzar* with grief acknowledged. It was but time God should take him down, that exalted himself not only above Angels, whom (saith John the 23. in *extravag.*) he hath power to excommunicate, but also above all that is called God. Our Lord God the Pope, saith one of his Parasites. *Tu meritis in terris diceris esse Deus*, saith another. *Nicolas* the fifth said, That he was not to be called to an account by any one, because *Constantine* had called the Pope by the name of God. For the which gross fiction, the very *Gloss* there derideth him. And who can hold laughing at that ridiculous gloss of a Popish

PoRiller

PoRiller upon that text; *Exod. 30. 31*? Where, it is said of the holy oil, *Upon mans flesh it shall not be poured, Thou shalt anoint Aaron and his sons, &c.* thereence He inferns in an Hyperbolicall sense, That Priests are Angels, not having humane flesh. It is not for nothing (I crow) that they tend, for the most part, all their Clergy immediately to heaven without let; Whereas all the temporality (except Martyrs must pass by purgatory. These they look aloof on; as the proud Pharisee did on the Publican, as *Calaph* did on the Council, *To know nothing at all*, saith he, *Iob. 11. 49*. Ye are all but babies to me, &c. or as those *Brigadochio's* in *Isaiah* looked on their betters, with *Stand by thy self, for I am holier than thou*. *Odi fastum illius Ecclesia*, I hate the pride of that Church of Rome (saith *Basil*) that Western brow (as he was wont to call it, and) whereof he maketh great complaint to his friend *Evagrius*. The other four Patriarches (and with them the whole Eastern Church) separated themselves from the Bishop of Rome for his intolerable infoleny; and, at their parting, used these or the like words, *Thy haughtiness we know, thy covetousness we cannot satisfy, thy encroaching we can no longer abide, live to thy self, &c.* This proud Bishop had stretch himself beyond his line, prized himself above the marker, set up his counter for a thousand pound; affecting not a primacy only, as successor to Peter, but a supremacy, as Vicar to Christ: indeed an Antichrist or counter-Christ, pretending to be instead of Christ, but fighting against Christ, denying and opposing him in all his offices. Pope Leo the first blasphemously boasted (and *Nicolas* the third feared not to affirm the same) That Peter was taken into fellowship with the blessed Trinity, therefore Peters successor must be Universal Bishop. This the Patriarch of *Constantinople* romacked, and could as little bear a superior as the Pope an equal; And therefore the former strives to bring all the East under him; the later, East and West too. His claw-back Canonists tell him (and he believes it) that he is King of Kings, and Lord of Lords; that the hath the power of both swords throughout the whole world, and rule over all reasonable creatures; that he can do whatsoever Christ can do, &c. Now, as every little wind raiseth a bubble, so doth the Pope value himself so much the more, as he fees himself higher in the rate of others opinions. Philip the Fair (King of France) dealt plainly with him (which few others durst do) Anno 1294. For when Pope Boniface wrote thus to him, in an imperious manner, *We would have thee to know, that thou art subject to us in temporal and spiritual, &c.* He shortly denied it, beginning his letter, with, *Scias tua maxima Facultas*, Be it known to your foolishness (instead of Holiness) and appealed to the See Apostolike, then (as he said) vacant, and to the future Council. Self-love makes men unreasonable, and reacheth them to turn the glass to see themselves bigger, others lesser then they are. I am, and there is none besides me, saith *Nineveh*. I will ascend into heaven, and set my nest above the stars, saith *Babylon*.

My roof receives me not, saith *air*. I tread; At every step I feel my advanced head Knock out a star in heaven—saith *Sejanus*. *Avila* King of *Huns* arrogantly vaunted, That the stars fell before him, the earth trembled at his presence, &c. Who hath not heard of the swelling titles of the great *Chams*, of the great *Turk*; of divers *Roman* Emperours? As *Diocletian* who first commanded divine honours to be done unto him, and held forth his feet to be kissed; *Caligula*, who by certain Engines thundered and lightened; as another *Julius*, calling up stones for thunder-bolts, and repeating that *hymn* in *Homer*—*his* *Antist*, *id* *yo* *or*. *Commodes* would needs have the twelve moneths of the year called or counted by his twelve names or titles; *Amazinius*, *Invisibilis*, *Palus*, *Pius*, &c. And the time of his reign to be held the golden age, and so filled in all dates and writings. And *Alphonso* the Wife (the fool rather) King of Spain, blasphemously said, That if he had been of the council under *Veitast*, he could have made and ordered some things better than they were. I will ascend above the heights of the clouds, and will be like the most high, saith the King of *Babel*, *Ier. 14. 22*. It may seem strange that such proud thoughts should enter into any mans heart. But by nature there's never a better of us. As in water false swimmers to face, so doth the heart of a man to a man. The natural heart is nothing else but a lump of proud flesh. That old leaven of corruption hath soured and swelled the whole lump; 1 Cor. 5. 7. The Greek word for pride signifies swelling. For pride is like a great swelling in the body, which unfits it for any good service, and is apt to purrify, break and by-  
run,

Rom. 2. 20.  
διδουκαλον του  
πριου. Ceteros  
dominus proin-  
finitus habet.  
Baron. An-  
not. tom. 4.  
Hanc sapientia  
divinam appa-  
lere solitus est.  
Ep. 10. & ep. 11.

D. Field of the  
Church, Ger-  
son, Carleton,  
&c. *Avix* *ex*  
significat *ab-*  
mulus seu vi-  
cium christi.  
Significat etiam  
christo contrarium.  
Jac. Revius de  
vitiis Pontif.  
p. 186.

Moscon. de  
maest. milit.  
tanti. Helet. 11.  
et. Hellenic.  
cap. 1. Fran.  
Zabier.

Volumus te  
scire, &c. 4.  
Red. Chronolog.  
p. 359.  
Zeph. 2. 15.  
Isa. 14. 13.

Neand. Chronica

Europ. & Asi.

Dio in vita.

Idem in vita.

Commodi.

Roderic. Santib.

bist Hispan.

p. 461.

rupa.



Sic Selsophis  
 Epyli reor,  
 quoniam Sam-  
 psonis necesse uen-  
 uerat uis, dum  
 cognominatus,  
 Phariox curus  
 regum ceruicibus  
 erigit.  
 L. Paul. Amyli-  
 lius plauis  
 aurea Perfei.  
 Delphis dedica-  
 ta summi imperi  
 curauit, inquit,  
 uis Phariox  
 regis illos deu-  
 ote laus esse.  
 Plut. in  
 Amylia curus  
 differt. et ages.  
 Out. Quid  
 Quidam  
 — pulchrum  
 est digno mon-  
 strari, et dicit  
 hic est. Silius  
 a. u. u. u. u. u.  
 Quidam  
 — Xenophon.  
 In hunc ius  
 quidam lufi  
 Nunc possum  
 manes de-  
 fundis. Plaut.  
 quidam, Non  
 a. u. u. u. u. u.  
 uerba Latina  
 loqui. Iupiter  
 hunc celsi dig-  
 nitatis honore  
 fuisse, censo-  
 rum lingua de-  
 struit ipse ius.  
 Tristrem.  
 Ioh. Maf. — to-  
 quos. Maf. —

run, with loathsome and foul matter: So doth pride disable the foul from doing duty, and at last breaks into odious words and deeds, abominable to God and man. Now if this be not thy case, blest God for thy restraining and sanctifying spirit; lift up now this an humble, joyful and thankful heart to him who made thee to differ. Say now as that arrogant *Arminian* did in answer to the Apollies question, *Who made thee to differ?* *O ego misipsum discerno*, I my self have made the difference. Or as that proud hereticke said to God, *Non habeo Dominum quod ignorem*, I have done nothing wherefore to crave pardon. If we had no more fins to answer for, then this one of pride, we could not escape the damnation of hell. *S. Paul* adveth young Students in Divinity, not to be high-minded, *lest they fall into the condemnation of the devil*. It was pride that turned him out of heaven. *Pride* (saith *Hugo*) *Was born in heaven; but forgetting by what way she fell thence, she could never finde her way thither again*. Only ever since; it looks and simis at the highest. The first man would know as God; the *Babel-builders* would dwell as God. And as our first parents in the beginning did learn that proud lesson of the devil, *Te fallit se as Gode*, so we, being in their loins when they sinned, (saith a reverend Divine) and descending from them by ordinary generation, do, together with our nature, receive that corruption from them, whereby we think thus proudly of our selves, that we far excell others, and are as *little gods* on earth in respect of others. Mans heart is a palace of satanical pride. It is like unto that table of *Adoniram*, at which he sate in a chair of State, and made others, even Kings, to eat meat like dogs under his feet with their chumbs cut off. Lo such an one is every man by nature: He lifteth up himself, saying, *I am like man*; and treadeth his brother under foot: as no body to him. The Emperour *Commodus* would needs be stiled *Deus pater*, or the *Surpasser*, as if there were *Nones* such. The Emperour *Adrian* oppressed people and slew others that excelled in any art or faculty, that he might be held the only skillful. *Aristotle* is said to have burnt and abolished the books of many ancient philosophers whom he excipied, that he might be the more admired. The worlds eternity, and some other Paradoxes he taught, as rather affecting singularity (saith one) then for any soundness of the matter, or strength of argument. Such an itch there is in mans corrupt nature after the applause and admiration of others. *This is that Demosthenes*, was a sweet hearing. *Themistocles* listened to nothing so willingly as to his own commendation. If others will not commend a man, he'll commend himself. *Hoe ego primus vici*, saith *Zabarell*. I was the first that found out this truth. *Parasitici* judicant, *ego vero sci*, saith another Singularian. This is the Fathers opinion of this point, but I am of another judgement. *Laurentius Valla* condemned and carped at *Tully*, *Aristotle*, *Virgil*, and most of the best Authors except *Quintilian* only. And whereas he had found out some things in Logicke, more then the masters of those times, he said openly, *Nullam esse Logicam prater Laurentianam*. That his was the only Logicke. Yea he doubted not to affirm, That he found some flaws in the fundamental points of our faith. It will easily be judged, that this man wanted neighbours. And so, before him, did those proud boasters, *Palamon*, who gave out, That *learning was born with him*, and *would die with him*; *Epicurus*, who would needs seem first to have found out the truth; whereas in many points he was more blind then a beetle; *Aratus* and *Endemon* the Astrologers, who boast that they had deified and deified the whole number of the Rares; *Archimedes* the Mathematician, who bragged that he could number the sand in all the world, habitable and inhabitable: and that if he had but a place to stand in, off the earth, he could remove the whole body of the earth. *Richardus de Sancto Viliore* (a Monk of *Pavie*) prefer'd himself for skill in Divinity, above the Prophets and Apollies. This he had learned of his Lord *Lucifer*, who teacheth his scholars, that which they call *debris in divinity*, indeed *depths of Satan*, whereof to be ignorant is no small commendation. *Revel. 2.24*: The *Goosticks*, great students in these depths of the devil, counted and called themselves, The only knowing men. The *Manichees* bestowed with an opinion of themselves, deified their name of *Manna*; because they held, That whatsoever they taught was to be received as food from heaven. *Nestorius* called himself *Asjeser*, and a brother that he had, *Aaron*. *Montanus* said he was the Comforter, and his *Tropeus* and *Tymimus* (two pelting Paphians in *Phrygia*) he called *Jerusalem*, as if they had been the only Churches

...com. pag. 480. Sueton. Aug. de civitate Dei, l. 16. Parel bijf. Melef. pag. 344. 74 C20072 ΣΔ.

in the world. *Elymas* the forcerer had called himself *Barjesus*, as if he had been near of kin to Christ, *Act. 12. 6.* And *John O'Neal*, father to the Earl of *Tyrone*, inscribed himself in all places, *I great John O'Neal, Cousin to Christ, friend to the Queen of England, and foe to all the world.* But though we had known Christ after the flesh (*saith Paul*) yet henceforth know we him no more. Yea, though we had touched him in blood, and been flesh of his flesh, and bone of his bone, yet without faith, all that were nothing. It was an honour to *Mary*, that he was *Barnabas* his sisters son. But it is a blemish to Christs brethren, that neither did they believe in him, *John 7. 5.* Indeed how could they, when they sought their own praise only, according to that, *How can ye believe in me, when ye receive honour one of another? Go up, say they to him, into Judea, that thy Disciples also may see thy works: that thou dost.* For there is no man, &c. *John 7. 3, 4.* Thus they insulted over him, or sought at least to get credit by him. But he would not gratifie them so far. For he might well have said to them, as once *Eliab* did ill to his brother *David*, *I know your pride, and the naggingness of your beares, but I shall not be so.* As for the best of his kindred. He preferred *Peter*: that lively spark, and *James* and *John*, those sons of thunder; before his own brother *James*, and before *Judas*, *Simon*, and others of them that were his near kinsmen. For who is my mother? and who are my brethren? &c. Surely, he that doth the will of God, he is my brother, and sister, and mother. Christ calls his Church *his sister, his spouse*, Cant. 5. 2. The nearest affinity is *Spouse*, and the nearest consanguinity, *Sister*. And no less good terms, he gives her also after her fall, when once truly humbled; he calls her his Love, his Dove, his undefiled one, *Chap. 5. 9.* For to him will I speak (with special intimations of my love) even to him that is poor in spirit, and contrite in heart, and trembleth at my word, *Isa. 66. 2.* Though the Lord be high, yet he respecteth the lowly: but the proud he knoweth afar off: their breath is offensive to his sharp scent; they may not come near him. Whereupon excellently *St. Austin*; *Videte magnam miraculam*, saith he. See here a great wonder. God is on high: thou liest up thy self, and he fleeth from thee; thou humblest thy self, and he descendeth to thee. Low things he seeks close upon; that he may exalt them; proud things he knows afar off, that he may depress them: The proud Pharisee pressed as near God as he could; the poor Publican, not daring to do so, stood aloof off. Yet was God far from the Pharisee; and near to the Publican. *Hingo de Sancto Victore*, brings in God and the devil thus debating it. *Iussit Dominus fuculos offerri in partitionem* &c. God commanded the lines to be brought, and division to be made. The far and sweet of the earth he found in the low valleys, these he bade be set on the one side. The deserts and dry places he found upon steep rocks and high mountains, larger in compass, left in worth. These he made be set, on the other side; and calling for the devil, bade him take his choice. The devil, who looks aloft, and cares not for low things, chose the latter, and brag'd he had got the better. But what said God? Thou art beneath, and therefore lookest only after high things; I am above, and see from thence the sweetness of low things. The violet is the lowest, but sweetest of flowers: so is humility of graces. A broken heart that lies low, and hears all that God saith, Oh it is a sacrifice that God is much delighted in! For it sends for God (as *Joab* did for *David*) to take the glory of all his achievements. It cries out, *Non nobis Domine.* And, *Not We, but his name, through faith in his name; hith mide this man strong, &c.* *Why looke ye earnestly upon us?* It catcheth down its crown at Christs feet, as the 24. Elders, *Rev. 4.* and sets the crown on Christs head, as *Bathsheba* did upon *Solomon*, Cant. 2. Arrogance on the other side seeks, serves, and sets up itself only; shuts out God, and is therefore worthily abhorred by him. It is in the power of my hand to do you hurt, saith proud *Laban*. Knowest thou not that I have power to crucifie thee, and power to loose thee? said *Pilate*. *Cyrus* caused this to be graven upon his sepulchre, *I could do all things:* not considering that was God that held his life, *Acts. 4. 1, 2, 3.* *Asperes King of Egypt* (the same is that *Pharaoh* *Hophrah* that *Jerem* prophesied against, *chap. 44.*) was so puffed up with pride, that he perfwaded himself, and boasted, *That his Kingdom was more surely settled, then that it could be taken from him by any, Whether God or man.* Not long after he was taken in battle by *Amasis* one of his own Subjects, and hanged up. *Dionysius* tyrant of *Sicily*, thought and said, *I will be his Kingdom was bound to him with chains of Adamants.* But time soon

**A a a a a a**

confuted *hiff. l. 2.*

confuted him: for he was driven out, and forced to teach school at *Cerinth* for a poor living. *Xerxes* (the same is thought to be that *Ahasuerus*, *Eth. 1.*) was so lifted up, that he was angry with the mountains, winds, rivers, elements, as if they had been men under his pay: and demanded of them reverence and obedience. At *Hellaspont* he caused to be waited over two millions of men for the conquest of *Greece*: where when a sudden tempest had shrewdly battered his bridge of boats, he caused the sea to be beaten with 300 stripes, and cast a pair of fetters into it, to make it know to whom it was subject. Not long after he was forc'd to flee back in a poor fishers boat, which being over-burdened, had sunk all, had not the *Perians* by casting away themselves, saved the life of their King.

And the like befell *Sigismund* the young King of *Hungary*, of whom it is storied, that beholding the greatness of his Army, in his great jollity, hearing of the coming of the Turks, he should proudly say, *What need we to fear the Turks, who need not at all to fear the falling of the heavens? which if they should fall, yet were we able with our spears and halberds to hold them up for falling upon us.* He, shortly after this, received a notable overthrow, many of his Army being slain, many taken, and himself had undoubtedly fallen into his enemies hands, had he not in a little boat got over *Danubius*. It is just with God, that proud enterprises seldom prosper: whereas those things that are fearfully and modestly undertaken commonly succeed. *Ahab* was lewd, but *Benhadad* insolent. If therefore *Ahab* shall be scourged with the rod of *Benhadad's* fear, *Benhadad* shall be smitten with the sword of *Ahab's* revenge. Of all things God will not endure a presumptuous and self-confident vaunter. The stones in the wall of *Aphak* shall sooner turn executioners, than an arrogant *Aramite* shall scape unrevenged. How much less then an *Israelite*? Who hath not read that proud speech of *Rehoboam*? *My little finger shall be thicker than my fathers loins.* This, how truly he spake, that one thing sufficiently sheweth, that *Solomons* shields of gold, were in *Rehoboams* daies turned to brass. Yea, it is well observed, *That God dealt more severely with his servant David, for numbing the people, than for the matter of Uriah.* He is more angry with a spiritual and immediate affront offered to his Majesty, in our pride and self-confidence in earthly things, than with a fleshly crime, though hainously seconded. Yea *S. Austin* doubts not to say, That the pride of *Virginity* is as hateful a sin as impurity. Every one that is proud in heart is abomination to the Lord, *Prov. 16. 5.* *Tamberlane* told the *Bassa* of *Nacolia*, whom he had taken in his first encounter, That he was sent from heaven to punish his master *Bajazet's* rashness; and to teach him, that the proud are hated of God, whose promise is to pluck down the mighty, and to raise up the lowly. And when he had taken *Bajazet* in battle, after he had once spoken with him, and found him to be, amidst all his misery, intolerably proud, he carried him about in an iron Cage to be seen and derided of all. And, to his further disgrace, upon festival daies, used him for a foot stool, and at other times scornfully fed him like a dog with crumbs fallen from his table. All which *Tamberlane* did, not so much for hatred to the man, as to manifest the just judgement of God against the arrogant folly of the proud. It is reported that *Tamberlane* being requested by one of his Noble-men (that might be bold to speak to him) to remit some part of his severity against the person of so great a Prince, answered, *That he did not use that rigour against him as a King, but rather did punish him as a proud ambitious tyrant.* What wouldst thou have done with me, said *Tamberlane* to *Bajazet*, if it had been my fortune to have fallen into thine hands? *I would*, said *Bajazet*, have enclosed thee in a cage of iron, and so in triumph have carried thee up and down my Kingdom. Even so said *Tamberlane*, shalt thou be served. He further asked him, *Whether ever he had given God thanks for making him so great an Emperor?* who confessed ingeniously, *He never thought of it.* To whom *Tamberlane* replied, *That it was no wonder, so ungrateful a man should be made a spectacle of misery.* For you, said he, being blind of one eye, and I lame of a leg, was there any worth in us, why God should set us over two great Empires of *Turks* and *Tartars*, to command many more worthy than our selves? It was therefore an excellent speech of the last French King, *When I was born, there were a thousand other souls more born. What have I done to God more than they? It is his mere grace and mercy, which doth often bind me more unto his justice: For the faults of great men are never small.*

Here then, for a counterpoison against pride and self-conceitedness, first, Dwell a while

while, and take some time to demur upon that piercing passage of the Apostle, *Who* (in Gods name) *mado thee to differ?* or, *What hast thou man, that thou hast not received it?* If thou excell others in any gift or good part, thou must needly say of it, as once the poor Prophet did of his hatchet, *Alas master, it is but borrowed.* To be proud of it therefore is as great a folly, as for a vain Stage-player to be proud of his borrowed robes: or a silly groom of his Masters horse: it is as if the mud-wall should be proud of the Sun-shine. That face is hatch with impudency, that dare arrogate any good thing to it self, that sacrificeth to his own net, that faith but in his heart, *My power and the might of mine hand hath gotten me this wealth.* This is to pay the rent to a wrong Landlord, and so to forfeit all, as they did, *Hof. 2. 9.* And as that proud King of *Egypt* did, *Ezek. 29. 3, 9. Isa. 19. 5, 6.* Because *Pharaoh* saith, *The River (Nile) is mine own, therefore saith God, I will dry up the river, and so starve Egypt.*

Secondly, Get thine heart well seasoned with the fear of God. For the fear of the Lord is to hate evil, as pride, arrogance, &c. *Prov. 8. 13.* *Joseph* truly feared God and therefore hated not only gross evils (as that of adultery) but close evils; as that of arrogance. *It is not in me: God shall give Pharaoh an answer,* *Gen. 41. 16.* As he insinuates himself by this dutiful comprehension, so he extenuates his gifts, that he may give the glory to God. And he lost nothing by it. For he that said, *Without me God shall answer Pharaoh;* heard from *Pharaoh;* *Without thee shall no man lift up his hand in the land of Egypt,* *ver. 44.* So *John Baptist* was full of the fear of God, and thereby of humility: for these two go coupled, *Prov. 22. 4.* and so close, that there is no copulative in the original: thus it runs, *By humility the fear of the Lord* (the one is as it were predicated of the other) *are riches, and honour, and life.* What riches *John Baptist* had, I know not: but for honour, that hand of his that he thought not worthy to unlodge Christs latchet of his shoe, Christ thought worthy to be laid upon his head in baptism. *John* modestly withstood the motion at first: he forbade him, yea he earnestly forbade him, as the Greek word signifies: for *I have need, faith he, to be baptised of thee, and comest thou to me?* But when he heard better reason, he soon submitted (an humble man will never be an heretic, never be opinionate, at least obstinate) *Then he suffered him,* *Mat. 3. 14. 15.* There are that say, That for his humility here on earth, he is dignified with that place in heaven, from which *Lucifer* fell. Who told them that, I know not: but this I know, that he that humbleth himself shall be exalted.

Thirdly, Learn and labour to know more of God and his will, of thy self, and thy duty. The more any one seeth of God, the less he seeth by himself. As he that hath looked a while upon the body of the Sun, when he looks down again seeth nothing, but is dazzled. *Abraham* when he stood before God, and considered the infinite distance and disproportion, confesseth himself to be *dust and ashes.* *Job* abhors himself in *dust and ashes*, who till then thought himself some-body: *Isaiah* cries out, *Who is me, for I am undone,* *Isa. 6. 5.* Yea that proud *Nebuchadnezzar* (when once tamed and taken down, and had seen but some small portion of Gods might and majesty) acknowledged, *That all the inhabitants of the earth are nothing,* &c. *Dan. 4. 35.* See thy self next, what thou art by nature, what by practise: See this in the clear crystal of Gods pure law, that perfect law of Liberty, as *St. James* calls it; because it freely and fully shews a man the blemishes of his soul, the errors of his life. The sight whereof (if any thing) will lay a man low in his own eyes, and make him as much abased and abashed before God, as *Mephibosheth* would have been before *David*, if he had been as fully guilty of treason, as *Ziba* falsely accused him. But therefore did *Laodicea* so admire her self, because she knew not that she was wretched and miserable, &c. This if she had seen, she would soon have laid down her plumes. And so would that blind Pharisee that bragg'd as fast of his righteousness, as once *Zenxis* the Painter did of *Atalanta's* picture; which when he had finished, he wrote under it, *Sooner may Painters envy, than imitate this work:* yea, he so pleased himself with the conceit of what he had done, that he died with laughing at it.

Fourthly, Consider seriously the many woes God hath denounced against proud persons;

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Dan. 9. 22.  
Eub. 11. 1. 1. 1.  
S. 1. 1. 1. 1.  
Dis. 1. 1. 1. 1.  
am. 1. 1. 1. 1.  
Vig.

5.  
Luk. 5. 8.

Al. and Man.  
fol. 168.

Phil. 2. 7.

Tantum ut ve-  
niam sumam  
capit. Mercet.  
Oculi modis-  
si, (ammisi),  
qui gra. 1. 1.  
quidam se se ab-  
dunt, quos po-  
deri quicquam  
perroganter  
facere. Aben  
Exra. Imo qui  
vel in publico  
apparere vere-  
cundantur.  
Mercet.

Idem sibi gra-  
tiam esse orati-  
onem, quod  
eum commune  
fecisset, quod  
talis esse dicitur.  
Joh. Manl.  
loc. com. 595.  
Ibid. p. 175.  
Our King  
Henry the fifth after his victory at Agincourt, gave straight order, that no ballad or song should be made or sung more than  
of thanksgiving to the Lord, &c. Truffels continuation of Daniels history of England, fol. 101. Hebrewum proverbum est,  
Stater in legem Joniam edit. Klmehl & R. Salomon. Prov. 14. 33.

perions, all which will be as surely executed upon thee (if thou repent not) as the coat is on thy back, or the heart in thy body. *Nebuchadnezzar* for instance; and, after him, *Balthazar*; because he would not be warned: as before him *Sennacherib*, whose statue is yet to be seen (saith *Herodotus*) in *Vulcans* Temple, with this inscription, *Look upon me, and learn to fear God*. No sin so directly offends God as pride, and his judgements are most direct against it above all sins. When a wall swells, it is nearer breaking: when the heart is puffed up, it is nearer destruction.

Fifthly, Look upon the best that ever breathed, and you shall find them most modestly conceited of themselves. *Jacob* is less than the least of Gods loving kindnesses: *David* a worm and no man: *Agur* more brutish than any man: Great *Paul* the least of Saints, the greatest of sinners: *Peter*, a man, a sinner, a very mixture of dirt and sin. *Bradford* in his own judgement, *A very painted hypocrite*. Mr. *Bartlet Green* Martyr, was of such a modest nature, so humbly thinking of himself, as in few is to be found (saith Mr. *Fox*) ever dejecting himself under that was in him, and ever seeming to be less than he was; as well declareth not only his letter to Mr. *Philpot*, wherein he doth earnestly expostulate with him, for flandering him with praise of his wit and learning, and other excellent virtues: but also by his own speech and answers in his examination, &c. When he was beaten and scourged with rods by *Bonner* (which scarce any man would believe, nor I neither, saith the same Mr. *Fox*: but that I heard it of him) and he greatly rejoiced in the same yet his shame. *Fac'd* modesty was such, that neither he would express any mention thereof, lest he should seem to glory too much in himself, save that only he opened the same to one Mr. *Cotton* of the Temple, a friend of his, a little before his death. A gracious heart is not a blab of his tongue, but rests and rejoiceth silently in the conscience of a secret goodness. Christian modesty teacheth a wise man not to expose himself to the fairest shew, and to live at the utmost pitch of his strength. Christ (beside the veil of his humanity) saies, *See you tell no man*: hid himself that they might not make him a King, rode upon an Ass-colt, washed his Disciples feet, sought not his own, but his Fathers glory, humbled himself to the death of the cross, emptied himself of all his excellencies, suffered the contradiction of sinners, who took him for a demoniac and a mad man: whereas in him were hid all the treasures of wisdom. In him they were, but hid they were: shall we fret when we are obscured? is it not enough that we shall one day appear with him in glory? *Moses* hides his glorified face, and saith, *Who am I?* when God was sending him to *Pharaoh*. Many a man saies, *Who am I not?* and rather seems to be good, then seeks to be so. All his care is to be seen with *Jehu*, and to dazzle mens eyes with admiration, not caring for unknown riches. *A fool hath no delight in understanding*, but only for this, that his heart may discover is self. Prov. 18. 2. that he may have the name and the note of a wise man. But such an one passeth commonly for a proud fool. For, *When pride cometh, then cometh shame*: but with the shamefaced is wisdom. Prov. 11. 2. The original word *Aben Exra* and are ashamed to arrogate or own any commendation, though never so well deserved. When *Charls* the fifth was royally entertained by the French King at Paris, one of the Councillors made an elegant speech to him, rehearsing all his brave acts; He briefly and modestly replied, *That he accepted of the oration, because it admired him, not so much what he had been, as what he ought to be*. And when the Citizens of *Antwerp* presented him with a rich *Aras*, wherein was curiously set forth his victory over the King of France, together with the names of that King, & the other Princes that were overthrown by him in the battle, he refused to receive it. But when they that presented it, had taken out those names, he received it, and took great content in it. The stars are not seen by day: the Sun it self is not seen by night. As it is no small art to hide art, so no small glory to conceal glory. *Not I, but the grace of God that is in me*, saith *Paul*. *Not I, but thy talent hath gained other talents*, saith the good servant. The more direct the Sun is over us, and in us, the less is our shadow of pride and self-love. Boughs, not because it is better, but because it is lighter. Empty casks sound loudest, say we: not because it is better, but because it is lighter. Empty purses gingle most, say the Hebrews, *That which is in the midst of fools is soon* Henry the fifth after his victory at Agincourt, gave straight order, that no ballad or song should be made or sung more than of thanksgiving to the Lord, &c. Truffels continuation of Daniels history of England, fol. 101. Hebrewum proverbum est, Stater in legem Joniam edit. Klmehl & R. Salomon. Prov. 14. 33.

made

made known, saith *Solomon*; they are lavish of that little wisdom they have, and will laugh on purpose (with *Egnatius*) to shew their white teeth. They set the best side outward with *Alcibiades*, and have a trick, as *Stephen Gardiner* had, with boldness and stoutness to make their gifts to appear much greater; as butchers use to blow up their steels, to make it better liked of. But what saith our Saviour, *Let your light shine*, not your lightness; and let your end be that the light may be seen, not that your selves may be seen. The wise Historian observed, that the statues of *Brunius* and *Cassius* did therefore shine, because they were not seen, and were the more glorious and illustrious, because they were not brought forth with other images, in a solemn procession at the funeral of *Germanicus*. The engine that doth all in great works, is oft inward, hidden, not taken notice of; so they that best deserve, do least desire to be noticed or applauded. They have low conceits of themselves, and love not the loud praises of others. *Moses* shone and knew not of it. *David* flies from honour, and it follows him. *Saul* follows it, and it flies from him. Think of this, and it will prick the bladder of pride: make it fall flat, and shrivel to nothing. It will cure us of Arrogancy, which is nothing else, saith one, but the neighing of folly.

Lastly, Pray to God to pull down thine heart, as he did *Nebuchadnezzars*, but especially *Pauls*, and to hide pride from thee. The key of mans heart he keeps under his own girdle, and orders it as his pleasure. Ply the throne of grace therefore with uncessant suites, to subdue thy stout heart, to cripple thine iron sinews, to make and keep thee supple and soluble, tender and tractable, pliant and obedient; that so the *Nilus* of his grace may overflow the low valley of thy mind, and fill thee with all orient and fragrant flowers of knowledge and verue. This was the course *S. Paul* took when the Devil (that King of all the children of pride, as *Leviathan* is called, Job 41. 34.) sought to puff him up with the abundance of his revelations. In danger he was to have been carried higher in contentedness, then he was before in his extasie. But he complained betimes, as soon as ever the devil assaied to blow up such a blab in his soul, he ran to God, and prayed thrice, and prevailed, that Gods grace was sufficient for him. How easie is it for the best man to dote upon himself, and to be lifted up so high, as to lose the sight both of the ground whence he rises, and of the hand that advanced him? How hard was it for *Daziah*, that had invented strange engines for the battering of his enemies, to find out any means to beat down his own proud thoughts? Prayer would have done it. Pray therefore, and God shall humble thy heart, pray, I say, to the Lord. He hath promised a heart of flesh; and to pray, is to put in suit the promises, &c.

*Holophernes*  
dicitur qui  
omnia ostendat.  
Corn. Nepos.  
Att. and Man.  
fol. 1620.  
Ho presule-  
bant quod  
non vider-  
batur. Tact.  
Himetus flut-  
itia.  
Sotades.

6.

1 Cor. 12.

ARTS.

# ARTS

*As for these four children, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams.*

Is. 28. 10.  
Exod. 31. 3  
*Inventus est*  
*artifex, qui e-*  
*campanulam*  
*indicem & li-*  
*bramenta om-*  
*nia in Caroli*  
*annulo digiti*  
*collocavit.*  
Sphinx p. 90  
Isa. 50. 4.

lucundiorum  
 fidei decessum  
 facit. f. mo-  
 bundus cum  
 aliquid diu-  
 ciffit, Melch.  
 Adam. inveni.  
 Epil. l. 9.  
 Quidem non  
 lib. in cubus,  
 nulli feris de-  
 cefcentur : ego  
 vero, inde, f. p.  
 pueritia libe-  
 rum cupifcite  
 f. p. Epil. ad  
 Epil. ad  
 Nazianzen. occat.  
 i. cont. Iulian.  
 verbum Platonium. Paulo non ignota ejuſ Scripta, Scultet.

He

He was that wife Merchant, that besides the pearl of price, in comparison of whom he counted all but dung and dog-meat, sought also other goodly pearls, which in their proper place have their pyle and excellency. How bravely doth he play the Orator upon himself, as at Athens, and before Agrippa, in setting forth his sufferings; Cor. 11. 23? and exhorting to unity, Ephes. 4. 4. All the rowlings of Demosthenes are dead stuff to his elegancies; As *oys* as I hear him speak, saith Hierome, *me thinks I hear not words but thunder-claps.* His very enemies could not but acknowledge his worth. His letters, said they, are weighty and powerful: but his bodily presence is weak, and his speech contemptible. 2 Cor. 10. 10. And why contemptible, but because he came not with excellency of speech or of wisdom (which he could have done better than the best of them) in demonstration of the Spirit, and of Power? Humane learning (saith one) is to be used in Ecclesiastical exercises, nor are scholastic rules on commendations, not as meat but spices. It were a madfenn, because lace fits out-a garment, therefore to make a garment of lace only. See *fium cana dulcis est placuna.* S. Austin bewailed it as a vanity of his youth, That he had learned his discolour, *O placeret magis quam ut decorat, more to please than to profit.* And when I first began to preach (saith S. Chrysostom) I was a child, and delighted in rattle, in the applause of the people: But When I grew a man, I began so to despise them. A golden-mouthed Preacher he was (according to his name) a master of speech, as Paul was to be, Acts 14. 2. an eloquent men, and mighty in the Scriptures, as Apollo. Acts 18. 24. His eloquence (whereby he fo drew men to admiration of him,) that it was grown to a common proverb, Better the Sun should not shine, than that Chrysofom should not teach) he is said to have drawn out of Aristophanes his 28. Comedies, which he laid unlawfully under his pillow when he went to sleep. This was as Theodorick hath it) to gather roses off the thorns, sweet honey out of bitter flowers, wholesome medicines out of venomous beasts and serpents. This was to spoil the Egyptians of the jewels they unjustly deteined from the Church, as Austin hath it, See we not, saith he, with what a deal of gold, silver, costly garments, Cyprus (that sweet Dofour and blessed Marjorie) were laden out of Egypt? With what a deal LaZantium, Vitorium, Optatum, Hilarum, &c. did our innumerable Greek Fathers? And this was fitt done by that faithful servant of God Moses, of whom it is written, That he was learned in all the Wisdom of the Egyptians, and became mighty in word and deed. Now the learning of the Egyptians (saith Peverin) was fore-told Mathematicke, Physicke, Ethics, and Divinity, a chief part whereof was Hieroglyphicall, In all these Moses was thorowly instructed, saith Philo; and in those space especially led not only all his fellows, but his teachers too. So did Daniel and his three companions, all the wise-men of Babylon, whose books they read, and whose learning they looked into, Whiche (had they held it lawfull) they would as little have medled with as with the magic that comes from the Kings table, saith S. Hierome: But this was (as he elsewhere hath it) turning the sword out of Goliath hand, and to cut off his head therewith; this was to flave the captive woman bond, and pare her nails, and so to take her to wife. Humanity may be fitly used as a Handmaide to Divinity, as to Diets colour the cloth with some inferior colour first, that they may make it a perfect purple. Widom sendeth forth the Art, her maids, to call them into the City, to help them to the better understanding of the holy Scriptures: which else, they that are unlearned and unstable, wear off their own destruction. Theodorick mentioneth S. Basils sharp reply to one Demofthenes, who being but an officer of the Emperours kitchen, durst encounter that Doctor of the whole world with wrested Scriptures, *It belongs to thee (an unlettered person) to look the postage-por,* Our Saviour I grant choole unlearned men for his Disciples: but he made them learned before he made use of them, he gifted them before he sent them abroad. Insomuch as Acts 4. 13. the Priests and Scribes (whom for their learning S. Paul called *The Princes of this world,* 1 Cor. 2. 8.) wondered at their boldness and abilities, as knowing that they were unlearned and ignorant men: they marvelled (as the Nazarenes also did at Christ) how they came by that new learning. But besides, that it is well observed, that our Saviour excluded not from his discipline learned Nathanael & Nicodemus a matter in Israel, lest if he should have called simple ones only, it might have been thought: they had been deceived out of their simplicity. True it is (and pity it is, though great) Clarke are not always the wisest men in the things of God; because knowledge puffeth up as it did the Athenians, where no Church was founded, they were so seduced; Paul the papler was no body with them, the reformation they desired.

**Mat. 13. 49.**

Demonstretis in  
orationibus contra  
Aſchetum,  
tantū ei ele-  
gantia quanta  
in animis homi-  
num luctui  
poſſit. C. 2. 1.  
Sicut ſignifi-  
catioſe optatio-  
nem dei non di-  
ponunt ſed ſupra  
alia emittant.  
Pareus.  
ΔΕΙΤΕ ΤΗΝ ΔΙΟΥ-  
ΣΑΝ ΤΟ ΖΗΛΟΥ  
ΘΕΟΥ ΜΑΣ. Plin.  
lib. 7. c. 8.  
Satius eſt ſole  
non lucere, quā  
Corymbolum  
non docere.  
De Affe. Grac.  
fab. finem.  
De Act. Chriſt.  
c. 10.  
To u. Heuſt.  
Achout for  
offenſation, la-  
to make a ſcale  
of the treafure  
rought out of  
Egypt.  
Act. 17. 23.  
Cham in Exod.  
c. 3.  
Epil. 8. 4.  
1. nam. 7. 11.  
Deut. 32. 11, 13  
Prov. 9. 3.  
Pet 3. 16.  
Αἰνός elegit  
Corbiſus & iu-  
ſtaſed p. o. i.  
lavit imprudent  
ſeruitutis do-  
na dedit & cau-  
dit niferia. D. Bed  
ding. Genc. 4.  
Ger. Oon.  
Iſſ. Iohann de Zam  
ore.  
1. Cor. 1. 1.



S. The. More.

—Quis nollit

Erasmus, Culi-

at eternum p-

Minors abbi-

fuit Hieronymo

fuit confiliffe

libris conditus

quam nobis ve-

fitur. Estim-

Annot. in

Roi. Plus

confinemur

confici in ipso

libello, quem in

libelli auctore

Ioh. a Woor-

in Polynathia

D. Prida. l. c.

Nihil usquam

eum ignorat

Neand. (Chron.

P. 91.

ita in singulis

doctis coactis

ut eorum muci-

tantibus toto vi-

se sua dectus

videretur. Ho-

norus in Vita

Tostati.

Caulab. exco-

in Beron.

Al. and Mos-

p. 910.

Ioh. Manlioc-

som. p. 172.

Sic comes lin-

gunt ulcera Le-

zari.

Paul. Iovian in

algis vicerum

litteris illis.

Lill. Girald.

Dialog. Palat.

Autolog. l.

21.

Parci medulla

hif. eel. p. 311.

Life of Edw. 6.

by Sir. John

Hoy. P. 3.

and did a great deal of good by his Latine translation, gave much light to it by his Annotations and Paraphrases. Besides his other worthy works, he took infinite pains in furnishing the Fathers. *This one thing* (saith he) *I dare boldly affirm, That S. Hieron's books never cost him so much pains in making them, as they have cost me in restoring them.* And yet for all this we cannot tell what to make of him, for matter of religion. *Erasmus* in religion *fuit apostolicus*, saith *Bucolicus*. He was as soon with Protestants, and as soon with Papists, and so was well thought of on neither side, lost his good esteem with all. *Besa* thinks he was not found in the doctrine of the Trinity. And it was a witty truth put upon him by one of his friends (as he himself relates it) concerning his *Enchiridion* of a Christian souldier, *That there was more holiness to be found in his book, than in the Author of his book.* *Ramus* facit *virtus cum scientia mixturam*, saith one. Learning and grace meet not but in a few. *Galen* the chief Physician derided the Bible. *Paracelsus* was an Atheist, and (if *Erasmus* belie him not) a Magician. *Ulpian* the chief Lawyer was a bloody persecutor. *Baldus* an Arch-patron of the Popes supremacy; and yet they were wont to say of him, *That he knew all that was knowable.* *Tostatus* (otherwise called *Abulenfis*) was *omnium scientiarum, doctrinarum, arca & imperium*. A magazine or mart of all sciences; so skilful in each, that one would have thought he had studied nothing else but that, all his life long. Besides, if he had had all his works, he is thought to have written as many sheets, as he lived daies: and yet carried down the stream of the times with the error of the wicked, as *S. Peter* hath it, 2 *Pet.* 3. 17. And as *Calderinus* his contemporary was wont to say, when he went to Mass, *Eamus ad communem errorem*, he stickled stiffly for Antichrist. *Lando acumen* *virtus in meliora incidisset tempora longe maximi*, saith *Causabon*. It was his unhappiness that he fell upon such bad times, else he might, likely, have been better. I was an obdurate Papist (saith *Latimer* of himself) as any was in England; Inasmuch that when I should be made *Bachelour* in Divinity, my whole argument went against *Philip Melancthon* and his opinions. *Bilney* heard me at that time, and perceived that I was zealous without knowledge, and came to me afterwards in my study, and desired me, for Gods sake to hear his confession. I did so, and, to say the truth, by his confession I learned more then afore in many years. So from that forward I began to smell the Word of God, and forsake the school-Doctours, and such like fooleries. Horrible barbarism had overspread the eyes of whole Christendom. To be a Grecian was grown suspicious, but to be an Hebrician, little less then heretical. *Rodolphus Agricola*, and *Joannes Capnio* lived together at *Heidelberg*. *Rodolphus* interpreted Greek Authors to the young students; *Capnio* read them an Hebrew lecture; but privately, and to a few only, for fear of the Monks, who were mad at that general resurrection of all good learning and language, a little before the receiving of the Gospel. For as in the first plantation thereof in Europe, God shipped the arts before into Greece, that they might be as harbingers unto it, as *Tertullian* speaketh: So in the later ages, the Lord intending a reformation of religion, set up the Turk to over-run Greece, and by that means sent over into these Western parts divers learned exiles, as *Chrysostomus*, *Trapezuntinus*, *Gaza* (who translated *Tully de senectute* into Greek) *Argyrophylus*, *Chalconchus*, *Cydonius* (who translated likewise *Thomas Aquinas* his works) *Marcus Musurus* (with whom *Erasmus* lived familiarly) *Hermotimus Spartanus*, whom *Capnio* heard in France, as he had done *Argyrophylus* in Italy. These were Gods first instruments to restore humane learning, that was almost lost out of the world. At which time also he vouchsafed to mankind the knowledge of the Art of Printing, which is said to have been first invented at *Strasbourg* in Germany, by *John Tullius Offices*; the copy whereof is kept in the publick Library at *Frankford* to this day for a Monument. After this, the Press was translated first to *Alenx*, and then to *Rome* by *Joannes Gallinacem*; and shortly after, there were printed at *Paris*, *Antwerp*, *Venice* and divers other places, the Works of sundry learned men, stirred up by God to fetch the Arts back out of banishment. Such as were in Italy, *Bembius*, *Sadoletus*, *Vilfridus*; in Germany, *Erasmus*, *Melancthon*, *Comenarius*, *Sturmius*; in France, *Budaeus*, *Silvius*, *Turnebus*, *Lambinus*; here in England, *Andronicus Vives*, *S. Thomas Moor*, *Lilly*, *Linaker* (my near kinsman by the mothers side) and many others. *Buchanan* indeed the Scots complains, that he was born, *non celo, nec solo, nec saeculo erudio*, in neither a learned air, soil, nor age; But as the Historian saith, of *D. Cox*, and *M. John Cheek* Tutors

Tatours to *K. Edward 6.*) that though they were men of mean birth, yet were they so well esteemed for vertue and learning, that they might well be said to be born of themselves. So may it be said of that prince of poets *Bucchanan*. He was an honour to his country, better known by him; perhaps abroad, then he by it, as *Hippo* was by great *Austrian*.

But to proceed; After that humane learning began thus to flourish and lift up the head, Divinity also, that had been shamefully obscured and buried with needful and endless doubts and disputes, was vindicated and illustrated by the knowledge of Latine, Greek and Hebrew (the dignity and study whereof the holy Ghost seems to intimate that he would have ever kept aloft in the Church by the inscription of our Saviours title on the cross in those three tongues) and all frivolous and fruitless school-quirks taken out of the way, young students were put upon the reading of the Scriptures, instead whereof, till then, little was heard in the Church, but the dogmises of Monks and legendary fables. Then grew up that *salus preventiva*, that golden age of glorious Divines, famous and matchless for depth of learning and height of holiness. I speak not here of Jesuites, who brag that the Empire of learning is within their dominion, and that we have not a scholar on our side. The Cardinal (such is his candour) in his book of Ecclesiastical writers, doth not vouchsafe to name any one of ours; under whose table (nevertheless) it is evident that he scraped together most of the crams, that he maketh use of. Great scholars, we grant, they are many of them. And yet we doubt not to say of them, as the Chronicler doth of *D. Shaw* and *Friar Pinket* (that were *Richard* the 3. factours to obtrude bastardy on *K. Edw. 4.* and so to disable his children for succession) *That they were of greater learning then honesty, and yet of more rapine then learning*; being such, that more regarded by the ignorant to be accounted learned, then by the learned to be judged ignorant. Inter indolitos etiam *Corydus* sonat. To learned men those seem fools, that to fools seem learned, saith *Quintilian*. *Assurveys* (saith another) among swains are taken for lawyers, among lawyers they hardly have the esteem of swains. Jesuites have a notable faculty of setting the best side outward (as is noted before of *Stephen Gardiner*) and of boasting themselves for some great thing, as *Simon Magus*. The Iesuites boasted and insulted over *David*, that he should not enter their tower of *Sion*, though there were but some few blinde and lame to defend it. The Iesuites crack as fast of their power and prowess, could they but get us out of our paper-cattle of Scripture-testimonies, into the open field of Fathers and Councils (as *Brislow* phraseth it) what they would do to us, what babies they would make of us, But how well they have done it, let all the world see in their concertations and controversies with our *Whitakers* and *Rainolds* (to go no further) many of whose works remain yet unanswered; indeed, because they are unanswered. For *D. Whitaker*, one that knew him well, and knew as well what he said of him, gives him this testimony, *That never man saw him without reverence, nor heard him without wonder.* And for *D. Rainolds*, He was (saith the same Author) a well furnished library, full of all faculties, of all studies, of all learning; whose reading, whose memory was near to a miracle. He was (saith another foreign writer,) a living library, a third University. *Quis ille* (who yet loved him not) could not but confess, that he knew the civil law as well as himself, who yet was the Kings professor for the laws in the University of *Oxford*. These came not to the Divinity schools half-dipped, as *Lucian* phraseth it, but thoroughly died, and well provided of humane learning. *Spensippus* was wont to say to such, as came to his philosophy-school without music and Geometry, *Get you hence; for you want the handles and handmaids to Philosophy.* *Plato* in his Commonwealth, calleth those *bastard Philosophers*, who think they can attain to others arts without the help of *Logic*, *Unskilful Logicians*, saith he, *tear truths in pieces, as ours do clouds.* Our Lord *Christ* (the Arch-prophet and great Doctour of his Church) though he be not tied to schools or means, but can make an Ass confute his master, and doth oft chuse the simple to confound the learned (when it was scornfully demanded; *Is Saul also among the Prophets?* one of the same place answered, *But who is their Father?*) As who should say, Prophecy comes not so much by mans teaching as Gods; therefore wonder not that *Saul* prophesies, though not bled a scholar; yet himself honoured schools, when he late among the Doctours, both hearing them (for learnings sake) and asking them questions; when he pitcht upon *Paul* scholar to *Garnet*, for an elect vessel, to bear his name to the Gentiles, and to be able at *Athens* to dispute philosophically with those Philosophers; when he commanded *Timothy* to give attendance to reading; when

Sic Archelaus, magis ex Euripide quam Euripidis ex Archelaus familiaritate conuenit. Raf. Adag.

Imperium literarum est pene totius. Eudaei Job.

Truffis continet. Danielis hist. of England, fol. 212.

Eruditi sunt videtur qui sunt eruditi videre velint.

Quint. in Inst. Legum. facti decem drachmarum; qui inter opifices se iactant turpissimos, neoplatonism quidem.

affimatione in-bentur. Ren Platonismus. p. 135.

2 Sam. 6. Briff. Mor. 48. D. Hall epist. deca. 1. ep. 5. de epl. 7.

John. de Natura Constantia. 66. Dicit. Lat.

ut canit pan-ticulus.

1 Sam. 10, 11. 12.

B b b b b b 2



when he gave *Solomon* wisdom to set in order so many Proverbs, to discourse of, so many particulars from the Cedar to the shrub; when he gave his people a *Kiriath-sepher*, a City of letters or books, (such as our Universities are) to be unto them, as the library of *Alexandria* is said to be, physick for the soul. Divers of the Patriarchs are held to have been skilful in physick, and therefore so welcome to Kings, as *Abraham* and *Isaac* to *Pharaoh* and *Abimelech*. From the mouth of *Adam*, saith one, as from a fountain issued all the profitable doctrine, discipline, wisdom, and knowledge that is in the world. The language of the Fathers before the flood was a work of Gods providence, for the perfecting of the sciences, saith another. *Japhet* dispersed abroad his Europe the doctrine of the promised seed, saith a third, which was afterward collected and conserved by the *Syblis*, when it began to be forgotten. Hence the ancient Sages fetch whatsoever found thing they held concerning God, the immortality of the soul, the duration of Empires, &c. *Abraham*'s philosophy, is thus described by *Philo* the Jew, who might have it by tradition. He reduced all the effects of the second causes to the first cause immediate. He did not attribute to the Sun the light of the day, nor to the clouds rain, nor to the eyes sight, nor to the ears hearing, nor to the other next instruments of sense the cause of their faculty, but referred all to the Sovereign head, the Creator of substances, the giver of forms, the cause of causes, &c. *Iosephus* and *Eusebius* tell us, That *Abraham* taught the Mathematics in Egypt. Neither want there those that shew a book that was made, as they say, by *Moses*, and his sister *Miriam* concerning *Alchimy*; which is an *Art* without art, saith one; *A multiplying of something by nothing*, saith another. *An omne, aliquid, nihil*, that *Moses*, I believe, never dreamt of: nor was it any part of the wisdom of Egypt, wherein he was instructed and excelled, *Acts* 7.22. And although he were mighty in word and deed, yet he hath left us nothing in writing of his Egyptian learning, nothing of the true rational philosophy which he both learned & taught long before *Mercurius Trismegistus* was born (whom yet *Iamblichus* makes the first author of Egyptian Arts). *S. Ambrose* gives the reason: because he received Gods Spirit, as the servant of God, faithful in all his house, he prefer'd the heavenly truth before that vain earthly philosophy; & let down such things only as he judged fit for the furtherance of our faith. Arts are a rich blessing of the Lord, and it was then, and is ever to be wished, that all Gods faithful messengers were endued with such excellent parts of humane learning as *Moses* was. But, what is the chaff to the wheat? saith the Lord to those that preached mens devices, and taught out vain things in stead of Gods word, *Jer.* 23.28. striving to please the people, and to set up themselves, by ostentation of their own gifts and learning. The 32. *Psalm* is entituled *Dauids learning*; and was penned to teach the unlearned how to get true happiness. And *Solomon* calleth this knowledge *Wisdom* or *Knowledge*. And *Isay* calleth that a *learned tongue*, that studieth out cases of conscience, and speaketh a word in due season; *Iob* calls him an *Interpreter*, one of a thousand, that declareth unto man his righteousness, &c. How vain then are those that count nothing worthy to be known but these earthly learnings, and spend all their time and studies in them, as the Heathen did, till they become almost as heathenish? Their spare-hours indeed, and as it were for recreation sake, many of the ancient Fathers spent, and not unprofitably, in Heathen Authors; partly for the bettering of their stile, as *Chrysostom*; and partly for confutation of heathenish opinions and superstitions, as *Clement Alexandrinus*, &c. which made *Iulian* the apostate cry out, *Propriis pennis configimur*, we are beaten with our own weapons. Thus *S. Paul* beat the *Athenians*, thus *Arnobius* in a lofty and lively stile beats the *Gentiles*, after that himself had written some things against the Christians before he was converted from *Gentilism*. He for his stile was called the *Christian Caesar*, as *Lactantius* (his scholar) was called the *Christian Cicero*. *S. Hierom* pisseth this censure upon his writings; *Lactantius* was as it were a certain flood of *Tullian* eloquence; I would he had been as happy at confirming of our religion, as he was at the confuting of the contrary superstition. *Sed non omnia possumus omni*, *Tully* wished, Would he could as easily find out the true God, as descry the false. And had he consulted the Jews, whom for their calamities he so much sleighted, he might haply have heard of him. Something he had read of him, and thereby groped after him in the dark; *Acts* 17. 27. in *Plato*, who speaketh thus, and is translated word for word by *Tully*; To finde out the Maker and

Father

Father of all, is a hard task: to tell what he is, when thou hast found him out, is impossible. Hence the *Athenians* had their Altar dedicated to the unknown god, that is to the true and only God: Of whom they had learned (out of the ancient Philosophers and *Sybilis* oracles) that he was but one invisible, ineffable essence, whose name cannot be uttered, as the Jews held, from whom the best of the Philosophers drew their best Divinity. Hence *Lucan* a Heathen Poet, calleth the Jews God, an uncertain God. *Juvenal* jeareth, That they worship nothing but the clouds, and an unknown God within them. And *Aristophanes* brings in *Socrates* worshipping the clouds, because he worshipped not the same Gods, as the vulgar did, but sought to bring in new ones, as *Laertius* relates it. For which cause also, he was condemned to death in the same court of *Areopagus*, whether *S. Paul* was hurried, but by a special providence of God escaped: not being so much as called to his answer, which would have been to the hazard of his life. *Athens* is called by *Euripides*, the Greece of Greece: by *Demosthenes*, the eye, soul and Sun of Greece; by *Thucydides*, the common school of mankind. There were the finest and most Mercurial wits of the world; and they had the bravest preacher in the world, who took his text off one of their altars, and expounded it out of their own Authors. But with what success? Some doubted, some derided, a very few only were converted and no Church planted. For the natural man (though never so learned) perceiveth not the things of God, as little as *Nicodemus* (though a Doctor) did the doctrine of regeneration.

What then? shall learning be the less valued, because by some abused, perverted, and made a hinderance from heaven? The *Anabaptists* indeed condemned the arts, and other ornaments of grace and nature, for the unworthiness of the persons or subjects wherein they were found. *Luther* retorted upon them, Then, belike, matrimony, authority, liberty, &c. are to be despised and avoided. Are not the works of God good, because the men who use them are some of them wicked? The *Romans*, I know not upon what dislike, banished one time, all Philosophers out of their City; but that was not the wisest act that ever they did. *Licinius* the Emperour was such an enemy to learning, that he called it the plague and poison of the Common-wealth. But that was the braying of an ass, rather than the speech of a man. Pope *Paul* the second pronounced all Schollars hereticks, and seriously exhorted the *Romans* not to breed up their children at school: it was enough if they could write and read. It is cautioned by the Duke of *Russia*, That there be no schools, lest there should be any schollars but himself. The people say in a difficult question, *God and our great Duke know all this*. The Turks Janizaries upbraided their Emperour with his learning. For when *Bajazet* the second had cast *Achmetes Bassa* into prison, those Martial men, amongst many other opprobrious words wherewith they shamefully loaded him, as drunkard, beast, rascal, &c. they called him oftentimes by the name of *Bengi*, *Bengi*; that is, *Schollar*, *Schollar*, which amongst them is accounted in a Prince to be no small disgrace. But what said a far wiser man? *Happy is that Common-wealth where either Philosophers bear rule, or the Rulers study Philosophy*. The Doctors and Judges amongst us (to intimate some such thing surely) have one and the same habit (square caps and scarlet gowns) prescribed them. *Nebuchadnezzar* seems to have been a Schollar, *Dan.* 1. 19. for he was able to pose the young students; and to pronounce after he had communed with them, which were the best learned. Yea, it is said, v. 20. *That in all matters of Wisdom and understanding, that the King enquired of Daniel and his fellows, he found them ten times better than all the Magicians* (so they called their Philosophers and interpreters of divine and humane laws) and wise men (the learned of all Nations were called so, *Mat.* 23. 34. till *Pythagoras* first in modesty named himself *Philosopher*, or a well-willer to wisdom) that were in all his realm. *Achmetes* also, when he could not sleep, called for a book; so did *Timberlaine* the night before the mortal battle between him and *Bajazet*, he called for a book (care would not suffer him to sleep) wherein was contained the lives of his Fathers and Ancestors and other valiant worthies; the which he used ordinarily to read, as he then did, not as therewith vainly to deceive the time, but to make use thereof by the imitation of that which was by them worthily done, and declining of such dangers, as they by their rashness or over-light felt into. *Alphonso* King of *Sicily* called his Books his best Counsellors; for they would tell him truth, when none else durst. *Julius Caesar* wrote his own acts, and modestly called them, not Histories, but Commentaries. He would be carved standing upon a globe of the world, and having in his left hand a book, in his right hand a sword,

—dedita  
oris incerti Ju-  
dan Dti. In  
Pharal, l. 1.  
Nil prater nu-  
bes & cali num-  
men adorant.  
Acts 17.  
FANES ENAAR-  
JOS.  
XIVOR MAFU-  
TIVOR MAFU-  
XIVOR MAFU-

Gels. 15. 111.

Humilitati  
ludicof uno  
nomine horei-  
cos appellaret.  
Ioh. Man. Jos.  
com. p. 240.  
Hyl. Gto. 3. 3.  
Turk. hist. fol.  
241.  
Plato.

Heb.  
CINCO  
Borot. Bap-  
nol, contem-  
plative pre-  
lons.

Tor. Hist. 218.  
Et discipulo lan-  
dem vobis m-  
vult quid fa-  
son contem-  
Lipius.

B b b b b b b j

sword,

Gabriel Simeon sword, with this title or motto, *Ex viroq; Caesar*. Q. Elizabeth, who was wont to read or wrote somewhat every day, saith M. Camden: who also testifieth, that she translated Boetius his books *De Consolatione*, handsomely into the English tongue; that she took very ill that Anagram, *Perius armata*, according to the Queen of Scots name *Maria Stuarta*: that being perplexed whether or no to put the Queen of Scots to death, she fate many times melancholy, and often sighing muttered to herself, *Ant fer aut feri*, and *Ne feriare feri*, &c. She answered several Embassadors in their several languages; being herein like Cleopatra, who gave answers by herself to the *Ethiopian*, *Arabians*, *Hebrews*, *Syrians*, *Modes* and *Parthians*, and could tune her tongue like an instrument of many strings (saith Plutarch) to whatsoever dialect she listed. Good the learned tongues; wherein she was ready. Queen Elizabeth undertook that famous *Olympia Fulva Morata*, of Ferrara in Italy; who publicly and with great commendation professed the Greek and Latine tongue at *Heidelberg*, Anno Dom. 1554. I conclude with K. James, whose golden pen (saith a reverend Divine, in whose words I relate it) hath given such a blow to that beast of Rome, that he will never be able to stand upon his four legs again. He hath shot out of his royal bow such keen arrows taken out of the quiver of Gods Book, which will hang in the sides of that scarlet whore, and make her lame as long as she lives, &c. This learned King after he had moderated as Doctor of the Chair at Oxford in all faculties, when, in the public library there, he beheld the little chains wherewith the several books are fastned to their places, I could wish, said he (if ever it be my los to be carried captive) to be shot up in this prison, to be bound with these chains, and to spend my life with these fellow-captives: that stand here chained. Few Princes have the happiness that Trajan had, who though he were no Schollar, yet he highly esteemed learning in Pliny, and others whom he prized and preferred, no less then did Antoninus the Philosopher, who was not ashamed after that he was Emperor, to resort daily to his Doctor. And after he came to Athens, and was adorned, and founded many Lectures with a liberal allowance of maintenance. *Aeneas* esteem it as silver, *Noble-men* as gold, *Princes* as pearls. His successor *Nicolas* the fifth, when it was told him, That there were such and such in Rome that made good verses; Nay not good verses, said he; for if they can do so, why come they not, and make themselves known to me, *Qui* Poetis etiam malis patee, who am a favourer and rewarder of any Poets (saith *Beauncclark*) because he had in his youth some taste of learning, which put set upon the study of Philosophy, when *Dionysius* looked that way, and had got the company of *Aristippus* and *Plato*; the former of whom, said he, is ever craving more books before money, well appeared, when he gave (as he is reported to do) for a crown an hour that read Hebrew to him at Rome. Of S. Hierom, That he went by the Jews would have been the death of them both. This he did, when he was now an old man: as *Cato*, though old, set himself to learn Greek, and *Sigismund* the Emperor Latine. The Emperor much bewailed the matter at the Council of *Constance*, That reign Embassador in the Latine tongue. He began therefore to learn, though it were late first. And when some of his Nobles that had no learning, and therefore hated it, mean degree, merely for their learning, he answered, That he had good reason to honour scholars above all, as those that were singularly graced and gifted by God. Knights and from whom comes every good gift and perfect giving: which in the original Greek is an Hexameter verse, as that of S. Peter is an Iambick, *Et poeticum quid spirat*, The Jew thus was washed to her wallowing in the mire, &c.

## ATHEISM.



## ATHEISM.

Psal. 14. 1.

The fool hath said in his heart, There is no God.



The fool hath said it: and surely none but a fool would say it. One in whom common reason is faded and dried up, as the sap is in a leaf in Autumn, so the word signifies. The Philosopher goes further, and saith, *He that denieth the one God, and his providence in all things, is not only void of reason, but of sense*. And yet this witless, senseless creature, this wild ass-colt, is every mothers child of us by nature: witness S. Paul Rom. 3. where going about to prove all natural men to be sinners, he fetcheth proof out of

this Psalm, and the tenth, where the same thing is avowed. It is (I confess) an inviolable principle, and indelibly stamped upon mans nature, That there is a God. The barbarous people of *Brasil*, that are said to be, *Sine Fide, sine Rege, sine Lege*, that have neither Religion, Rule nor Raiment, yet they have some knowledge of God, some spice of religion, such as it is; Rather then want a god, they worship the very devil; not inwardly only (for so the most among us do, being acted and agitated by the devil, who is therefore called the God of this world; by whom he is as readily obeyed, as God was in the Creation, when he said, *Let there be Light*, &c.) but also with an outward worship. The Devil himself, though he be no Atheist; nor can be (for he feels the wrath of God, and so believes and trembles) yet he doth all he can to make men Atheists; because when there is no fear of God before their eyes, they will sin all manner of sins the Devil would have them sin, *Psal.* 14. 1, 2, 3. And *Rom.* 3. 18. After a bedrole of sundry other sins, this is subjoyned, as the root of all the rest, *There is no fear of God before their eyes*; That is, they are flat Atheists, if not in opinion, yet in practice.

Atheists in opinion are, 1. Such as conclude there is no God. 2. Such as suspect as much. Of the former sort was *Pharaoh*, who knew no other God but himself, and therefore asked, *Who is the Lord*? He should rather have asked, *Who is Pharaoh*? a miserable mortal creature, a worm and no man, a mixture and compound of dirt and sin. Gods attributes shew both what he is, and who he is. To the Question of *Moses*, what he is? God gave a short answer, *I am*. To the second by *Pharaoh*, who he is; he made a large reply, till *Pharaoh* was forced to answer him, *The Lord is righteous*. *Eliphaz* also acculeth *Job*, that he should say, *How doth God know? Can he judge through the thick cloud? Dark clouds are a covering to him, that he seeth not, and he walketh in the circuit of heaven*, *Job* 22. 13, 14. As if he had had nothing to do, or took no care at least of his earthly kingdom. And doth not *Job* himself, when once wet to the skin with the tempest of Gods wrath soaking into his soul, seem to say so much? *Job* 37. 23, 24.

But



But God steps forth (as it were from behind the hangings) over-hearing and con-  
trolling him out of the whirlwind, *Chap. 38. 2.* Who is this, saith he, that talks  
thus? How now? Peace, and be still. Historians tell us of some profane Atheists that  
utterly denied a Deity, and that either out of sensuality, as *Epicurus* and *Lærtius*; or  
out of stomach, as *Diogenes*, who having written a book of verses, and made it ready to  
be set forth, was by stealth deprived of it. And when he had called him that had stolen  
it before the Senate at *Athen*, he sware that he did it not, and so was quit, and after-  
wards set out the book in his own name. Which when *Diogenes* saw, and that he was  
not presently stricken with a thunderbolt, he became an Atheist. So did *Porphyry* and  
*Lucian*, who were Christians at first, but receiving injury by the Church, the one by  
words, the other by blows, in spite became Atheists. *Porphyry* wrote against the Bible,  
and sought to disprove it. So did *Galen* the great Physician. He jeers at *Moses* for saying,  
*That God made all things of nothing.* *Egregie dicit, Domine Moses, sed quomodo proba-*  
*re* is said to have been the speech of *Aristotle*, when he read *Genesis*. For, *ex nihilo nihil*  
*fit*, saith *Philosophy*. And *Plato* never calls *God* *Unum* or *Unicus*, a Creator, but  
*Quædamque*, as if he had made the world of a preëxisting matter, eternal with God him-  
self. But what saith the Apollo? *Credo, non proba.* Thorow saith we understand  
that the worlds were framed by the bare word of God, *Hab. 1. 13.* And by the same  
mighty word are upheld, *Hab. 1. 3.* which else would soon shatter and fall alunder, but  
that he keeps them, as it were, and holds them together. This the *Athenians* knew not,  
as *S. Paul* boldly tells them; *Act. 17. 23, 24.* Whom therefore ye ignorantly worship, him  
declare I unto you: God that made the world, and all things therein, seeing that he is Lord  
of heaven and earth, dwelleth not in temples made with hands. Thus saith the Lord,  
The heaven is my throne, and the earth is my footstool; where is the house that ye build  
unto me? *Isa. 66. 1.* The Turks build their Mosques or Churches without any roof,  
because they hold even as we do, that God is incomprehensible, a circle, whose center  
is every where, whose circumference is nowhere, as *Empedocles* described him. *A-*  
*ristotle* would confine him to heaven, as if by his preference and providence extended not to  
things done on the earth. *Lucian* also, that Atheist, tells us of certain crannies and  
chinks in heaven, through the which *Jupiter*, at some set times, looks down upon men.  
And if then they be praying, they may be heard, otherwise not. With the same impu-  
dency also doth he deride all other his Heathenish gods; and yet with the same blas-  
phemous mouth saileth upon Christ as a crucified Coloner (I abhor to relate it) and up-  
on Christians as mad men, because so forward to suffer Martyrdom. Thus he lays about  
him on every side, and makes that good of himself, that some have affirmed of *Con-*  
*stantinus* *Cæsarionymus*, that he was neither Jew, Pagan, nor Christian, *Sed coluiois quæ-*  
*dams impietatis*, but an arrant Atheist. So before him are said to have been *Theodorus* of  
*Cyrene*, *Evermerus*, *Hippo*, *Nicæus*, and others men'tioned by *Clement Alexandrinus*,  
such an one was that monster *Caligula*, that braved his god *Jupiter* and threatened him.  
And yet notwithstanding at every clap of thunder or flash of lightning, he ran under his  
bed, or sought somewhere to hide himself, as a frightened worm wriggles into his hole.  
*Meminitur qui dicitur se non sentire esse Deum*, saith *Seneca*. They lye that say they  
think there is no God. For though they say so to thee by day, yet they doubt thereof  
within themselves by night. Then fear comes upon them and trembling, which maketh  
all their bones to shake, as it did his, *Iob 4. 14.* And as it is reported of *Tullius Hos-*  
*tilius* (the third King of *Romans*) that turned the peoples minds to the study of war-  
like discipline, despising *Numa* his predecessours sacrifice, and saying that religion did  
but effeminate mens minds, and make them unfit for noble employments. Nevertheless  
*Laetantius* witnesseth, that this King feared to himself and worshipped two new Gods,  
*Pavorum & Pallorem*, Fear and Paleness; Gods that he carried about with him in his  
own bosom, and could not shake off. For as any man is more desperately wicked and  
irreligious, so he is more vexed with the terrors of his own conscience, which is Gods  
spie and mans overseer, and slings him, betwixt whiles, with unquestionable conviction,  
and horreur. It was an Atheistical speech of *Statius* the Poet.

That Fear first made gods in the world; and that all opinion of a Deity was frivolous, devised by wise men to keep the people in awe and order. For if there were no other argument to prove that there is a God, these very fears and terror of conscience, stricken

Stricken into men's minds after sin, were sufficient. For these must needs come from a Judge that deserves it himself, and exerciseth judgement upon the soul. *Richard the third of England felt this. And so did Lewis the ninth of France.* He former, after the murder of his two innocent Nephews, had fearful dreams: inasmuch that he did often leap out of his bed in the dark, and catching his sword (which always naked stuck by his side) he would go distractedly about the chamber, every where seeking to find out the cause of his own occasioned disquiet. The later, after the bloody massacre of *Paris*, could seldom take any sound sleep; being as terrible to himself, as he formerly had been to others: and could never endure to be awakened out of sleep without music, or some like diversion. Now could these men possibly either conclude or suspect there was no God?

Now I confess there are that lay violent hands upon all the principles in their heads, and do what they can to tear them out, that they may fin the more freely. They are loth to confess a God, for fear to stand in awe of him; and yet (will they, will they) the fear of the least things maketh them to confess him. Nay, because they fear not him, that made all things, therefore they stand in awe of all things: As *Athea*, that trembled as a thicken leaf, and his grandson *Mansuef*, that bid his head among the thorns, and from thence was pulled, and bound with fetters. He that had faced the heavens, and neither feared God nor cared for man; is now at his wits ends for the fear of his beard wherewith he did fight, and for the fight of his eyes; which he did lose, Deut. 28.67. What would such *Atheists* then do, did they but see hell? *Bellarmino* is of opinion that one glimpse of hell were enough to make a man not only turn Christian and sober, but a *Anchorite* and Monk, to live after the strictest rule that may be. And yet he tells us of a certain Advocate of the Court of *Rome*, that being at point of death, stirred up by the flanders by to repent, and call upon God, with a constant countenance, and without sign of fear, he turned his speech to God, and said; *Lord, I have a desire to speak unto thee; not for my self, but for my Wife and children. For I am hesitating to tell, neither is there any thing that thou shouldst do for me. And this he said, faith Bellarmino* (who was there present and heard it) *as if he had spoke of a journey to some village or town, and was no more affrighted.* Surely had this man had a right apprehension of hell-torments endless, caelest, remediless, such as he should never be able to abide or avoid, he could not have made so light account of them. But a discourse of hell is but as painted fire which burns not, or as the painting of the road, which men can look on and handle without without affrightment. Of *Pope Clement* the fifth it is reported, That when a Nephew of his (whom he had loved sensually (and sinfully) died, he sent his Chaplain to a Necromancer, to learn how it fared with him in the other world. The Conjurer shewed him to the Chaplain lying in a fiery bed in hell: which when it was told the Pope, he never joyed more after it, but within a short while died also. But to mort men it may be partly said, as *Cato* did once to *Cæsar*, *I believe that thou thinkst all that is said of hell to be false and fabulous.*

Men live (as) as if they should ne'r die:

Or as if hell were a mere foppery.

And this is that ( 2 ) Atheism in practice, so rife in all places: for of such dust-heaps (that confess God with their lips, but deny him in their lives) ye may finde in every corner. All places are full of them, and so is hell too.

1. Some think basely of God, as if he were altogether such an one as themselves, because he keeps silence and bears with their evil manners, *Psalms* 50. 21, *Averru* the Philosopher hence draws an argument against Gods presence and providence here on earth, thinks he medleth with nothing below the Moon because of his slowness to anger.

2. There are again that grant a God, but made all of mercy; and thereupon lay the reins to the neck, to do *whichever will best best satisfy*, as premitting of an easy and speedy pardon. *Nahum telus, That God is jealous, and the Lord revengeth, and is fur-* Nah. 1. 2, 10.  
ous; &c. And that such as these are but as stubble hid out in the Sun a drying, that it may burn the better; and like grapes left to hang in the Sun-shine till they be ripe for the wine-press of Gods wrath. Rev. 14. 18.

3. Others look upon God as a just judge, and sharp revenger of sin and disobedience, *Judas* in betraying Christ and Herod upon could wish (for their own sake) that there were no God. This *Deification* of his death as *man*; in disputing, he did what to him lay to take away his life, as God. *D. Sibley*.

Truſſels con-  
tin. of Daniels  
hiſt. of England,  
fol. 249.  
Somnus uol-  
uit horrores  
plernq; inter-  
rumpebant, &  
rurſus adbibiti  
ſymphoniaci  
concilabant.  
Thib. l. 7.

Isa. 7. 2.  
2 Chron. 33. 1.

Tanta adeo, cunctis  
res trepida, ve-  
renti adivum  
Nascitur. —  
Silius, l. 7.

Bellar. de arte  
merendi. l. 2.  
cap. 10.  
Ego enim pro-  
prio ad inferos  
nec; est ut ali-  
quid pro me  
agas.

Inc. Rev. bil  
Pontif. Rom.  
199.

Credo que de  
inferis dicuntur  
falsa esse  
existimas.  
Hec vivunt  
homines, tan-  
quam mors  
nulla sequatur.  
Aut velut in-  
serunt fabula  
vana foret.  
ἄτε ποφόρη  
ὁν Ἀδ. 13.

rs- Nabulzie

... Judas in be-  
traying Chri-  
... was an occas-  
... as God. D. Sib

**Eccles. 10. 12.**  
—*Servi ne  
taceant, iumenta loquentur.*

Func. in Com.  
Chron.  
Quia nihil  
animal animalis  
superius cogi-  
tare potest.

Jerem. Di'e.  
Mal. 3. 8.  
דלולים.  
Dii stercorarii.  
Βετλζεζαβ, q.  
Impiter stercorarius.  
Rom. 12. 1.

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**Mic.6.6,7.**  
**Prov.21.27**

Luth.in decal.

д. Сант. 28.15.

**Marks of an  
Atheist.**

၂၀၁၁

M. Capell of  
tempt. p. 265.  
D. Preston his  
sensible de-  
monstration  
of the Deliv.

II.  
Mica. 2. 2. 3.

**III.**  
As beggars  
have learned  
to cant, so  
Atheists to  
pray.

IV.

ali Tertul. Apol. 6.  
ere 40.

himself a Christian. *A fell everywhere* (spoken against of old. *Mt.* 28. 22. and so is still. Every fool that faith in his heart there is no God, hath out of the same quiver a bolt to shoot at goodness. Barren *Michael* hath too many sons, *Quis scit & scabiosus de bonis loquuntur*, as one faith, who speak scornfully and scurvily of men much better then themselves, reproaching religion for hypocritie, sincerity for singularity, strictness for silliness. In *Italy* (saith one, and I wish it were not so in *England*) they hold integrity for little better then silliness, and abjectness. And it is notoriously known (saith another) that the most honorable name of Christian, is in *Italy* and at *Rome*, a name of reproach, and usually abused to signifie a *Fool* or a *Dolt*. They boast themselves rather in the name of Catholike. So did the *Regian* and *Arrian* hereticks before them; calling the true Christians *Ambrosians*, *Arbansians*, *Homansians*, &c. As these their successors did, *Wiclevists*, *Waldenses*, *Hussites*, and now of late *Lutherans*, *Zuinglians*, *Calvinists*, *Furitans*, and what not? The *Atheists* in *Nehemiah's* time thought to have jeered the good Jews out of their forwardness to re-build the City. And so did the Papists (herein *Atheists*) hope by like arts to have weakened the hands of the renowned Reformers. *Erasmus* also (that mongrel in religion) that was *Mente & dente potens*, as one saith of him, how bitter is he against *Luther* in his *Hypocritism*, declaring thereby what spirit he was of? And what a dry wipe was that he gave *Wolfgangus Capito*, *Qualem à se Capito decimum fore sperat*? He could not deny (saith Mr. *Calvin*) but that *Capito* was a holy man, and one that took very good pains to purge the Church. But whereas he held it as bootless a business, and impossible for Christs Ministers to seek to correct the worlds wickedness, as to make a river run backward, under the person of that one man, he condemned us all of inconsiderate zeal. Howbeit *wisdom is justified of her children*. Mat. 11. 19. Or (as some learned men read that text) *wisdom is judged of her children*: That is, Those that pretend to be her children (as *Erasmus* with his fellow-Pharisees did) they perversely and preposterously submit to. But many learned men are arrant *Atheists*: as were not only the Sadducees, but these Pharisees also, that out of the venom of their spirits, could not but mock at the precious and heart-piercing Sermons of the Son of God, *Luke* 16. 14. Religion was not more with them a matter of form, then of scorn, a manifest mark of the worst kind of wicked, *Psal.* 1. 1. a right note of a rank *Atheist*, *Isa.* 21. 11. and 22. 13.

FINIS.

# An Alphabetical Table of all the principal things contained in this whole Work.

- A**
- Abstinence**: wherein it consisteth, p. 1038.  
 motives to it 1042  
**Be Active** and Adding p. 936  
**Admonition**: whom to admonish, p. 1045. why 1046, 1047, 1048. how *ib.* suffer it, 1046.  
 practise it p. 1047  
**Adultery**, capital, and why, p. 461. mental, 78.  
 actual 81  
**Affability** allureth p. 404  
**Affliction**, tryeth, p. 380. no heaven to be had but through it, 567. furthereth our salvation, 815. despise not affliction, 891. benefit of it, 893. fore-cast afflictions, 930. they seldom come single, 900 they work for the best, 637, purge us 261  
**Age**: Old age to be feared, p. 855. honorable, 860  
**Alms** p. 750  
**Alms**: must be of our own, p. 98. secret, *ib.* 100 shall be rewarded, 100, 101. give liberally, 397. See *Mercy*. Liberality. Rich men must be rich in good works. See my common-place of *Alms* at the end of this Comment. Who is rich, *ib.* Why they must be bountiful, *ib.* Such as are not are sharply reproved, *ib.* and all exhorted to be liberal to the poor, *ib.* Diverse directions for that purpose, *ib.* The bountiful shall be abundantly blessed here & hereafter, *ib.*  
**Ambition** embroileth the Church, p. 961. how easily the best are beguiled by the pomp and glory of this world. See my Common-place of *Ambition* at the end of this Comment. How *Ambitionists* are disappointed, *ib.* punished, *ib.* Seek honor by holiness, *ib.*  
**Amen**, p. 113. what it signifieth p. 470  
**Anabaptists** p. 674  
**Angels**, our Guardians, p. 14, 36, 42, 251. their obedience, 109. of Angel-Guardians, 560. Angels speech, what 69. their offices, 865. Angels sin what it was, 938 why their creation is not mentioned in *Gen.* See my Common-place of *Angels* at the end of this Comment; what was their sin, *ib.* How Christ is their Head, *ib.* how and why he useth their service, *ib.* what are their offices about us here, and at the last day, *ib.* how they shall know know the righteous from the wicked at that day, *ib.*  
**Anger**: mischief of it, p. 15. how to rule it 75. evil of rash anger, 76, 78. put it away, 764. blow to be angry and not sin. See my Common-place of *Anger* at the end of this Comment; anger reserved becometh malice, *ib.* Six helps to repress rash anger, *ib.*  
**Antichrist** described p. 818  
**Antinomians** p. 626, 631, 634  
**Antiquity**: of what authority, p. 74. ancient disciples venerable p. 589  
**Apocalypse** obscure p. 969, 970  
**Apostasy** dangerous, p. 161. Apostates, 203. many such, and their misery, 295. they prove worst enemies, 505. leap-Christians apostatize, 517. Apostates doom, 885, 949. blessed Apostates; See my Common-place of *Apostasy* at the end of this Comment. Apostates punished, *ib.* Saints cannot utterly apostatize, *ib.* *Preservations* against *Apostasy* and *Recidivation*. *ib.*  
**Apparel**: costly, p. 130. garish, *ib.*  
**Appetite** spiritual p. 417  
**Approve** our selves to the best p. 196  
**Arke**: mysteries thereof p. 880  
**Arrogancy**: of *Nebuchadnezzar*, See my Common-place of *Arrogancy* at the end of this Comment. Of *Herod*, *ib.* Of Spaniards, *ib.* Of *Jesuites*, *ib.* Of the Pope, *ib.* Of *Adonibezek*, *Adrian*, *Aristotle*, *Valla*, and others, *ib.* Six Antidotes against *arrogancy*, *ib.*  
**Arts** are of God. See my Common-place of arts at the end of this Commentary. S. *Paul*, a great Artist, *ib.* and *Chrysostom*, *ib.* and *Moses*, *ib.* the greatest artists not always the wisest men, *ib.* *Aristotle* an *Atheist*, *ib.* *Cicero* commended, but miscarried, *ib.* *Seneca* censured, and *Erasmus*, and *Tassatus*, *ib.* The restorer of good arts, *ib.* The invention of Printing, *ib.* Divinity restored, *ib.* Christ a favourer of Learning, *ib.* *Abrahams* Philosophy, *ib.* enemies of Learning, *ib.* Q. *Elizabeth* and other women great Schollers, *ib.* Artists honored, *ib.*  
**Asa**: whence so called p. 582  
**Assurance**, who p. 595  
**Assurance**: get it p. 936, 638, 593  
**Atheism**: All men by nature are no better then *Atheists*, Cccccc