

SERMON XXIV.

EXOD. 28. 36.

Holiness to the Lord.

August 19.
1634.
Before Sir Nathaniel Brent
Visitor for the
Arch-Bishop of
Canterbury,
in his Metropolitan
Visitation.

V *Verbum Dei in die suo.* A fit time (had it been by an abler hand) to bring forth the Priests garments out of the Scripture's vestry, whilst the eye of Authority is present to see them put on: and here the first peece, that in the very forefront I light on, is *Aarons Frontlet* in the Text. *Thou shalt make a plate of pure gold, and grave upon it like the ingraving of a signet, sanctitas Jehovæ, or sanctum Domino, Holiness to the Lord.*

For the literal sense, as meant of *Aaron*, I find no difficulty: some would, who doubt whether both words were ingraven on this golden plate, or the word *Jehova* only. But *P. Fagius* rightly concludes for both, קדש ליהוה, *Holiness to the Lord*: both ingraven, to let *Aaron* know what *God was*, and what *he should be*, especially in his holy Ministrations. God was *holy*, and he would *have him so*, especially when he came before him.

For the mystical signification, as applied to Christ the High-
Priest of our profession, it agrees fully. *That spotless Lamb took away the sins of the world*, who had none of his own: so full of holiness he; that on his very fore-head all might have read this קדש ליהוה *Holiness to the Lord*. For, *such an High Priest it became us to have, who was holy and harmless and separate from sinners*, Hebr. 7. 26. 1 Pet. 4. 19.
John 1. 29.

And therefore passing by both these, the moral application of it especially to Ministers, and partly to all Christians will be the subject of my present discourse. Which that it may be more orderly, give me leave in this *Aarons Frontlet* out of this and the adjacent verses to observe and handle these particulars.

1. *Quid*, what's expressed and required; and that's *Holiness*.
2. *Ubi*, where it's to be sought and seen; on his very fore-head and the forefront of his miter, vers. 37; 38.
3. *Quomodo*, how ingraven there; with the ingravening of a signet.

4. The

4. The *Finis cui*, to whom ; ליהוה all this *to the Lord*.

5. The *Finis cuius*, for what cause ; that the peoples *holy gifts might be accepted*, and the *iniquity of them pardoned* vers. 38. And of these now briefly.

1. The thing here ingraven on the Priest in the Law, and required of the Preacher of the Gospel is especially and above all Holiness.

A Sanctus Valerius in the Church of God is a better man than a *Valerius Maximus*.

Not outward riches and greatness : they to us, but like wings to the *Ostrich*, which she cannot fly with, but only flutter, and get the faster away. By these we only get to outgo other men, but by themselves they do not help us to fly up to heaven our selves, or to carry others along with us.

No nor so much inward gifts of Learning and such like abilities, though such polishing necessary to the Priest, yet it's not it, but *Holiness* that's here ingraven in his *Crown* ; Knowledge without Grace, Learning in the head, without *Holiness* in the *forehead* is but like a precious stone in a Toad's head, or like flowers stuck about a dead body, which will not fully keep it from smelling, the less half by much of a Minister's accomplishment. And therefore they that have it only, at best are but like a ship ballasted only on one side, that thereby sinks the sooner : Or like *David's* messengers, their priestly garment, which should be *salaris*, is cut off by the middle to their greater shame. And yet well were it, if many were not seen daily go so *half naked*, and yet not *ashamed* of it. The Mathematicians observe, that a man that compasseth the earth, his head goeth many thousand miles more than his feet, but in ascent to heaven the feet would have the greater journey. I, so it is, whilst we rather go about to compass the earth, than to get up to heaven, our heads outgo our feet, our knowledge our practice : but yet in the Church of God, although there be *sixty Queens and eighty Concubines*, and *Virgins without number* : yet his Love and Dove is his *undefiled one*, and she is *but one*. Cant. 6. 8. And therefore I envy you not your *sixty Queens and eighty Concubines*, and *Virgins without number*, your numerous numberless perfections of Arts and Tongues ; had you skill in as many Languages as ever *Mithridates* could speak, or in as many Authors as *Ptolomy's* library could hold ; had you the life and strength of *Paul*, or the eloquence of *Apollo's* preaching ; had you *Chrysostom's* tongue, or *Austin's* pen ; had you all the perfections that could be named or thought of, I should not be like profane *Porphyrie*, who accounted it pity, that such an accomplished man as *Paul* was should be cast away upon our Religion, nor like profane parents in our days that think much

2 Sam. 10.

much to offer to the Lord *a male*, any that have strength of body or mind, but the *halt*, and the *blind*, the impotent of body, and it may be more in mind. Cripples and blocks, whom they know not what else to do with are they, which they think fittest to bestow on the Ministry. [but *curfed deceivers* at length learn not to envy God your choicest jewels for the ornament of his Sanctuary, for can they be better bestowed?] Much less, brethren and Gospel-Bezaleels, do I envy you your rarest endowments and perfections, if you will please but with him to employ them in the helping up of Gods Sanctuary. I envy you not all your such like *Queens* and *Concubines* and *Virgins*: only upon this double condition, first that you commit not folly with them; and still that your *undefiled one* be your *love* and *dove*; that whatever other *engravings* you have elsewhere about you, yet that *holiness* be, as here, *engraven on your crown*, on your heart and fore-head ingraven *קדש ליהוה Holiness to the Lord*.

Holiness! But what is that? In general a sequestering and setting either person or thing apart for God, whether from common or profane use; and in both respects be we *holy that bear the vessels of the Lord*, Isa. 52. 11.

I. We Ministers should be holy as separated to the Lord from worldly employments, not as though I approved the slow-bellied Romish Monastery of our dayes, or yet condemned the Monks of old for having honest callings to be employed in, or least of all found fault with St. Paul for *tent-making*, Acts 18. 3. and *Working with his own hands*, 1 Cor. 4. 12. Idleness is unlawful in all: And Pauls particular case to avoid scandal made his course in that kind both holy and commendable. But yet this notwithstanding, this first part of *holiness* required calls for, 1. a sequestration from such homely and sordid employments, as will make our selves and Ministry contemptible. St. Jerom saith, that *sacerdos in foro* is as bad an eye-sore, as *Mercator in Templo*, both to be *whipt out*. A Minister and a Market-man are not unison. It's not spade or mattock, but the *sword of the spirit* that must be seen in our hands, which is that we should both work and fight with. It had been shameful, if true, that which *Litprandus* avoucheth of the Bishops of Greece in his time, *Ipsi Agasones, Caupones, &c.* that they were their own market-men, and serving-men, yea and stable-grooms too; that they were hucksters, and kept Taverns and Victualling houses. But the baseness was in the base slanderer, and not in the Grecian Bishop, which other Historians of those times shew,

Apud Baron. Anno 968. Num. 11. &c.

Curiales.

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Anton-Rosell
part 1. Mon-
arch. Cap. 70.

was far from such sordidness. But should such soyl stick to any Ministers now adays; should it be out of necessity and want, I pity them; but if from degenerate covetousness, I loath it, and so doth God too. I wish, I confess, that the former cause too often held not, for whereas the Scripture speaks of giving to Ministers, *Prov. 3. 9.* the vulgar renders it *da pauperibus* and not much amiss: for the Priest and the poor man go often in the same clothes. It might indeed have been a lesson, which those learned Clericks in former times had taken out: *In Ecclesiâ omnis immensitas est mensura*, as one of their Lawyers complains: But sure, if Wickliff were now alive, he would not have much cause in many places to complain of the Church now, as he did then, that *Cumulantur temporalia usque ad putredinem*. All Church-men's livings are not like his Lutterworth. If God were not the tribe of Levi's inheritance, the Priesthood to many an one would be but a poor one. He had need look to be honest: for simoniacal Patrons, injurious Impropriatours, sacrilegious Minister-Consenters will take a course to keep him poor; and if sordid too, now cursed be they of the Lord in so making him base and his Ministry contemptible, in desiling this נֹר הַקֹּדֶשׁ (as Aarons miter is called *Exod. 29. 6.*) his holy crown, by casting it to the ground, and burying it in the earth. But if he himself so fall a digging, as to bury his talent there, now an evil servant is he, and an heavier account will he one day without repentance have to make for it, which yet I wish too many now adays were not liable to. I have sometimes thought how it comes to pass, that so many Mechanicks amongst us prove Ministers: and methinks I hear them return answer, that they therein do but *agere de repetundis*; according to *lex talionis*: it is to cry quit because so many Ministers incroach on their occupations, and prove Mechanicks, that so as it were according to the schooles doctrine in another point so many men may be brought in; to fill up the number of collapsed Angels: but both are blemishes to the Church: and well were it if some *aqua fortis* did eat out such moles from off the face of it: for on Aarons forehead is Holiness to the Lord, which should sever as common men from such an holy calling, so those of such an holy calling from such common employment, 1. First if mean and sordid.

2. Though more ingenuous and liberal, so far as it cometh to the Apostle's ἐμπελοκῇ viz. so far as to intangle him in the world, to hinder him in his holy function, 2 *Tim. 2. 4.* And here I wish our Church were not sometimes sick of Physick-divines, and Go-

Spel-Lawyers, that handle the *Code*, more than the *Bible*, and study the Statutes of the kingdom, more than the ten Commandments; or at least make account that a *Phosius* his *Nomo-canon* makes the best medly.

Not that I condemn all Ministers intermeddling (if called to it) in secular occasions, if not to the blemish of the men, or hindring of their Ministry. That it should be unlawful for a Clergyman to enter into a Prince's Court was a Canon of the second Roman Synod's making, as foolish as the Synod it self was forged. With God's leave and blessing let them be for the Commonwealth's advantage, if it be not with the Church's hindrance. But in case they should clash, let all Church-men look first to the Church, whilst others look to the Senate-house, yea and let me add, to the Church in the country, that I have a charge of, rather than the Colledge in the University that I would live idly in, unless I would be like *elementary fire*, that shineth not in its own place, or like *Jonab*, who, when sent by God to *preach* at Niniveh, *fliest so Tarshish*, (which out of Strabo appears to have been an University,) to be a student, or to it as an Emporium to play, as some think, the *merchants*. Sure both wayes he made a bad voyage of it, which should make us steer aright by shaping our course point-blank on Christ's and his Church's service, and instead of *Castor* and *Pollux*, Acts 28. 11. let these two words be the sign of our ship, קרשׁ ליהוה *Holiness to the Lord* in this kind of separation from ordinary employments.

Craſanthrop's
defence of *Com-*
ſtantin. pag.
11, 12.

See Doctor
Rainold, his
Sermons upon
Obadiab.
See Doctor
Abbot on *Jo-*
nah cap. 1.

2. But much more from sinful defilements: Thus 2 *Chron.* 35. 3. *Jofiah's* Levits were not onely המבנין but also הקרושׁים. Holy as well as learned, such as did live as well as they preached, and whilst now adayes some affect one method of preaching, and others another, sure I am *Extra* followed the best, cap. 7. 10. he first *prepares his heart to seek the Law*, and then *to do it*, and not till then to *teach it*, just as *Paul*, that matchless pattern for preachers, that ἐν σεβείῳ ἀνδραπῶν in regard of his divine contemplations, and for his holy life ἐν τῇ γνῆς ἀγγελῶν, as St. *Chrysostom* calls him) you shall observe that he proves his own fidelity from his doctrines truth, 2 *Cor.* 1. 17, 18. there was not in him and his promises yea and nay, because the word and promises of God, which he preached, were not yea and nay: as though he had said, my practice is honest and true, because my doctrine is truth: a good argument in a holy *Paul's* mouth: but would not many a plain country-man's logick say it were a *non sequitur*

in many of ours : but sure, it should follow. Ministers holy doctrine and life should follow and prove and strengthen each other mutually. Not a *blemish* admitted in a *Priest* of the old Testament, and *Paul's* description excepts against the least blot of a *Bishop* in the new : The *Priest* was to view and to be amongst *Lepers* then, but was not wont to be *infected* with their *Leprosie*. It is our calling to be *dealing* with *sinners*, but should be our care not to be *defiled* with their *sins*. If our feet be *beautiful*, Rom. 10. 15. sure clean wayes become them. If we do not ὁρθωομεν, Gal. 2. 14. as well as ὁρθομεν, 2 Tim. 2. 15. we shall go but *balting* before the *flock*.

And here as *Paul transferred all in a figure to himself* and *Apostols*, 1 Cor. 4. 6. so will you please to give me leave to speak a little to my self? nor will it be time ill spent, if you please to sit and overhear me, whilst I labour to quicken mine own dulnesse in this way of holiness by these following considerations.

1. The first is the nearness of thy calling to God, who will be *sanctified in all that draw near him*, Lev. 10. 3. and therefore thou that *standest before God*, and as it were beholdest his face, hast need of *holiness to the Lord* on thy *fore-head*. It's *holy ground* thou standest on, need therefore to have *shoes off*. They are holy ordinances which thou handlest, but what *ἅγιστον ἀνθρώποις*? It was an heavy charge laid upon *Aaron*, and which in part lights on thee, Numb. 18. 1: *you shall bear the iniquity of the Sanctuary and of the Priest-hood*. And may not that be a great deal? and hadst not thou therefore need the more look about thee? This very consideration amongst others made *Nazianzen's Basil* defer his entrance on this calling, and *Chrysostom's Basil* by all means labour to avoid it, and made *Chrysostom* himself cry out, *mirror spectest aliquis Rectorem salvari* (in Heb. 13. 17. Homil. 3.) And therefore although thy person be *mean*, yet thy calling is *holy*, so that although thou beest but as an *earthen vessel*, that is, but poor and homely in regard of outward respects, yet thou shouldst be too as an earthen vessel, that is, very *sweet* and *clean* in regard of *inward holiness*: the *treasure* that is in thee, and the *calling* that thou art in, calls for it. Sanctuary-measures were wont to be double to others: and why not sanctuary-men's holiness too? And therefore however the children of *Israel* may go astray, yet even then the Priests and the Levites must *keep the charge of the Sanctuary*, Ezek. 44. 15. In a word the colour of thy cloth is such, as that the least mote will be the sooner seen in it: the holiness of thy

Exod. 3. 5.

Nazianz.
Orat. 12. p.
195, 196.
Chrysostom
Lib. 1. de Sa-
cerdotio.

thy *Calling*, multiplies the unholiness of thy sin; as the clearness of the Glass makes thick Liqueur look the worse in it. What's but an *idle word* in another's mouth, is in thine well-nigh a Blasphemy. In sum, thy *Calling* should set thee far from sin, because it sets thee so near to God.

2. And the rather, because as by it thou art nearer to God: so the Devil will go very near to be the nearer to thee, if thou beest not the more watchful. In the *Hill of God*, where the *Prophets dwell*, there will be a *Garrison of the Philistines*, as you read 1 Sam. 10. 5. As in other respects, so in this, that if there be any mischief done, the Devil will want of his will, if one of thy Cloth be not in it. Thus *Dathan* and *Abiram* cannot rise up against *Moses* and *Aaron*, but *Korab* a *Levite*, must be of the Conspiracy, and set first as a Ringleader in the business, Numb. 16. 1. As in *Q. Elizabeths* days, scarce a Treason, but some Priest or Jesuite had a finger in, if he were not chief stickler. The Devil knows well, that the Priests sin is of *greater Guilt*, (and therefore in the Law had a greater Sacrifice, the Peoples a Goat, but his a Bullock) of greater Scandal, and likewise of greater Consequence; a *Goliath's Sword behind the Priests Ephod*, such a Weapon as none like to that, 1 Sam. 21. 9. If he go to Hell, he draweth it may be thousands after him. The silly Sheep, though otherwise fearful and will stand and drown, will yet after its leader, though in desperate leaps. People, when they see Ministers faults, take it for a principle, that they may *Non modo cum venia, verum etiam cum ratione peccare*. This the Devil knoweth, and therefore watcheth, which should make us the more watchful, with this watch-word ever in Head and Heart, *Holiness to the Lord*.

3. Thou *preachest Holiness* to others, and hast thou not then great reason to practise it? *Thou that teachest another, teachest thou not thy self?* Rom. 2. 21. The Coals of which Scripture are *heaped upon* that *evil Servant*, that's condemned out of his own mouth, Luke 19. 22. and goeth away with that doom, 1 Kings 20. 40. *So shall thy judgment be, thy self hast decided it.* *Bel-lerophontis*, *Uria literæ* are all the good Letters that bad Scholars have learnt, and all the good Sermons that ungodly Men have preached, and so they will prove another day. Ministers, as *Stars*, must move as well as *shine*. Be not therefore like the *Rechabites*, who were *Scribes*, 1 Chron. 2. 55. to make evidences for *other Mens Lands*, but had *none of their own*, Jer. 35. 8, 9. But

But follow the old Rule *Per unumquodque, &c. illud magis*
Levit. 16. 11. And therefore thou hadst need with the Priest in the Law, first
 with 15. to offer for *thine own cleansing*, and then for the Peoples. He had
 a Sea to wash himself in, as Lavers to wash the Peoples Sacri-
 fices in then; And shall foul Souls be washed with foul Hands
 now, which often make them worse for handling? What? In
 this like *Agricola, Qui inculti colunt terram?* Like the Whet-
 stone, *Dum alios acuit sua immemor bebetudinis?* Nay, like the
 Plaister, *Quod medetur vulneri, ipsum vero cum pure traditur*
Vulcano? Now fie on such incongruous non-sence, solecisms in
Gods Husbandry and Chirurgery.

4. Nay, in ordinary course look not for so good a success; for
 as Holiness adds strength: so Unholiness weakens thy Ministry.
Matth. 7. 29. An holy Christ taught with Authority, and not as the Scribes,
 who were obnoxious, and therefore feared to speak out, lest,
 when Sermon was ended, and others had leave to speak as well
 as they, they might have that replied to them, *Physician, heal*
thy self: A good Item for all, for us Ministers, when our
 People are froward, not for us to grow impatient, but to sit
 down, and think a while, whether some sinful Miscarriage in
 us hath not been the Obstruction in the body of our People:
2 Sam. 20. 12. Whether an *Amasa, wallowing in his Blood*, a Leader, a Mini-
 ster in his sin, hath not made whole Troops stand still: That
 so we may mend, and they with us, and all together.

5. It's Holiness that honours, as it's Sin that above all dis-
 graceth thy Ministry. It was a piece of humble *Paul's* holy
 ambition to magnifie his Ministry *Rom. 11. 13.* But how? with
 what? Was it with effeminate affected Words, or curious spec-
 ulations in his Preaching, or in a *φαντασία* of outward Pomp
 or State in living? Was it with the breadth of a Cassock? Or
 the fat of a good Preferment? No: These would have been to
Paul, as *Saul's Armour* to David. Why, with what then was
 it? He tells you, *2 Cor. 6. 4. 6. 7.* by Purity, by Knowledge,
 by the Power of God. Ye are Witnesses, and God also *ὡς ὁσῶς*
ἡ δικαιοσύνη, ἡ ἀμεμώτως *honest holily, and justly, and unblameably*
we behaved our selves, &c. 1 Thes. 2. 10. I, this was the Cre-
 dit of the Gospel, the Honour of their Persons, the Crown of
 their Ministry, through which, as mean as they seemed, yet
 they were the very *Glory of Christ*. This Plate with *קדש ליהוה*
Holiness to the Lord, on the Priests Fore-head is, *קדש נור הקדש* *the*
holy Crown, which adds Majesty to Himself, and Ministry. As
 on

on the contrary unholy and unworthy defilements dishonour this *holy Crown*, and cast it to the Ground. When Ephraim speaks trembling, he exalts himself in Israel, but when he offends in Baal, he dies, Hof. 13. 1. The like may I say of a Minister, let him but hold up his Holiness, and then he will be sure to exalt himself in the true Israel of God, and even to others in his Ministry, he may speak trembling: But offend in Baal once, in sin, especially if foul, and that made a Lord and Idol of, (as Baal was all that) and then he dies for it; and if he died only, less weeping would serve for that Funeral: But alack, the power and lustre of his Ministry often dieth with him, yea, and too often is buried before him. Yea, so Holy is God, and so jealous of the purity of his Ministers and ordinances, that Repentance (which as it were annihilates sin in others) scarce wipes off former foul sins so far, as to leave the Man fit for the Ministry. Thus the false Prophet's tears stick by him long, Zech. 13. 6. And Levites once Idolatrous, prove after irregular, Ezek. Calvin in loc. 44. 10, 11, 12, 13. *Ceteris quidem non imputatur quales fuerunt antequam sacro lavacro renascerentur* (as he in St. Austins life) Erasmus. Its not imputed to others what they were before Baptism, but of a Bishop Paul requires, that he should have a good Report of 1 Tim. 3. 7. *them that are without*: And it was a part of St. Austins commendation in the same Author, that *Talis erat quum ipse foris esset, ut ab his qui intus erant vir bonus haberi posset in suo quidem genere*. A foul stain may not wholly make the Stuff unfit for ordinary use, but it will from its being ever fit for the Priest's Ephod. A sometimes-sandalous sinner may prove an eminent Christian; but it's a question whether such an one may in ordinary course, though converted, be fit to be chosen for a Minister. And therefore in all these respects, on the Priests forehead let there be Holiness to the Lord. And thus I have dispatched the first particular *Quid*, what is expressed and required, it's Holiness.

* Courtiers may be good enough to prove their penitenti & converse, See Hist. Council of Trent. p. 808.

2. The second is, *Ubi*, where this Holiness is to be sought and found. And that's said to be on the forefront of his Miter, ver. 37. and on his Forehead, ver. 38. That is, 1. In his outward holy Ministrations, if without Superstition. And, 2. In his outward ordinary Carriage and Behaviour, if without Affectation. Besides the inward seal and stamp upon the Heart, the outward badg and impress even on the Forehead must be Holiness to the Lord...

1. In his holy outward Administrations. Thus the Priests had a *Laver to wash in, when they went into the Tabernacle, that they died not*, Exod. 30. 18, 19, 20. It was death to come to the Altar, if they did not first go to the Laver of the Blood of Christ to have themselves and services cleansed; so unless they came in an outward cleansing: Yes, you will say, but that was Legal and therefore abolished. Yes, but so as to hold out an Evangelical not only inward, but also outward *Holiness* in our *Sacrifices* and *Services*.

Which as they are more *Spiritual*: (and therefore away with the *Papists* theatrical, mimical Mass, and that other Mass of their superstitious idolatrous services and Ceremonies, as numerous and as carnal and by them made as mystical, as ever were Jewish ordinances, as *Durand's* unreasonable *Rationale* manifests.)

So it's pity they should be looked at as *less Holy*, or used with less inward intention or outward *holy* reverence and comeliness. And therefore in the description of the Church of the Gospel, it is forbidden the Evangelical *Levite* in his ministrations to wear *Woollen*, or to gird himself with any thing that causeth sweat, Ezek. 44. 17, 18. Not as though a Minister's Coat must needs be like *John Baptist's* of *Camels hair*, and not of *Wooll*; nor that it were unlawful for him to sweat at his work: But to hold out not only inward, but also outward purity and holiness, that his Ministering, Gestures, Garments, Actions should be, though not Mystically or Sacramentally *ἱερὸν* holy (as the Ceremonies of the Law were, but ours, as the Reverend Prelates of our Church determine, are not) yet at least *ἱεροπρεπής*, that is, every way in a reverend and comely *εὐταξία* and *εὐχημασύνη* becoming the Holiness of God's Presence and Ordinance. *Holiness becomes thy House for ever*, Psal. 93. 5. And if for ever, then even since *Jerusalem's* Temple hath been down. God hath not been without his House, though not such an one as that was; and wherever it be, *Holiness* doth, and *will become it for ever*. For this purpose it was, that in *Jerusalem* of old the *Dung-gate* was removed from the Temple as far as could be, as *Junius* hath well observed upon *Nebe. 2. 13*. I grant a great difference between that Temple and ours; yet not so great, but that this will, I conceive, be a good consequence. If the *Jewish Temple* must not be near the *Dung-gate*, then sure it's no reason that *Christian Temples* should be made *Dung-hills*, unbecom-

coming the Presence of God and his People. Ours at last begins to be Repaired, which I have often both in publick and private desired, but now I further wish, that the Poor do not pay dear for it. God would have his Sacrifices brought, but not his Altar (through the Sacrificer's oppression) *covered with the tears of the Poor*, Mal. 2. 13. I desire that the Church may be repaired: But I should be sorry to see the Tears of the Poor tempering the Morter of it; or *Moses* to save his purse hindring *Aaron* in his holy Ministrations *on his Fore-head to have engraven Holiness to the Lord*.

2. And on the Forehead too, in regard of his outward holy behaviour and carriage. If in better Times *Holiness* should be on the Souldier's Horse-bridles, Zec. 14. 20. then in the very worst, at least on *Aaron's Forehead* there should be *Holiness to the Lord*. If a comely *ευχημοσύνη* be required in the outward behaviour of all Christians, much more a reverend *ἀγλασύνη* in Ministers carriages. *Paul's* *Νηφάλιον, σώφρονα, Κόσμιον, μετὰ πολὺς σεμνότητος*, *Vigilant, Sober, of good Behaviour, with all Gravity*, 1 Tim. 3. 2, 4. cometh up to this holy amiable Gravity in a Minister, which may either win Love, or command Reverence. Thus our Saviour's Sweetness allured, and *John Baptist's* Gravity made even an *Herod* fear. A Minister's care should be to have a fit mixture of both, that others frowardness may be sweetned by his amiableness, and yet that the least wantonness might blush under such a Christian *Cato's* eye. It was his advice, *Ut plebeculæ aspectum fugiat, vel coram plebe se tanquam mysterium adhibeat*: He would have him either not seen, or at least that seen in him by the worst, which may either win them, or awe them. One required such a Sagacity in a Minister, that Mr. Marbury should make him *pick an use out of his bearers Forehead*; but I should think such Sanctity even in outward carriage were more necessary, that the beholder might read a Lecture of *Holiness in his Forehead*.

In a word, this requireth and implieth such an *holy Boldness*, as not to be ashamed of an holy Way, but therein to have a Fore-head as long as *Holiness* is engraven on it. As also a greater forwardness both with word and presence to check sin in whom they see it, more than others may, as having, besides a common Christian's boldness and zeal, the advantage of a Minister's Calling, to bear them out in it. And therefore to conclude this; It's for others to stand aloft with Adultery, Drunkenness, Blasphemy

my pinned on their Fore-heads; not for those that in these places (as the Prophets of old, 2 Chron. 24. 20.) *stand above God's People*. Let Drunkenness be read in other Men's misfigured Copper-faces, but *Aaron's Frontlet* must be a plate of Gold with this ingravure, *Holiness to the Lord*.

Scriptura clara, distincta, ver. 27.

3. There, but *Ingraven* there like the graving of a Signet. This is the third particular, which signifieth not only the Clearness of the Character, (so the Chaldee) but also the depth of the Sculpture. And this for two Causes, 1. To sink deep against Hypocrisy. 2. To last long against Apostacy.

Mat. 23.

1. *Ingraven to sink deep*, through the *Fore-head* into the Head, yea, and Heart too. The Holiness which a Minister must express, must not be a bare outside Fore-head-paint of Pharisaical hypocrisie, or Friar-like humility, or Pope's holiness forsooth. For so indeed *Rome's* high Priest, when in his Pontificalibus, would have that title like another *Aaron* on his Fore-head, *Holiness to the Lord*. But St. *John* unmasks the Whore, and sheweth you her true Frontlet, *Revel. 17. 5. On her Fore-head was a Name written, Mystery* (if Holiness, yet in a Mystery) but in plain terms as followeth, *Babylon the great, the Mother of Harlots, and abominations of the Earth*. But not so with the genuine Sons of *Aaron*: His Garments were not only of *Embroidered*, which hath only a fair outside, but also of *cunning work*, of which, they say, that both sides were alike: *Holiness on the Fore-head*, but so *ingraven*, that it may reach even that *which is within*; nay, it should begin there first, and look out only in outward holy demeanour. Thus *ingraven* to sink deep, against Hypocrisy.

2. And again *Ingraven*, to last long, to be *always on his Fore-head*, ver. 38. *against Apostacy*. *Paint* is soon rubbed off; but *Ingravure* is longer in wearing out, though it were longer, and it may be, brake some Tools in getting in. Over-hasty *preco-city* in this kind hath ever been dangerous to the Church, *soon ripe, soon rotten*. Some Preachers have been Christian *Hermogenes's*, Men when Children, but Children ever after. Some so hasty, that they cannot stay the time of Engraving and Polishing. A little Painting or washing over with the Name, rather than the Learning of a year or two's continuance in the University, fits too many for the Country, which would have been too deep, they think, if they had stayed longer; like the plain Country-man, that carried his Son to *Melanchton* to have him

made a preacher, but if he might not carry him back again with him a day or two after fully accomplished, he could not stay longer tuning of the instrument. But what comes of it? too often discords in the Church of Christ. Ordinarily it comes to this, that either they make wash-way of preaching, and so their sermons are as shallow as themselves, or else at first get on *some Saul's armour* (in another's borrowed paines) which after such *levis armatura milites* cannot go in, winding up the string to so high a peg, as it cracks ere long, as not long since somewhere sad experience hath testified. To prevent this *Paul* puts by a Νεόφυτος a Novice from holy orders; 1 Tim. 3. 6. as for other things, so for profession and grace especially. Not that I dare with them Micah 2. 7. straiten God's spirit, or hinder him to breath, when and where he pleaseth, and sometimes to ripen some extraordinarily: but only I add that every one is not a Cyprian, in whom *tritura sementem prævenit, vindemia palmitem, poma radicem*, as Pontius his Deacon speaks of him in his life, for he adds *ille fuit primus, & puto solus exemplo, plus fide posse quam tempore promovere*. Sure I am, it's *via tuta* to stay a graving time for learning and godliness, and not to content our selves with a *paint* of either. The one will last long, whilst the other ere long will wear off. Time hath seen some hot-spurs run out of breath, and the world hath shewn, whom preferments have choaked and taken off. It hath been no wonder to hear of the *Vine* and *Olive-tree*, when once they come to bear rule over other trees, to lose their former fatness and sweetness: but the more to blame, they who, when they have better helps and tools, less work is done, or less exactly. Good engraving at first would help all this, and when God's Law is within Christ's heart, Psal. 40. 8. it was such a lasting deep fountain there, as made him grow upon his work, and (as Divines have observed out of the course of the Gospel) to have been more frequent in preaching toward the end of his Ministry: and well he might, he being that stone of which God said, Zechar. 3. 9. *Behold I will engrave the engraving thereof*. On our blessed High-priest's forehead was thus deeply ingraven, Holiness to the Lord. Thus in these three particulars we have seen that holiness must be graven on Aaron's forehead.

4. But the fourth must needs be added קרש ליהוה Holiness, and thus ingraven; but to the Lord and his glory, not seeming holiness for my profit, like a Jesuitical holiness, an excellent pageant, out of which they suck no small advantage. Nor for my

*Pelagii, viri,
ut audios, sancti
& non parvo
profectu Christi-
iani. Augu-
stin. 3. de pec-
cat. merit. &
remiss. 1.*

*istum sicut eum
qui noverunt lo-
quuntur bonum
ac predicam-
dum virum.*

Ibid. cap. 3.

Alexander de

Alex. lib. 6.

cap. 6.

credit, like *Pelagius*, who they say was a strict seeming-holy man, to give the better credit to his Doctrine, and Heresie. Such are but rightly called *Idol-shepherds*, that do nothing but only as *Idols* serve to be adored; or if active, but like him, that *sobrius accessit ad evertendam Rempub.* But such unfaithful stewards must one day give an account of their stewardship, who will share stakes with their Lord, *set down fifty for their Lord, and fifty for themselves*; or if an hundred, if their Lord hath eighty, he is well, but at least they will have twenty, *Luke 16. 6, 7.* Nay, but let God have all, let our mouths ever say, *non nobis Domine, non nobis*, yea let *Aaron's* forehead ever say *sanctitas Jehovah; holiness to the Lord.* Like as the Roman Conquerors in their triumphs were wont to go up to the Capitol and there to offer up their triumphant Crowns and Garlands to *Jupiter Capitolinus*: Even so we Presbyters with those twenty four, *Rev. 4. 10, 11.* should take off our crowns from off *our own heads*, and cast them before the throne at *Christ's feet* saying, *Thou art worthy O Lord to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created*: which place *C. à lapide* upon it fildy parallels with my Text: for whilst an humble Minister of Christ freely and heartily acknowledgeth and saith, my Ministerial dignity and sanctity, my holy doctrine, life and fruit of both, all is from thee, and all must be to thee; and therefore I *throw down my crown* at thy feet, and say, *thou art worthy*, &c. It is all one with *Aaron* to come forth with this ingraven clearly *on his forehead, Sanctitas Jehove, holiness to the Lord.* So we have the *finis* cui.

5. The last particular is the *finis cujus gratia*, and that is the peoples benefit, *vers. 38.* *Holiness* must be on *Aaron's forehead*, that the peoples holy offerings might be accepted, and the iniquities of them pardoned; for what I have been all this while speaking of Ministers faults and duties, it hath not been to discover a *Noah's shame*, that a *Cham* might laugh; not to display the Preacher's blemishes, that a profane hearer might point and sneer and say, *I there's an hole in the Priest's coat*; But rather out of the high-Priest's frontlet that thou mayest pick or find rather one in thine own. *Holiness* in the Priests forehead saith, that there is *unholiness* in the peoples very best sacrifice. Christ our Priest had need be the *Lamb without spot* to expiate the blemishes of our best duties; and his servants the Ministers need proportionably be the more holy in heart and forehead, that they may lift up purer bands for a polluted people;

people; as the *Levites* of old were given to *Israel*, to make atonement for them, that there might be no plague among them, when they come to the *Sanctuary*, Numb. 8. 19. And therefore it should be an Item both to the people; that, must the *Priest* be holy, then sure they had need be humble, for this tells them that they are *unholy*. *Joshua's* rags were the peoples sins more than his own, *Zech*. 3. 3. and *Aarons* holy crown holds out; as what holiness should be in him, so what *unholiness* is in his people, and therefore let them be humble.

See *Lapide in locum*.

And withall let *Aaron* and his sons be careful that their holiness may be to the Lord and his praise; so for his people, and their help, not to expiate their sins, that's *Christ's*: but by their holy life to be their better example, by their holy doctrine to be their better instruction, by their more holy prayers better to prevail with God for pardon of their sins and acceptance of their duties and services. And thus ever on *Aaron's* forehead, on the Ministers not only heart, but also outward administrations and carriages let not pomp or learning so much, as holiness be stamped and ingraven, even to sink deep, and last long, that all may be to the Lord and his praise, and for his people and their benefit.

And now for close, as *Gregory* in the end of his *Pastoral* once said, so I in the end of my Sermon, *Pulchrum depinxi pastorem pictor fidus*, I have endeavoured to present you with a poor portraiture of an holy Minister, which I must confess I my self cannot attain to; and therefore if any faults have been pointed at, I have therein desired either to mark, or at least to warn my self rather than any other. Not that Ministers faults may not be spoken against: for the Prophet, *Zechary* when he comes to speak of a foolish shepherd, he puts a *Jod Paragomicum* to it רעה ארילי, cap. 11. 15: to express, (as *Brixianus* hath observed) that if the shepherd be a fool, he is a fool of all fools: and therefore *Bernard* is not to be blamed for being so bold and plain with Pope *Eugenius* himself, *bêc, bêc non parco tibi, ut parcat Deus*. In this matter I'll not spare thee, that God may: But yet when I see blessed *Constantine* in the Counsel of *Nice* drawing a vail over the Bishops blemishes, I would not in this profane scoffing age withdraw the curtain to expose them to a *Michal's* eye. Young *Timothy*, though in place, is yet wished not to rebuke an Elder, but to intreat him as a Father, and the younger men as brethren, 1 Tim. 5. 1. And therefore for close, Reverend Fathers and Brethren, suffer a younger *Timothy* to do his office, even to intreat and beseech all his

his Seniors as *Fathers*, and his Juniors as *Brethren*, and to charge himself especially, that we all of us would labour first to get *Holiness* into the heart, and then to express it so in our *outward Ministrations* and *Carriages*, that all that look on may see and read in *Aaron's Fore-head ingraven קרש ליהוה*. *Sanctum Domino, Holiness to the Lord.*

And what remaineth now? But that after I have thus besought you, all of us now humbly beseech the Lord, that He would please to *sanctifie* his own *Name*, and further his Service by his Servants *Holiness*.

Now therefore most Holy, Holy, Holy, Blessed Lord God, so fit and furnish (we pray thee) thine own Tribe with such outward Liberty, and Maintenance, and *Honour*, but especially with thine own Saving Grace in their hearts, that thy *Priests* may be clothed with *Righteousness*, and that on their very *Fore-heads* all may read *Holiness*, and that not for themselves and their own advantage, but to thee, O Lord, and thy Glory, that even this *Holy Crown*, though we do not debase it by *casting it on the Ground* unworthily, yet we may ever be most willing to cast it at thy Feet humbly; and both here on Earth, and for ever in Heaven, say and sing heartily, *Thou art worthy, O Lord, to receive Glory and Honour, and Power, for thou hast Created all things, and for thy Pleasure they are and were Created.* And therefore, *Blessing, and Honour, and Glory, and Power, be unto Him that sitteth on the Throne, and unto the Lamb for ever and ever. Amen.*

Revel. 4. 10,
11.

Revel. 5. 13.

Tibi Domine Jesu.

SER-