SERMON XXIV.

Exod. 28. 36.

Holiness to the Lord.

Verbum Dei in die sua. A fit time (had it been by an
abler hand) to bring forth the Priest's garments out
of the Scripture's vestry, whilst the eye of Authority
is present to see them put on: and here the first
piece, that in the very forefront I light on, is Aaron's Frontlet in the Text.
Thou shalt make a plate of pure gold, and grave upon it like the
engraving of a signet, Sanctitas Jehova, 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 engraven on this
golden plate, or the word Jehova only. But P. Fagius rightly
concludes for both, הַקְרָבָה לְיְהוָה, Holiness to the Lord: both en-
graven, 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 holi-
ness he, that on his very forehead all might have read this
חרבה לְיְהוָה, 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.

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 or-
derly, give me leave in this Aaron's 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 engraving of a
signet.

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

5. The Finis ouijus, 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 engraven on the Priest in the Law, and required of the Preacher of the Gospel is especially and above all Holiness.

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 engraven 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 talarius, 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, not like profane parents in our days that think
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 be
flow on the Ministry. [but cursed 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 Go-
spel-Bezaleels, do I envy you your rarest endowments and per-
fections, if you will please but with him to employ them in the
helping up of God's 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 doves, that whatever other
engravings you have otherwhere about you, yet that holiness be,
as here, engraven on your crown, on your heart and fore-head in-
graven Holiness to the Lord.

Holiness! But what is that? In general a sequestring and let-
ting either person or thing apart for God, whether from common
or profane uses; and in both respects be we holy that bear the vessels
of the Lord, Iia. 52. 11.

1. We Ministers should be holy as separated to the Lord from
worldly employments, not as though I approved the show-belled
Romish Monarchy of our dayes, or yet condemned the Monks of
old for having honest callings to be employed in, or leaft 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
Paul's 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 fordid employments, as will make our selves and
Ministry contemptible. St. Jerome saith, that facedor 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 uniform. It's not spade or
mattrock, 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 Litrandus avoucheth of the Bishops
of Greece in his time, Ipsi Agasones, Canpones, &c. that they were
their own market-men, and serving men, yea and stable-grooms
too; that they were hucksters, and kept Taverns and Victuallling
houses. But the balinesse was in the bafe flanderer, and not in
the Grecian Bishop, which other Historians of those times shew.

H h h

Apud Baron.
Anno 968.
Num. 11. 16.
SERM. XXIV.

was far from such sodainenesse. But should such foyl fall to any
Ministers now adayes; should it be out of necessity and want, I
pity them; but if from degenerose covetousness, I loathe 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 Mi-

nisters, Prov. 3. 9, the vulgar renders it de 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 men-
sura, as one of their Lawyers complaines: 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 Cumulatus
temporalias usque ad putredinem. All Church-men's livings are not
like his Lutterworth. If God were not the tribe of Levi's inheri-
tance, the Priesthood to many an one would be but a poor one.
He had need look to be honest: for simoniacl Patrons, injurious
Impropriatours, sacrilegious Ministers-Consenters will take a course
to keep him poor; and if fordid too, now cursed be they of the
Lord in so making him base and his Ministry contemptible, in
defiling this ק‎ר‎ב‎ מ‎ל‎ך‎ (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 be
one day without repentance have to make for it, which yet I will
too many now adayes 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 occu-
pations, 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 fore-
head is Holiness to the Lord, which should ever as common men
from such an holy calling, so those of such an holy calling from
such common employment, 1. First if mean and fordid.

2. Though more ingenuous and liberal, so far as it cometh to
the Apostle's εν πασίν viz. so far as to intangle him in the world,
to hinder him in his holy function, 2 Tim. 2. 4. Aud here I with
our Church were no: sometimes sick of Physick-divines, and Go-
on Exod. 28. 36.

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 Phœnix his Nomo-canès makes the best medly.

Not that I condemn all Ministers intermedling (if called to it) in secular occasions, if not to the blemish of the men, or hindering 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 itself 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 Jonah, who, when sent by God to preach at Niniveh, fled to 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 merchant. Sure both ways 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, Ἴσωσθεν Ἰησοῦς θεοῦ, Holiness to the Lord in this kind of separation from ordinary employments.

2. But much more from sinful defilements: Thus 2 Chron. 35. 3. Jostab's Levits were not only הָעִם הַבְּנֵי נֶעֲרָיִים but also אֶשֶׁר יְהֵדֵימוּ. 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 Ezra 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 εὐεργετεῖτο εἰς τὸν κύριον ἀγγέλον in regard of his divine contemplations, and for his holy life ἐτὶ τὸς ἀγαθὸν ἀγγέλον, 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, ned and nay, because the word and promises of God, which he preached, were not ned 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 Leprosy. 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 ways become them. If we do not ἁγιοσωματευν, Gal. 2. 14. as well as ἁγιοσωμευν, 2 Tim. 2. 15. we shall go but halting before the flock.

And here as Paul transferred all in a figure to himself and Apollos, 1 Cor. 4. 6. so will you please to give me leave to speak a little to myself? nor will it be time ill spent, if you please to sit and overhear me, whilst I labour to quicken mine own dulness 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 forehead. It's holy ground thou standest on, need therefore to have shoes off. They are holy ordinances which thou handlest, but what κέρατα ἄνωτέρω? It was an heavy charge laid upon Aaron, and which in part rests 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, miror spestæ aliquis Rectorum Salvati (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
thy Calling; multiplies the unholiness of thy sin; as the clearness of the Glass makes thick Liquour 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 Korah a Levite, must be of the Conspiracy, and set first as a Ringleader in the business, Numb. 16. 1. As in Q. Elizabeth's 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 likewife 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 practice it? Thou that teachest another, teachest thou not thyself? Rom. 2. 21. The Goals 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. Bellrophonis, Uría 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 unum quodque, &c. illud magis* And therefore thou hadst need with the *Priest* in the *Law*, first 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' *Sacrifices* in then; And shall foul Souls be washed with soul Hands now, which often make them worse for handling? What? In this like *Agricole*, *Qui incultus colunt terram*? Like the *Whetstone*, *Dum alios acuit sue immemor bebeturis*? Nay, like the *Plaister*, *Quod medetur vulneri, ipsum vero cum pure traditur Vulcano*? Now lie on such incongruous non-sense, foolecisms 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.

5. It's *Holiness* that honours, as it's Sin that above all disgraceth 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 speculations in his Preaching, or in a *fauxcapia* of outward *Pomp* or State in living? Was it with the breadth of a Caffock? 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 *Puresness*, by *Knowledge*, by the *Power of God*. *Te sunt* *Witnesses*, and God also *as odas* *διακονοι* *Χριστου* *διαθέσισι* how holily, and justly, and unblameably we behaved our selves, *&c. 1 Thel. 2. 19*. I, this was the Credit of the Gospel, the Honour of their Persons, the Crown of their Ministrity, through which, as mean as they seemed, yet they were the very *Glory of Christ*. This Plate with *Holiness to the Lord*, on the Priests Fore-head is, *נְ הַרְבִּיָּה* *the holy Crown*, which adds Majesty to Himself, and Ministrity. As on
on Exodus 28. 35.

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, Hos. 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. Cateris quidem non imputatur quales fuerunt antequam sacro lavoero renascerentur (as he in St. Austin's life) Erasmus.

It not imputed to others what they were before Baptism, but of a Bishop Paul requires, that he should have a good Report of them that are without: And it was a part of St. Austin's commendation in the same Author, that Talis erat quum ipse foris esset, ut ab his qui intus erant vir bonus haberer 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-scoradalous 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 Priest's forehead let there be Holiness to the Lord. And thus I have dispatched the first particular Qua, what is expressed and required, it's Holiness.

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 Affection. Besides the inward seal and stamp upon the Heart, the outward badge and impress even on the Forehead must be Holiness to the Lord...

* Courteans may be good enough to prove their penitent & consequent. See Hill. Counc. of Trent. p. 808.
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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 ministration 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 Ministring, Gifts, Garments, Actions should be, though not Mystically or Sacramentally ἑπόι holy (as the Ceremonies of the Law were, but ours, as the Reverend Prelates of our Church determine, are not) yet at least ἐς καταρχήν, that is, every way in a reverend and comely eutaxia and ἐυγνωμοσύνη 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 Nehe. 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, unbecoming
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 Saccrificer'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 Forehead 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 ἐνυψωσων be required in the outward behaviour of all Christians, much more a reverend ἀγωσων in Ministers' carriages. Paul's ἰμαλιών, καθαρον, κόσμιον, μετα τολῶν σεμνοτέρως, 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 sweetened by his amiableness, and yet that the least wantonness might blush under such a Christian Cato's eye. It was his advice, Ut plebecule aspettum fugis, vel coram plebe se tanquam mysteriwm 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 bearer's 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 Forehead 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, Blasphe-
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 engraving, Holiness to the Lord.

3. There, but Ingraven there like the graving of a Signet. This is the third particular, which signifies 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.

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 out-side Fore-head-paint of Pharisaical hypocrisy, or Friar-like humility, or Pope's holiness forfooth. 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, Rev. 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 Ingraven is longer in wearing out, though it were longer, and it may be, brake some Tools in getting in. Over-hasty precocity (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 Mamelon to have him made
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 militis 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 Neophyto 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 Micab 2. 7. straiteb 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 sibi primus, & puto solus exemplo, plus sive possē quam tempore prōmovere. Sure I am, it’s via tana to stay a graving time for learning and godliness, and not to content our selves with a pain 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 ingrating 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, Zech. 3. 9. Behold I will engrave the engraving thereof. On our blessed High-priest’s forehead was thus deeply ingrauen, Holiness to the Lord. Thus in these three particulars we have seen that holiness must be grauen on Aaron’s forehead.

4. But the fourth must needs be added 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 credit,
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 at all, but like him, that sobrius
accessis ad everendum 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 them-
selves; 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 Jehovab; 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 trium-
phant 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 as Christ's feet saying, Thou art worthy O Lord to receive glu-
sy and honour and power; for thou hast created all things, and for thy
pleasure they are and were created: which place C. a lapide upon
it fully parallels with my Text: for whilst an humble Minister of
Christ freely and heartily acknowledgeth and Hath, 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 fore-
head, Sanctitas Jehovæ, holiness to the Lord. So we have the fim
qui,

5. The last particular is the finis cuius gratiæ, 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 have been all this while speaking of
Ministers faults and duties, it hath not been to discover a Noah's
flame, 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 out and find rather more in thine
own. Holiness in the Priest's forehead faith, 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 hands for a polluted
people;
people; as the Levites of old were given to Israel, to make atone-
ment 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. See Lapidem in
and Aaron's holy crown holds out, as what holiness should be in
him, so what unholiness is in his people, and therefore let them
be humble.

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 benefits.

And now for close, as Gregory in the end of his Pastoral once
said, so I in the end of my Sermon, Pulchrum depinxi pastrum
pictor fidus, I have endeavoured to present you with a poor por-
traiture of an holy Minister, which I must confess I my self can-
not 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, Zechaery when he comes to speak
of a foolish shepherd, he puts a fold Paragogicum to it יָרָא, 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, bic, bic non parce tibi, ut parceat Deum. 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 Michael'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 יְדִירָה. 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 pleae 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.

Tibi Domine Jesu.