

LYCANTHROPY;

OR,

THE WOLF WORRYING THE LAMBS

Behold, I send you forth as lambs among wolves.—LUKE X. 3.

THE Great Bishop of our souls being now at the ordination of his ministers, having first instructed them *in via Domini*, doth here discipline them *in vita discipuli*; and pre-arms them to that entertainment which the Samaritans of the world are likely to give all those whose faces look toward Jerusalem: Matt. x. 22, 'You shall be hated of all men for my name's sake.' If we had but *some* opposers, there were some comfort; then it is probable that the rest would help: nay, *all*. Yet if they were but indifferently affected toward us, and would neither defend nor offend, but resign us up to ourselves: nay, they shall oppose, they will hate. Your persecutors shall be in every city; not few, but many; not neuters, but maligners. If there were many, and not haters, then, as it is in the proverb, 'the more the merrier;' if haters, and not many, then 'the fewer the better cheer:' but they are for nature, persecutors; for number, many men, most men, innumerable, 'all men.' But we are here *præmoniti*, and therefore should be *præmuniti*: neither need we grudge to suffer in some measure for him that hath suffered beyond measure for us. Whatsoever we endure for his name's sake, the patience and passion of others hath matched it; but his grief for us could not be fitted with a *sicut* in all the world.

But I would not, like a careless porter, keep you without doors till you had lost your stomachs. There is some cheer coming, and I will now unlock the gates of my text to let you in to it. The words contain the deputation to an office: 'Behold, I send you forth as lambs among wolves.' Considerable in the deputation are—I. A *commission*; wherein observe, 1. The *sender*, Christ; 2. The *sent*, the apostles; 3. The *sending*, or warrant. II. A *commixtion*; which consists, 1. In a *prescription*, what they should be that are sent, lambs; 2. A *description*, what they are among whom sent, wolves.

This is the tree and the branches; shall we now step forward to gather and taste the fruit? But stay: here is a gardener must first be spoke

with; one that stands in the very entrance of my text, for some purpose sure : *Behold*.

Behold is, like John Baptist, in holy writ, evermore the *avant-courier* of some excellent thing. Pontan compares it to the sounding of a trumpet before some great proclamation. It is like the hand in the margin of a book, pointing to some remarkable thing, and of great succeeding consequence. It is a direct, a reference, a dash of the Holy Ghost's pen; seldom used repletively, but to impart and import some special note, worthy our deeper and more serious observation. It is like the ringing of the great bell before the sermon of some famous preacher, and bids us here, as a monitor, keep silence to hear what the eternal Word speaketh unto us. In a word, it is but a word, and yet the epitome of that whole sentence: 'Let him that hath ears to hear, hear:' let him that hath eyes to see, behold.

This was our Saviour Christ's sermon *ad clerum*, whose pulpit is now in heaven; and sends us to preach on his preachings, to paraphrase his lectures, and no more but to deliver that to you which he hath dictated to us. Your attention is therefore charged in this *behold*. Open your eyes, those organical conduits of discipline; nay, your hearts are liable, and therefore should be pliable, to this charge. Keep then patience in your minds, attention in your ears, meditation in your hearts, practice in your lives. *Behold*.

Behold what? St Matthew recites this deputation, together with a direction: 'Behold, I send you forth as lambs in the midst of wolves: be ye therefore wise as serpents, and harmless as doves,' chap. x. 16; where Christ doth not only confer a great charge, but infer a fit carriage. The former is *institutio vice*, the other *instructio vite*. 'I send:' 'Be you,' &c. The deputation, or designing their office, shall only limit my speech and your attention for this time. This current parts itself into two rivulets—a *commission*, a *commixtion*. The *missure*, 'I send you;' the *mixture*, 'as lambs among wolves.'

I. Every commission consists, of necessity, besides the mere act, of at least two persons—the sender, the sent.

1. In the *sender* may be considered his greatness, his goodness. His greatness, that he *can* send; his goodness, that he *will* send, for the benefit of his church.

(1.) His greatness. The sender is greater than the person sent: as Paul said, in a shallower inequality, of Melchisedec and Abraham, being both men, Heb. vii. 7, 'Without all contradiction, the less is blessed of the greater.' Here the sender is God and man: a king, the King; of pure, absolute, and independent authority; a real prince, a royal prince—real in his right, in his might, royal in his affects and effects; he purposeth and disposeth good to his church. Tyrants are the kings of slaves; liberal princes are the kings of men; Christ is the King of kings, here despatching his legates on an embassy to the world. This his greatness.

(2.) His goodness. He that is King doth send to his subjects, objects,—or rather to rebels, to make them subjects,—with a pardon of all their treasons ready signed and sealed to their accepting hands. Eph. iv. 8, 'When he had led captivity captive, he gave gifts unto men.' 'When he had led captivity captive,' there is his greatness; 'he gave gifts unto men,' there is his goodness. By the former he is *mirificans*; *mitificans* by the latter. Behold, he must send to us; we knew not, desired not access to him. He is 'the way, the truth, the life,' and therefore sends out these as describers of the way, dispensers of the truth, conductors to the life. If the way had not found us, we should never have found the way. Here then is his goodness: though a

king, yet he preacheth himself, and sends preachers; as was Solomon, his type, both a king over Israel and a preacher to Israel. Time was, Christ refused to be a king, denied to be a judge, but vouchsafed to be a preacher. Without this sweet dignation to us, we should never have ascended to him, *nec opibus, nec operibus, nec opera*, neither by our wealth, nor by our worth, nor by our wills, nor by our works, nor by our wits, nor by our worship. Thus for the sender.

2. In a messenger *sent* is required celerity, sincerity, constancy. That he be speedy, that he be heedful, and, as we say, that he be deedful; hold out till his embassy be ended, and till he that sent him send after him a revocation. Celerity without discretion is like wings without eyes; discretion without celerity like eyes without wings; both without constancy are like feet and eyes without a heart.

(1.) For their speediness. Before they are sent, they should not run at all; after they are sent, they cannot run too fast. We may say of these messengers, as it was proverbial of the Lacedemonians, *Turpe est cuiilibet fugere, Laconi etiam deliberasse*. God grant all our consciences may witness with ourselves, what Paul speaks of his unretarded execution of Christ's message: 'When it pleased God to send me to preach his Son among the heathen, immediately I conferred not with flesh and blood!' Gal. i. 16. To adjure their posting alacrity to this business, the apostles were charged to 'salute no man by the way;' much less should the burying our dead friends, or taking leave of our living friends, procrastinate our course. Prov. x. 26, 'As vinegar to the teeth, and as smoke to the eyes, so is a sluggard to them that send him.' Isa. xl. 31, 'But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.' It is so, or it should be so; our diligence should tread upon the heels of our calling for haste, and we should make use of the first handsel of time. *In limine offendisse ominosum, odiosum*.—To stumble at the threshold is a bad heed, and a worse sign.

(2.) It is not enough to be speedful; we must also be discreet and faithful. The messenger must do the sender's business, not his own. Celerity lays the reins on our necks; discretion is the curb of the bridle. There are that run too fast: *qui trans mare currunt*. As Cyprian writes of some schismatics that had put to sea for Rome, *quasi veritas post eos navigare non possit*.* This is called by St Augustine, *Cursus celerrimus præter viam*. The four cherubims, Ezek. i. 7, had *pedes rectos*, straight feet; and the feet of ministers, if they be beautiful, take straight steps. *Sunt opera quæ videntur bona, et non sunt: quia non referuntur ad illum finem, ex quo bona sunt*.† Indeed, *intentio facit bonum opus*; but then *fides dirigat intentionem*, saith the same father. It is enough that conscience must lead us, but truth must lead our conscience. *Non est rectum, quod non est à Deo directum*. He that commands us *agere*, commands us *hoc agere; non aliud, sed illud*. With God, adverbs shall have better thanks than nouns.

'Both good and well must in our actions meet;
Wicked is not much worse than undiscreet.'

He that hath a nimble foot and a false heart, runs himself out of breath ere he remembers his errand. Fidelity is requisite in a messenger.

'Non bove mactato celestia numina gaudent;
Sed, quæ præstanda est, et sine teste, fide.‡'

* Lib. i., Ep. 3, ad Cornel.

† Aug. in Joh. Tract. 25.

‡ Ovid. Her., xx., 181.

(3.) It is not yet enough to go speedily and heedfully, except also deedfully, with a constant holding out. Though soon enough, and fast enough, it is not well enough, except far enough: *Lauda navigantem, cum pervenerit ad portum*. Paul must fight out his battle with victory, 'finish his race' with winning the prize, and 'keep the faith,' though he 'bear about in his body the marks of the Lord Jesus.' And then 'there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at the last day: and not to him only, but to them also that love his appearing,' 2 Tim. iv. 8. *Inveniat mittens missum, judicabundus prædicantem*.

Some begin hotly, and keep the pulpits warm at first, barking loud against dumb dogs; thundering out, 'Let him that labours not, not eat:' forbidding promotion without devotion. On a sudden, these 'sons of thunder' are as mute as fishes. What is the matter? Now, from their own lips, they should have no promotion. Oh, sir, they have the promotion already. You may perceive the fish is caught, by their hanging aside their nets. Perhaps in a cathedral church, to a refined audience, some episcopal command may deliver him of *elephanti partum*, a child of two years' breeding; one whereof is spent in the conception, another in fashioning the members, and yet a mere embryo when it is born. Oh, favour them: *Raræ fumant felicitibus aræ*. Their beginning was golden, like that monarch's dreamed image, but their conclusion is dirty: they end in clay; leaving the word, and cleaving to the world. It were good for the church, and not amiss for themselves, if their gains might be decreased with their pains. But if a restraint of pluralities, or a diminution and abatement of their demesnes, should be imposed, how would they complain; and be answered as certain monks in Winchester were, who complaining to King Henry the Second that their bishop had taken away three of their dishes, and left them but ten, the king replied, that the bishop should do well to take away the ten and leave them but three. As they have *crimen immane* and *nomen inane*, so let them have *mercedem tenuem*, a slender recompense. *Inertes* should be justly *inopes*; especially *cum valuerunt, et non voluerunt prædicare*. Is this all? No; but as the tree falls so it lies. If Christ find them at last loiterers, he will set them to work for ever in torments.

3. You have heard the persons designing and designed; the *designation* follows, which gives them, (1.) Their warrant; (2.) Their qualification.

(1.) Christ seals them a warrant in his word: ἀποστέλλω ὑμᾶς, 'I send you.' It is not *humanum inventum*, but *divinum institutum*,* authorised under the broad seal of heaven, in the power of the second Person of that state-royal. He says not, 'I will pray to my Father to send you,' but, 'I send you;' for 'all power is given to me in heaven and in earth,' Matt. xxviii. 18. They come not then without their commission; as those, Jer. xxiii. 21, 'I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.' Would you have a minister? Seek to the nurseries of Christian learning, the universities; there you shall have them furnished with excellent parts and arts. Is it enough to have learning? No; the man of God must be holy. Say he be well learned, and well lived, may he instantly climb up into the pulpit and preach? No; he must first have an inward commission from heaven, and an outward ordination on earth, by imposition of hands. You see their warrant.

(2.) Their qualification is inseparable to their missure. Christ not only speaks, but works effectually in them, and gives them a *feri faciam*, how unapt and unable soever they were before. So, Matt. iv. 19, *Ego faciam vos*

* Theophyl. in John xx.

piscatores hominum,—You made yourselves fishermen, ‘I will make you fishers of men.’ He doth not in these days so enthusiastically inspire men, but sets them first to be cisterns in the university, before they be conduits in the country. Before they can ‘minister a word in time,’ Isa. l. 4, there must be a time to have it ministered to them. Ere their ‘words be like apples of gold, with pictures of silver,’ Prov. xxv. 11, they must be refined in some academical furnace, and by much study have this picture and impression of wisdom set on them.

Neither were these apostles dismissed out of Christ’s college till they were made fit to teach, 1 Tim. iii. 2. Christ, that set them up as lights, and bade them shine, made them shine; and not as *Ardens** speaks of some since their days, that are *fumantes, magis quam flammantes*. Both our torches, life and learning, must burn brightly. It is for the Papists to build a block-house of ignorance, and set dunces over fools,—for so the Jesuits call their seculars,—that they may ‘both fall into the ditch.’ It was a rule with them, the very epitome of their canons in that point :—

‘Qui bene Can, Con,* ille poterit bene presbyter esse.’

And yet methinks they should be more circumspect in their choice; for they seem to magnify it beyond us, and make it a sacrament, calling it the ‘Sacrament of Order.’ Wot you not why? They think the sacraments confer grace; and, let him be a devil before, the imposition of hands shall make him holy again.

II. We have examined their commission, let us now examine their commixtion: ‘as lambs among wolves.’ Alas! it goes harsh when those two natures meet: it must be miraculous if one of them come not short home. Yet I find it prophesied of the days of the gospel, ‘The wolf and the lamb shall feed together,’ Isa. lxv. 25. Indeed, when wolves become lambs,—of which supernatural effect these lambs are sent forth as instrumental causes,—this peace may be fulfilled. But wolves, while they are wolves, will not let the lambs live in quiet. In this mixture there is a prescription, a description: what we must be that are sent; what they are amongst whom sent.

1. The nature of our duties is exemplified in this word, ‘lambs.’ Not that there should be a metamorphosis or transformation of us into that kind of beasts literally; but ‘as lambs.’ As is sometimes a note of quality, sometimes of equality, here it is only similitudinary: ‘as lambs,’ ‘as doves,’ &c. Neither is this enjoined likeness catholic, but partial: we must not be in every respect as lambs, but it must be taken in a limited and qualified sense.

Lambs! Let us observe here, *quam ob rem, qua in re*,—(1.) Wherefore, (2.) Wherein, we must be lambs.

(1.) Wherefore. Good reason: he that sends them forth was a Lamb, John i. 29, ‘Behold the Lamb of God, that taketh away the sins of the world’—ὁ ἀμνός, the Lamb, that Lamb of God, even from his own bosom; ‘taking away the sins of the world.’ Other Levitical lambs took away sin typically, this really. They were slain for the sins of the Jews, this of all the world. There is *tacita antithesis in τοῦ λόγου*. Christ was a Lamb (that we may take with us our precedent) especially in three respects: of his innocency, patience, profit.

[1.] For his innocency: John viii., ‘Which of you can convince me of sin?’ You may reprove, can you disprove? The world traduced him for a blasphemer,

* Hom. in Fest. S. Luc.

† I suppose, *canit, confitetur*; that is, the duties of a priest are to chant mass and hear confessions.—E.D.

a Samaritan, a sorcerer, an enemy to Caesar, a boon companion : so easy is it to avile and revile, so hard to convince. The church sweetly and truly commends him : Cant. v. 10, 'My beloved is white and ruddy, the chiefest among ten thousand.' *Candidus sanctitate, rubicundus passione*,*—He was white of himself, made red by the wounds of his enemies. It was not praise enough for him that he was (as it is said of David) *ore rubicundo*, of a ruddy colour, unless this red had been first grounded on white. His passion had lost the virtue of merit had he not been innocent. But he was *agnus ille immaculatus*, 1 Pet. i. 19, a lamb, that lamb, without blemish, without spot : a sun without a mote, a rose without a canker, a clear heaven without any cloud.

[2.] For his patience : Isa. liii., 'He was oppressed, he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter ; and as a sheep before the shearer is dumb, so openeth not he his mouth.' First the shearers fleece him, and then the butchers kill him, yet 'he opens not his mouth ;' to wit, against them, but for them : 'Father, forgive them ; they know not what they do.' He wrote that in the dust which many engrave in brass and marble—wrongs. Behold, the King of heaven is *factus in terris*, and *fractus in terris*, yet calls not fire from heaven to consume his enemies, but quencheth that fire with his own blood, which they in shedding it had kindled against themselves. It is probable that some of the agents in his death were saved by his death. O strange inversion, wrought by mercy, that *injusti in homicidio* should be made *justi per homicidium* ; and that the blood which was scarce washed from their guilty hands should now whiten their consciences ! Like that imposthomed soldier, the blow that was thought to have killed him cured him.

[3.] For his profit : he was profitable in his fleece, profitable in his flesh, profitable in his blood ; in his life, in his death, and after death eternally profitable.

First, His flesh is meat indeed, though *non dentis, sed mentis*. 'Our fathers did eat manna,' John vi. 49, which was the food of angels, as it were, and yet died corporally ; but whosoever eats the God of angels spiritually, shall not die eternally.

Secondly, His fleece is good. We were cold and naked. Is this all ? Nay, and polluted too. The fleece of his imputed righteousness keeps us warm, clothes our nakedness, hides our uncleanness. Hence the prophet calls him 'The Lord our righteousness :' ours not inherent, but imputative, 2 Cor. v. 21. We are made no otherwise 'the righteousness of God in him,' than he was made sin for us ; which was only by imputation. So Luther : *Christiana sanctitas non est activa, sed passiva sanctitas ; extra nos est justitia nostra, non in nobis*.

Thirdly, His blood excellent, and of most transcendent virtue, whether *lavando* or *levando*. We were *maculati, et mactati*,—speckled with corruptions, dead in sins. Not only as the Rhemists say, *diseased* ; but as Paul saith, *deceased* : Eph. ii. 1, 'Dead in sins and trespasses.' His blood hath recovered our life, our health, and washed us as white as the snow in Salmon. Thus he is in every respect profitable to us, more than we could either *expetere* or *expectare*,—deserve or desire. Satan is against us ; behold Christ is with us, and 'we overcome him by the blood of the Lamb,' Rev. xii. 11.

Now, is Christ a Lamb ? Then must you be *sicut agni*, 'as lambs.' Christ is the principal and truest exemplar—a general rule without exception. Imitation doth soonest come, and best become children and scholars. We

* Rupert in locum.

are children: Matt. v. 44, 'Love your enemies,' &c., 'that ye may be the children of your Father which is in heaven.' We are servants to Christ: John xiii., 'Ye call me Master and Lord; and ye say well, for so I am.' Though we cannot tread in his steps, we must walk in his path. As Virgil of Ascanius, son to Æneas: *Sequiturque patrem non passibus æquis*. Now our imitation is confined, not to his miracles, but to his morals.

It is fit the disciple should follow his master: Matt. xvi. 24, 'If any man will come after me, let him deny himself, and take up his cross and follow me.' Some follow him, as Peter, afar off. Some go cheek-by-jowl with him, as the Papists; confounding their own merits with his, and therein themselves. Some outrun Christ, as James and John, Luke ix. 54, in a preposterous, proposterous zeal, as hot as Mount Hecla. Let us follow him close, but in meekness. *Vis capere celsitudinem Dei? cape prius humilitatem Dei.**

(2.) We must be lambs accordingly; and that in—

[1.] Patience. We must take up Christ's cross when we become his scholars. Not only bear it, but take it up. *Tollere* and *ferre* differ. An ass bears, man takes up. There is a threefold cross: innocent, perient, penitent. Christ bore the first; the perishing thief, the second; the repentant, and we all, must bear the last. The lamb, whether he be shorn or slain, is dumb to complaints.

We bless God that we are well freed from the Bonners and butchers of these lambs; but we have still fleecers enough,—too many,—that love to see learning follow Homer with a staff and a wallet. This we must expect: Christ sends us not as wolves among wolves, or shepherds among wolves, or sheep about wolves, but as lambs *ἐν μέσῳ λύκων*, 'in the midst of wolves,' as St Matthew hath it, chap. x. 16. If they cannot devour our flesh, they will pluck our fleeces,—leave us nothing but the tag-locks, poor vicarage tithes, whiles themselves and their children are kept warm in our wool, the parsonage. Nay, and they would clip off the tag-locks too,—raven up the vicarages,—if the law would but allow them a pair of shears. Every gentleman thinks the priest mean, but the priest's means hath made many a gentleman.

Well, he had need be a lamb that lives among such wolves. But as Dr Luther was wont to say, *Mitte mundum vadere sicut vadit, nam vult vadere sicut vadit*—merry Latin, but resolute patience,—'Let the world go as it doth, for it will go as it doth.' Let us comfort ourselves, as our Jewel did his friends in banishment: *Hæc non durabunt ætatem*,—This world will not last ever.

He that enters this holy calling must be content, as Paul, 'to die daily,' 1 Cor. xv. 31. To preach the gospel boldly is to pull the world about our ears, and to conjure up the furies of hell against us. But—

'Frangit, et attollit vires in milite causa,'—*

Yet patience is the best gamester, for it winneth when it loseth. He had need be a Job that lives among the Sabæans and Chaldeans of our times. Are you disparaged? suffer. Are you despised? suffer. Are you impoverished? suffer. This same *bulapathum* is the best herb in the garden, the herb patience. It shall amaze them, after all wrongs, to see your foreheads smooth, countenance mild, lips silent, and your habits unmoved. The wolf in the fable (oh that it were but a fable!) when he sees the lamb drinking at the pool, comes blundering into the water and troubles it; then quarrels with the lamb: *Quare turbasti aquam?*—Why hast thou troubled the water?

* Aug.

† Propert.

Sic nocet innocuo nocuus, causamque nocendi quærit. So Ahab the wolf told Elisha the lamb that he troubled Israel. As it is truly reported, the Papists would have laid the Gunpowder-treason on the Puritans, if it had been effected. 'Ye have need of patience, that, after ye have done the will of God, ye might receive the promise,' Heb. x. 36. But I fear I have incited your patience by standing so long upon patience.

[2.] Time and your expectation call me to the innocency of these lambs. It is not enough for them to suffer wrongs, but they must offer none. For he that doth injury may well receive it. To look for good and do bad is against the law of retail.* Dionysius of Syracusa, being banished, came to Theodore's court a suppliant, who not presently admitted, he turned to his companion with these words, 'Perhaps I did the like when I was in the like dignity.† When thou receivest offence, remember what thou hast given.

It is no wonder if those lambs be stricken that strike. He that will be an agent in wrongs, must be a patient. How strange and unproper a speech is this, a contentious lamb, a troublesome minister! How learned soever such men may seem, they are indeed illiterate. They are bad writers that have not learned to join; simple grammarians that have not their concords. It is observed of lambs, that *Cætera animalia armavit natura, solum agnum dimisit inermem*,—Other living creatures nature hath armed, but the lamb she has sent into the world naked and unarmed, giving it neither offensive nor defensive weapons. The dog hath teeth to bite; the horse, hoofs to trample; the bear, nails to tear; the ox, horns to dash; the lion, paws and jaws to devour; the boar hath his tusk; the elephant, his snout; the hind and hare have swift feet, to save themselves by flight: only the lamb hath no means either to help itself or hurt others.

Neither is this our innocency only to be considered in respect immediately of man, or of injuries directed to him; but these lambs must be innocent in regard of God, in regard of their calling. The priest in his breast-plate must not only have *Urim*, which is science, but *Thummim*, which is conscience. We have manifold weakness; we must not have manifest wickedness. Though we be not *in facto*, we must be *in fieri*; and not then to begin when we should be onwards half our journey. Theodore required that the schoolmasters for his children should be *φιλόσοφοι*, as well as *φιλόσοφοι*; and Christ's apostles were not only *deputati*, but *deputari*.* John xiii. 8, 'If I wash thee not, thou hast no part with me.' *Bis peccat, qui peccat exemplo*. Uncleansed ministers are like Bilhah and Zilpah, Jacob's maids, that being bound themselves, brought forth children that were free. Such churchmen are like the pinnacles on some battlements, that point upward to heaven, but poise downward to their centre.

The best schoolman said, that magistrates and ministers, when they sin, do *peccare in quid essentialiter*; all others but *in quale accidentaliter*. To smoke with the Indian, quarrel with the Frenchman, court a lady with the Venetian, plot villany with the Italian, be proud with the Spaniard, cog with a Jew, insult with a Turk, drink down a Dutchman, and tell lies with the devil, for a wager, are works for wolves, not for lambs. To conclude; as we have deputation, we should have reputation; and because called to be lambs, behave ourselves in innocence.

[3.] Our patience and innocency make us not complete lambs without our profitableness. *Malum ferimus, malum non offerimus, bonum proferimus*.—We offer no evil, we suffer evil, we return good. It is not enough to suffer wrongs, but we must do none. It is not enough to do no wrong, but we

* Lex talionis.

† Valer. Max., lib. iv.

‡ Quæ, deputari?—Ed.

must do good for wrong, Matt. v. 44. *Bonum pro malo reddere, Christianum est.* Everything in a lamb is good and useful. His fell good, his fleece good, his flesh good; *immo et viscera et excrementa commodo sunt.* The lambs of God, the ministers of the gospel, must universally abound with benefits.

First, To some this lamb gives his fleece; he clothes the naked, and keeps the sick and poor warm in his wool. He sees not a lamb of Christ stripped by poverty, but he lends him one lock to hide his nakedness.

'Sic vos, non vobis, vellera fertis oves.'

Secondly, He is no niggard of his flesh. Part of his meat and drink, and such refectations as God hath sent him, he willingly gives. The lamb is not covetous. 'If I have food and raiment,' saith St Paul, 'I have learned to be content.' Covetousness becomes a lamb worse than rapine a wolf. Jude makes it the mark of false teachers to 'feed themselves,' ver. 12; and Jeremiah saith, 'the wind shall feed them,' chap. xxii. 22; nay, feed on them, and eat them up. Saith Gregory,* *Considerate, quid de gregibus agatur, quando lupi sunt pastores!*—What shall become of the lambs under the tuition of wolves!

Thirdly, Yea, even the blood of these lambs is profitable; which they grudge not to give for the glory of God and benefit of the church, when a just cause hath called for it. We know that the blood of martyrs was milk which nourished the primitive infancy of the church, and God's tithe hath been paid in the lives of his servants. Every drop of blood so spilt hath been like a grain sown in mature ground, and brought forth a plenteous harvest of believers. Well may that Lamb of God, that hath begot the church by his blood on the cross, and still nourisheth her with the same blood in the sacrament, deservingly require this circumcision and tribute of blood at the hands of his lambs. The Jews sacrificed their beasts to God; we equal them in sacrificing our concupiscences and beastly lusts. But we far exceed those typic times, when we immolate our souls and bodies to God. What confirmation of faith, where it was weak; what enkindling of zeal, where it was not, hath been thus effected, the devout acknowledgment of many, *non obiter*, but *ex professo*, hath demonstrated.

Innumerable are the benefits redounding to you by these lambs. They are 'eyes to the blind, and feet to the lame;' nurses to infants, and feeders of stronger Christians. They lend their eyes to those that cannot see, their feet to those that cannot go, speak comfortable things to the troubled heart, and inform others in the higher mysteries of salvation. If you truly prized and duly praised the profits arising to you by them, you would not, as most do, more esteem a rotten sheep than a sound minister.

2. But I forget myself, as if I were so delighted with these lambs that I knew not how to leave them. Especially blame me not if I be loathe to come among the wolves; whereupon, by the next point of my text, and last I purpose now to handle, I am enforced to venture. Of the wolf I must speak; but I hope it cannot be said, *lupus in fabula*, there are any such present to hear me.

This is the description of those among whom the lambs are sent. There is a natural antipathy of these, one against another, ever since God put enmity, an irreconcilable hatred and contrariety, between the seed of the woman and of the serpent. I have read that a string made of wolves' guts, put amongst a knot of strings made of the guts of sheep, corrupts and spoils

* Hom. 17:—'Messis quidem multa,' &c.

them all. A strange secret in nature, and may serve to insinuate the malice of these *lycanthropi* against lambs, that they do not only persecute them living, but even infest them dead.

No marvel, then, if the lambs care not greatly for the company of wolves. For if one scabbed sheep infect the whole flock for morality, what will one wolf do among the lambs for mortality? Therefore, so far as we may, let us fly the society of wolves. 'With the merciful thou shalt shew thyself merciful,' &c., Ps. xviii. 25. Therefore with the poet, fly wicked company, *et te melioribus offer*. But how can this be, when we are sent as lambs *in medio luporum*? The lamb would not willingly be alone; yet is far better when solitary than in wolvis society. Plutarch speaks of certain law-givers that would have their priests abstain from goats,—a luxurious beast, and making men by contact obnoxious to epilepsy,—as the Jews were commanded in Leviticus to abstain from unclean things. Though we cannot escape the company of wolves, let us abhor all participation of their vices, 1 Cor. v. 10.

The holy word of God, who can give most congruous names to natures, often compares the wicked to brute and savage creatures. God doth not only send reasonable man to learn wisdom of the unreasonable beast;—so he schooled Israel by the ox, Balaam by his ass, and Solomon sends the sluggard to the pismire; for it is certain that many beasts exceed man in divers natural faculties, as the dog in smelling, the hart in hearing, the ape in tasting, &c.;—but he matcheth degenerate man with beasts of the most notorious turpitudes:—

The proud enemies of the church are called lions: Ps. lviii. 6, 'Break out the great teeth of the young lions, O Lord.' Wild boars: Ps. lxxx. 13, 'The boar out of the wood doth waste it, and the wild beast of the field devours it.' Bulls: Ps. xxii. 12, 'Many bulls have compassed me; strong bulls of Bashan have beset me round.' And in the same psalm, unicorns. The bull hath two horns, the unicorn one. The roaring bull, (I had almost said the roaring boy,) the swaggering ruffian, hath two horns: Ishmael's tongue, and Esau's hand; with one horn wounding our bodies and estates, with the other our good names. The unicorn,—that is, the hypocrite,—the foul-breasted, fair-crested, factious Puritan hath but one horn; but therewith he doth no small mischief. This unicorn's horn might be very good if it were out of his head; but so long as it is there, it hurts rather.

David, Ps. xxxii. 9, compares refractory men to 'horses and mules which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.' The mule, if you heed not, will take his rider in his teeth, and lay him in the manger. And the horse, when he hath cast his load, gives him a kind of farewell with his heels. Experience justifieth this truth amongst us; for many of our parishioners are so full of jadish qualities, that the poor minister can hardly keep his saddle.

Sometimes we have the wicked likened to fowls. There is the peacock, the proud man; stretching out his painted and gaudy wings. The desperate cock, the contentious; that fights without any quarrel. The house-bird, the sparrow; the emblem of an incontinent and hot adulterer. The lapwing, the hypocrite; that cries, 'Here it is, here it is;' here is holiness, when he builds his nest on the ground, is earthly-minded, and runs away with the shell on his head; as if he were perfect, when he is once pipient. There is the owl, the night-bird, the Jesuited Seminary; that skulks all day in a hollow tree, in some Popish vault, and at even hoots and flutters abroad, and shrieks downfall and ruin to king, church, and commonwealth. There is the bat-

the *neuter*; that hath both wings and teeth, and is both a bird and a beast; of any religion, of no religion. There is the cormorant, the corn-vorant, the mire-drumble, the covetous; that are ever rooting and rotting their hearts in the mire of this world. There is also the vulture, that follows armies to prey upon dead corpses; the usurer, that waits on prodigals to devour their decaying fortunes. Some men have in them the pernicious nature of all these foul fowls.

We may say of a wicked man, as their school-gloss saith of their soul-priests: *Malus presbyter æquiparatur corvo, in nigredine vitiorum, in raucedine vocis, in voracitate oblationum mortuarum, in fastore spiritus, in garrulitate, et in furto.* Such a man is resembled to a raven, in the blackness of his vices, in the hoarseness of his voice, in his insatiable voracity, in his stench of breath, in his tattling garrulity, and in theft.

We find the wicked otherwhiles compared to dogs. Ps. xxii. 16, 'Dogs have compassed me;' and, ver. 20, 'Deliver my soul from the sword, and my darling from the power of the dog;' and, Ps. lix. 6, 'They return at evening; they make a noise like a dog, and go round about the city.' Saith Paul, Phil. iii. 2, 'Beware of dogs,' &c., either grinning in malice, or barking with reproaches, or biting with mischief.

There is the great mastiff, the usurer; that worrieth all the lambs in a country. The blood-hound, the malicious murderer; that kills any man which angers him, relying on a friend in the court for pardon. There is the nimble beagle, the cunning persecutor; that hath always the innocent in the wind. The proud greyhound, the gay gallant; that outruns all moderation. The fawning spaniel, the flattering sycophant; that hath only learned to fetch and carry, to spring the covey of his master's lusts, and to arride and deride him. You have also setters, quick-setters, I should say, that undo the country by making commons several. You have your trencher-dogs, lazy servitors; that do nothing but eat, drink, play, and sleep. There be tumblers too, luxurious scortators, and their infectious harlots. Some have yard-dogs, churlish porters; to keep the poor away from their gates. And there be bawling curs, rural ignorants; that blaspheme all godliness under the name of puritanism.

To come home, there be wolves everywhere in abundance. I do not mean literally those whom the Greeks call *λυκάνθρωποις*; whereof I have read in divers stories, and more authentically reported by that most reverend bishop, Doctor Joseph Hall, in his short epistolical discourse of his travels,* to abound in Ardenna; called by the inhabitants *lougarous*; in English, witch-wolves, witches that had put on the form of those cruel beasts. Aristotle, in his second book of the nature of beasts, saith that in India is a wolf that hath three rows of teeth above, hath feet like a lion, a face like a man, and the tail of a scorpion; his voice like a man's voice, and shrill as a trumpet; and is *άνθρωπίραγος*, as these wolves are.

But mystical wolves: ravenous beasts in the forms of men; having a greater similitude to wolves in the disposition of their minds than dissimilitude in the composition of their bodies. The wicked have many resemblances to wolves. Desire of brevity shall reduce them to four: sterility, ferocity, voracity, subtlety.

(1.) For *sterility*. The wolf is not very fertile in producing its own kind, (if less, better,) but utterly unprofitable in any good thing redounding from him. The horse carrieth his master, the ox is strong to draw the plough, the sheep gives us wool for warmth, and flesh for nourishment, the cow's

* In a letter to Sir Thomas Challoner.—Ed.

udder drops milk into our pails. The elephant hath virtue in his tooth, the unicorn in his horn, the civet-cat in her scent, the goat in his blood, the beaver in his genitals. The dog hath his service, and the cat keeps away vermin; not the ape, but makes some sport; and the very poison of serpents is by art made medicinal. For hide, or hair, or horn, or hoof, or blood, or flesh, most beasts yield some profit; but the wolf is good for nothing.

A fit emblem of a wicked man; that he is universally evil while he lives, and not often doth so much good as a hog when he dies. Only death hath bound him to the good forbearance, and restrains him from doing any further mischief. Perhaps he may give away some fragments in his testament; but he parts with it in his will, against his will; and it is but a part, whereas Judas returned all, yet went to hell. The wolf living is like Rummy Marsh: *hyeme malus, aestate molestus, nunquam bonus*,—tide and time, morning and evening, winter and summer, never good. Thus every way is this wolf infructuous.

(2.) For *ferocity*. This wolf is savage and cruel, and loves to lick his own lips when they reek with the lukewarm gore of the lambs. There is no such complacency to the wicked as the wreaking their malicious teens on the good. If they cannot reach them with their claws, they vomit out fire, or at least smoke. *Omnis malitia eructat fumum*.^{*} The tongue of such a wolf is often like a war-arrow, which doubly hurts where it lights: it wounds the flesh in going in, and it rends it worse in pulling out. This is the 'arrow they make on the string, to shoot privily at the upright in heart,' Pa. xi. 2.

Their atrocity is not thus satisfied; but if opportunity give power, they will wound and worry the lambs first, and proclaim their guiltiness afterwards. As Cyril† observes the Lamb of God was served by the Jews: *Primum ligant; deinde causas in eum quaerunt*,—First they bind him, and then they seek matter against him. As it is reported of a judge of the Stannery at Lydford, in Devonshire, who having hanged a felon among the tanners in the forenoon, sat in judgment on him in the afternoon. So the wolves in Queen Mary's days imprisoned the innocent lambs that had broken no law, and afterwards devised a law to condemn them; and having first martyred them, then held disputation whether the act were authentic. These were the sanguisugous wolves, Papists. There are still *rapidi, rabidi lupi*, that must have somewhat to expiate their savage fury. Avicen speaks of the wolf, that if the fishermen leave him no offal, he will rend their nets. These cannibals look for somewhat, if it be but for a *Ne nocent*. Other wolves are afraid of burning flames; but these *lycanthropi* budge not an inch for all the fire in hell.

(3.) For *voracity*. The wolf is ravenous of all beasts; especially the she-wolf, when she hath a litter; and eats the very earth when she hath no other prey, saith Isidore. These mystical wolves rob the ministers, and take away the portion of their meat, as Melzar did from Daniel, though against our wills, and force us to live with pulse and water-gruel. They love to have the priest look through a lattice, and would be loath all his means should keep his house from dilapidations. The main policy and piety of many that would seem to be most religious and pure, consists in plotting and parleying how to lessen the clergyman's estate. They grudge not the merchant's wealth, nor envy the ditation of lawyers, nor hinder the enriching of physicians. These occupations provide for their bellies, their bodies, their estates. But, as if all were more precious than their souls, their whole labour is to devour the minister's due, and to beggar him. I could tell them

* Fulgent.

† In Joh., lib. xii., cap. 45.

what Paul saith: 'If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things?' 1 Cor. ix. 11; but these have no faith in the Scriptures. They are very hot for the gospel; they love the gospel: who but they? Not because they believe it, but because they feel it: the wealth, peace, liberty that ariseth by it.

To cozen the ministers of their tithes in private; or to devour them in public, and to justify it when they have done, and to have the wrested law taking their parts; (but, alas! how should it be otherwise, when it is both judges' and jurors' own case too often?) to laugh at the poor vicar, that is glad to feed on crusts, and to spin out twenty merks a-year into a thread as long as his life, whiles the wolf ins a crop worth three hundred pounds per annum;—this is a prey somewhat answerable to the voracity of their throats. Let every man, of what profession soever, necessary or superfluous, be he a member or scab of the commonwealth, live: so the priest be poor, they care not.

Aristotle saith, that when wolves go out of their dens to prey, they first sharpen and whet their teeth with *origanum*, or wild marjoram. Before these wolves speak in public or confer in private, they edge their tongues against the clergy; and like the merciless Spaniards to the Indians, they will set them a great deal of work, and but a little meat. Let them preach their hearts out; for they will see their hearts out ere they restore them aught of their own.

Go to, thou wolf; put that thou hast robbed the minister of into the inventory of thy goods: it shall be gravel in thy throat, hooks in the bellies of thy posterity, and engender destruction to all the rest. Aristotle saith, that the wool of that sheep which was devoured by a wolf infecteth and annoyeth the wearer. So the goods stolen from the minister, though never so closely, is an infectious contagion, and a devouring pestilence to thy body, to thy state, to thy conscience, and will bring all thou hast to confusion. The world says now, 'Alas, poor lamb!' It shall say one day, 'Alas, poor wolf! How art thou caught in the snares of hell!' Meantime they lie in the bosom of the church, as that disease in the breast called the cancer, vulgarly the wolf; devouring our very flesh, if we will not pacify and satisfy them with our substance.

(4.) For *subtlety*. The fox is admired for craft; but he hath not stolen all from the wolf. It is observed of wolves, that when they go to the fold for prey, they will be sure to advantage themselves of the wind; and Solinus reports of them, that they hide themselves in bushes and thickets, for the more sudden and guileful preying upon goats and sheep. These *lycanthropi* in our times do more hurt by their subtlety than by their violence. More is to be feared their *pax, quam fax; malitia, quam militia*. 'Beware of them which come to you in sheep's clothing, but inwardly are ravening wolves,' Matt. vii. 15.

They have outsides of Christianity, but insides of rapine. *Intus linum subtilitatis, extra lanam simplicitatis demonstrant.** Saith Tertullian, *Quænam sunt istæ pelles ovium, nisi Christiani nominis extrinsecus superficies?*

'Hic dolus est magnus, lupus est qui creditur agnus.'

If you take a wolf in a lambskin, hang him up; for he is the worst of the generation.

You will ask how we should know them. A wolf is discerned from a sheep by his howling, and by his claws: *tanquam ex ungue leonem*. For

* Greg. Mag.

the howling of these wolves: you shall hear them barking at the moon, railing, reviling, swearing, blaspheming, abusing, slandering; for this is a wolfish language. For their claws: Matt. vii. 16, 'By their fruits you shall know them.' *Etsi non ex omnibus fructibus, tamen ex aliquibus cognoscetis eos.**

Their wolfish nature will burst forth to their own shame, and the abhorring of all men. Thus saith Melancthon, *Ex malo dogmate, et malis moribus dignoscentur.* You see the nature of these wolves. Oh that they would consider it that have power to manage them! that they would protect the lambs, and as we have detected their enemies, so punish them: muzzle the wolves, that they may not devour the flocks; give them their chain and their clog—bind them to the good behaviour toward the minister, and restrain their violences! Wolves fly him that is anointed with the oil of lions. If magistrates would use that sword which the lion, the king, hath put into their hands, to God's glory, the wolves would be in more fear and quiet.

Let him that hath episcopal jurisdiction consider what St Bernard† writes to Eugenius: that it is his office, *magis domare lupos, quam dominari ovibus.* And as they say the subject of the canon law is, *Homo dirigibilis in Deum, et in bonum commune*; so that court which is called *forum spirituale* should specially consider the public tranquillity of these lambs, and to enervate the furious strength of wolves.

Let them that are deputed supervisors of parishes—churchwardens—remember that nothing in the world is more spiritual, tender, and delicate, than the conscience of a man, and nothing binds the conscience more strongly than an oath. Come ye not therefore with *Omne bene*, when there are so many wolves among you. If you favour the wolves, you give shrewd suspicion that you are wolves yourselves. Is there nothing for you to present? God's house, God's day, is neglected: the temples unrepaired, and unrepaired to; neither adorned nor frequented. Adultery breaks forth into smoke, fame, infamy. Drunkenness cannot find the way to the church so readily as to the alehouse; and when it comes to the temple, takes a nap just the length of the sermon. And yet *Omnia bene* still. Let me say, security and partiality are often the churchwardens, connivance and wilful ignorance the sidemen. You will say, I talk for the profit of the commissary. I answer, in the face and fear of God, I speak not to benefit his office, but to discharge my own office.

When all is done, and yet all undone still, the lambs must be patient, though *in medio luporum.* God will not suffer our labours to pass unrewarded. *Emittuntur, non amittuntur agni.* When we have 'finished our course,' there is 'laid up for us a crown of righteousness, which the Lord, the righteous Judge, shall give us at the last day,' 2 Tim. iv. 8. Aristotle, in his Ethics, affirms virtue to be only *bonum laudabile*, making *ἔρανος* to be the adjunct thereof; but his felicity to be *bonum honorabile*, and gives for the adjunct *τιμή*, making it the most honourable thing in the world. But God's reward to his servants surmounts all ethic or ethnic happiness, bestowing a kingdom upon his lambs on the right hand; while the wolves and goats on the left be sent away to eternal malediction. Now the Lamb of God make us lambs, and give us the reward of lambs—his everlasting comforts! Amen.

* Anselm.

† De Consider., lib. ii.