THE
Diuells Banket.
Described in sixe Sermons.

1. The Banket propounded; begunne.
2. The Second Service.
3. The breaking vp of the Feast.
4. The Shot or Reckoning.
5. The Sinners Passing-Bell.
6. Phisicke from Heauen.

Published by THOMAS ADAMS, Preacher of God's Word at Willington in Bedfordshire.

Therefore now shall they goe caprion, with the first that goe captiue, and the Banket of them that stretched themselues, shall be removed.

Chap 8. I will turne your Feasts into mourning, and all your Songs into Lamentation; and I will bring sackcloth upon all loynes, and baldnes upon every head; and I will make it as the mourning of an only Sonne, and the end thereof as a bitter day.

AMBROS. de Pani.
Pascitur libido comminus, nutritur deliciis,
vino accenditur, ebrietate flammatur.
Lust is fed with Feasts, fatted with Pleasures,
sired with Wine, made flaming with Drunkenness.

LONDON
Printed by Thomas Snodham for Ralph Mab, and are to be sold in Paules Churchyard, at the signe of the Grayhound. 1614.
TO THE VERIE WORTHIE AND VERTVOVS GENTLEMAN,
Sir George Fitz-Jeoffery Knight, one of his Maiesties Justices of the Peace and Quorum, in the Countie of Bedford; saving health.

Right Worshipfull:

His Sermon, though it be borne last, was not so conceiued. But as it came to passe in Tamar's travell of her Twinnes; though Zarah put forth his hand first, and had a scarlet threed tyed to it, the distinguisheing marke of primogeniture, yet his brother Pharez was borne before him. I intended this Subject to a worthie Audience, fastning my meditations on it; but soone finding, that I had grasped more sands, then I could force through the Glasse in two houres, and loath to injure my proposed
posed methode; I let it sleepe, till fitter opportunity might waken it. Now behold, without the common plea of this writing age, the importunate request of friends, I willingly aduenture it to the light. And since your favour to my weake (or rather no) deserts, hath beene ever full of real encouragement: since your affection to literature, (and the best of learning the Gospell) hatheuer vouchsafed a friendly countenance to your neighbour-Ministers: I could not make my selfe solivable to the cenlure of ingratitude, as not to intreat your Name for Patronage. Which, though it deserves better acknowledgement, and findes it from more worthie voices; yet I, that yeeld to all in learning, would yeeld to none in love, and service to you. The cause in question requires a worthy defender: not for the owne weakenesse, but for the multitude and strengtne of oppositions. Men brooke worse, to haue their sinnes ranfacked, then their inverate wounds and vleers searched. *Qui vinum venenum vocant*, they that call drunkennesse poysoning, speake harsh to their eares, that (quasi deum colunt) embrace and worship it as a God. You are one of that surrogation, into whose hands God hath trusted his sword of Justice. Draw it in his defence against the enemies of his Grace and Gospell. You sit at the common sterne, and therefore are not so much your owne, as your Countries. Our derided, rejected Preaching, appeales to your aydes. Helpe vs with your hands, we will helpe you with our Prayers. With wise-
Dedicatorie.

doom and courage rule the wilde dayes you live in. Proceede, (worthy Sir) as you have conformed your selfe, to reforme others. Reach forth your hand to your confined limits; ouer-turne the Table, spoile the Banquet, challice the Guests at this riotous Feast. You see, how infully, this poore, weake, course-woven labour desires the gloss of your Patronage to be set on it. I cannot either distrust your acceptance, knowing the generousnesse of your disposition; nor neede I so much to intreat your private use, (who are stored with better instructions;) as your commending it to the world. If any good may, hereby, be encouraged, any euill weakened, my reward is full. The discourse is sextuple; whereof the first fruits are yours: whole my selfe am, that desire still to continue

Yours Worships in

my best services,

Tho. Adams.

A 3 Ad
Religious Reader, (for I thinke, few of the profane rabble read any Sermons) let me intreat thee for this, that (cum lectoris nomen feras, ne licet toris officium geras) thou wouldst accept it, not except against it; and being but a Reader, not usurp the office of a Censurer. The maine intents of all Preachers, and the contents of all Sermons, arme to beat downe sinne, and to convert sinners. Which the most absolute and unerring Scriptures have shadowed under divers metaphores; comparing them to beasts, to blots, to sicknesses, to lierrillities, to pollutions, to leavenings, to whoredomes, to Deuils. In all which (and many other such figurative speeches) I thinke it lawfull, Nay necessary for us, Gods Ministers, to explaine the Metaphore; and (still within bounds of the similitude) to shew the fit accordance and correspondence of the thing meant, to the thing mentioned. Indeede, to stretch the Text against the owne will, is to martrit it; and to make every metaphore runne upon foure feet, is often violabile factis. But so long as we keepe the Analogie of faith, and the sense of the present Theme, it is a fault, to finde fault with us. Indeed Rhetorickall flourishes without solid matter, is like an Egyptian bond-woman in a Queenes robes; or the Courtiers Chamber, which is often a rotten roome, curiously hanged. Gods word is full of darke speeches, darke
Ad vel in Lectorem.

darke not in themselves, but to our thicke-sighted understandings: therefore his propositions, require expositions. Not that we should turne plaine Morals into Allegories, but Allegories into plaine Morals. The former was Origens fault, of whom it is said, (I speake not to uncover that Fathers nakedness; but to shew that all men may err, and therefore truth of love must not preinduce love of truth) that wherein he should not allegorize, he did; and wherein he should have allegoriz'd, to his woe, he did not. I haue presumed, not without warrant of the best Expositors, to manifest the manifold temptations of Satan, under the Harlots inuiegling her Customers. 1. As Wisedom, ver. 3. sends forth her Maydens, her Ministers, to invite guests to her Feast of Grace. So Vice sends forth her temptations; nay, she sits at the door herself, ver. 14. and courts the passengers. 2. If Wisedome call the Ignorant, ver. 4. Who so is simple, let him turne in hither, as for him that wanteth understanding, the faith, &c. Vice, which is the true Folly, is her Zani, and takes the words out of her mouth. ver. 16. Who so is simple, let him turne in hither, and as for, &c. 3. If Wisedome promiseth Bread and Wine, ver. 5. Come eate of my bread, and drinke of the wine, which I haue mingled. Sinne will promise no lesse to her guests, ver. 17. Stollen waters are sweet, and bread eaten in secret is pleasant. Here is then a plaine opposition of Grace and Sinne, Wisedome and Folly, Chastitie and uncleanness, Christ and the Deuill. Hee is mistaken then, that shall judge mee mistaken in this Allegorie.
I stand not so much on the sound, as the sense; not so much on the literal, as spiritual meaning. In the former I have instance, insisted on the latter. It should be tedious, to give account for every circumstance. The learned and good man will judge favourably. To the rest. Si quid tu recius istis. Proculus imperti, si non, his veres mecum. I pass by the trivial objections against Sermons in print: as the deadness of the letter, the multitude of books pressing to the press, &c. As if the eye could give no help to the soul; as if the queasy stomach could not forbear sursetting: as if some men's sullenness, and crying push at sermons, should be prejudicial to others benefit: as if the prophets had not added line to line, as well as precept upon precept. I hear of some idle drones, humming out their dry diversions, that we will be men in print, sighting the matter for the authors sake. But because their invectives are as impotent, as themselves are impudent, I will answer no further, then haec culpas, sed tu non meliora facis. Or to borrow the words of the epigrammatist.

Cum tua non edas, carpis mea carmina Lelii:
Carpere vel non, nostra, vel edentia.
Sloth sits and censures, what th' industrious teach.
Foxes dispraise the grapes, they cannot reach.

One caution, good reader, and then God speed thee. Let me intreat thee, not to give my book the chopping censure. A word old enough, yet would have a Comment. Do not open it at adventures, & by reading the broken pieces of two or three lines, judge it. But read it through, and then I beg no pardon, if thou dislikest it. Farewell.

Thine THO. ADAMS.
THE

DIVELS BANKET.

The first Sermon.

Proverb. 9.17:18.
Stollen waters are sweet, and the bread of Secrecies is pleasant: but he knoweth not that the dead are there, and that her guests are in the depth of Hell.

Have here chosen two Texts in one, intending to Preach of a couple of Preachers; one by usurpation, the other by assignation; the Worlds Chaplen, and the Lords Prophet. Where conceaue, 1. the Preachers: 2. their Texts: 3. their Sermons: 4. their Pulpits: 5. their Commissions.

1. The Preachers are two, the first hath a double name: Literally, here, the Harlot: Metaphorically, Sinne; the minds Harlot; for between them is all spiritual adultery committed: Some understand it more Sinecdochically, the Temptation to Sinne; but (omne manus includit minus)
their interpretation is like that short bed, you cannot lay this Harlot at her full length in it. Others conceive an Antithesis here, and by conferring the 4. verse with the 16. collect an opposition of two sorts of Preachers; the sincere Prophets of Wisdom, and the corrupted Teachers of Traditions, errors, leasings. I cannot subscribe to this sense, as full enough: let it goe for a branch, call it not the body of the Tree. This first Preacher then, is the delightfulnesse, or if you will, the deceitfulness of Sinne. The second is Solomon; not erring, adulterating, idolatrizing Solomon: but converted, confirmed Solomon. A King and a Preacher.

2. Their Texts: 1. Sinnen Text is from Hels Scriptum est: taken out of the Devils Spell; either Lucian his olde Testament, or Machianell his new: lawes made in the court of damnation, enacted in the vault of darknesse; like those vnder the Parliament-house; Gunpowder-lawes, fit for the Justices of Hell. 2. Solomon's Text is the Word of eternall Truth: with a Scriptum est, cælitus inspiratum, given from Heauen: this is Desuper, the other Desubter; this is all, c Scripture is given by inspiration from God, profitable, &c. the former is the Delusion of the Devil; that c lying spirit in the mouth of Ababs pro-
thers, the diuinitie of Hell.

3. The Sermons differs as well as the Texts. 1. The Harlots dixit, verse 16. is thus amplified: Stollen waters are sweet, and the bread of Secrecies is pleasant. Tullius, nor Tertullus, nor Hermes, the speaker in the Parliament of the Heathen gods, never moued so eloquent a tongue: shee preaches (according to the palate of her audience) Placentia; nay, it is Placenta, a sweet Cake, whose flour is Sugar, and the humour that tempers it, Honey, sweet, pleasant. Shee cannot want auditors for such a Sermon: for as it is in Faires, the Pedler, and the Ballat-monger haue more throng, then the rich Merchant:
Merchant: *Vanity* hath as many customers as shee can turne too, when *Verity* hath but a colde market. 2. Solomon's Sermon is opposed to it with a But: But he knoweth not that the dead are there, and that her ghosts are in the depth of Hell. A croffe blow, that disarmed the Deuils Fencer: a flat convicction or Non-plus, giuen to the arguments of sinne: a little Calliquentida, put into the sweet-pot: that, as I haue obserued in some beguiling Pictures; looke on it one way, and it presents to you a beautifull Damosell: goe on the aduerselide, and behold, it is a Deuill, or some mishapen Stigmaticke. Sinne shewes you a faire Picture: Stollen waters are sweet, &c. Suanie & delicio sum; Pleasure and delight. Solomon takes you on the other side, and shewes you the vugly visages of Death and Hell, the dead are there, &c. If Sinne open her Shop of delicacies, Solomon shewes the Trap-dore and the Vault: if she boast her Olives, hee points to the Prickles: if he discouers the green and gay flowers of delice, he cryes to the Ingredients, *Latet anguis in herba*, the Serpent lurkes there: *Ilamouet*; or the charmes, and he breaks her spels: as curious and proud as her House is, Solomon is bold to write, Lord haue mercy on vs, on the dores, and to tell vs, the plague is there; Stollen waters are sweet, &c. But the dead are there, &c.

4. Their Pulpits haue locall and ceremoniall difference. 1. The Harlot's is described verse 14. She sits at the dore of her house, on a seat, in the high places of the Citie. 1. Sedet; she sits: she is got into that inchaunted Chaire, Psal. i. 2. at her house: shee neede not stray farre for customers: *in se turba ruunt luxuriosi*, proci: they come in troupes to her: 3. at her dore: shee presents her selfe to the common eye, and would be notable, though not able to answere the shew: 4. on a Seat: *minus sum locus*: Vice knowes her Seat; the Deuill is not without
his 

\[ \text{his Randenous: what say you to a Tauerne, a Play-house, a Feast, a May-game? that I say not, an Ordinary: } \]

\[ \text{in the Citie. Whoredome, scorns to live obscurely in the Suburbs: Shee hath friends to admit her within the walls. } \]

\[ \text{6: Nay, in the high places of the Citie: in the largest streetes, populous and popular houses; } \]

\[ \text{iexcellent urbis: one of the most curious and stately edifices of the Citie. } \]

Thus 

\[ \text{Simne reads not a high-way lecture onely, as among Theeues; nor a Chamber-lecture onely; as among Courtezans; nor a Maister-lecture onely; as among Jesuites, nor a Vault-lecture onely; as among Traitors; nor a Table-lecture onely; as among Humourists; nor a Tap-house-Lecture onely, as among Drinkards; that fetch authority from the pot, like Augustus Cæsar, to taxe all the world: but a Citie-lecture, such a one as } \]

\[ \text{Josebell read to } \]

\[ \text{Exekeil: a publike Preaching, her Pulpit being excelsum cimitatis, top-gallant; filling eminent places, with emanant poisons. } \]

\[ \text{2. Solomons Pulpit is yet transcendent and aboue } \]

\[ \text{for it is a Throne; a } \]

\[ \text{Throne of Iorien, overlaid with gold: such a } \]

\[ \text{Throne as no } \]

\[ \text{Kingdome could follow it. The } \]

\[ \text{Preacher is a King, the Pulpit a Throne; nay, an Oracle: de Solio rex oracula fuida. For God gaue him wisedome, yea, such a wisedome, that no man but his Antitype, God and man, did euer excell him. } \]

\[ \text{5 Their Commissions. } \]

\[ \text{1. The Deuill gaue Simne her errand; guilded her tongue, and poisoned her heart: put a cup of damnation into her hand, and the Sugar of Temptation to sweeten it; allowed her for his Citie-Recorder, or his Towne-clerke; and sealed her a commission from Hell, as Saul had from the High-Priest, to binde with snares (Filios Terra) the Sonnes of Men. } \]

\[ \text{2. But God gaue Solomon a celestiall } \]

\[ \text{route to eate, as to Ezekiel; and touched his lips with a coale from his own } \]

\[ \text{Altar. } \]
As God hath his.

\[ \text{Altar, as to Esay, putting into his mouth (documenta vите) the ordinances of eternall life.} \]

\[ \text{God hath set this day before you two diuers Pulpits, adverse Preachers, dissoundant Texts; declares, who speaks by his warrant, who besides it, against it. Behold, as Moses said, I have set life and death before you, take your choyse.} \]

\[ \text{The Dialogue of both the verses present vs with a Banket: (convinium, or convitium rather) a Feast, but a Fall were better: a Banket worse then n Jobs childrens; or the o Dagonals, of the Philistins, (like the Bacchanals of the Maenades) when for the shuttine vp of their stomachs, the house fell downe, and broke their neckes. You have offered to your considerations, verse 17. (supplying but the immediately precedent word, Dixit) 1. The Inviter: 2. the Cheare. Solomon comes after, (as with Salt and Vinegar) and tells you 3. the Guests. 4. and the Bankeeting-house, verse 18. But the dead are there, &c.} \]

\[ \text{The Inviter: It is a woman, She faith to him: but that name is too good; for she hath recovered her credit: a woman, as she brought woe to man, so she brought forth a weale for man: causa deliti, solatium reliqui: an instrumentall cause of transgression, and no leffe of Salvation. If you say, she brought forth Sinne without man, so she brought forth a Saviour without man: as the Diuell tempted her to the one, so the Holy Ghost overshadowed her: to the other. This not a woman then, but a Harlot, forreticia mulier: a degenerate woman, vnwomaned (et pudore & pudicitia) of both, modestie and chastitie. The feast is like to be good when an Harlot is the Hostice. And sure the Scriptures found some speciall parietie, if not identitie betweene these two: not making their names convertible, which had beenemuch;} \]

\[ \text{B 3 but} \]
but expressing by one word both of them, which is more; as if it concluded their professions and conditions, names and natures all one, which is most of all. *Impleta in nostris hac est Scriptura diebus.* Experience hath justified this circumstance. A Harlot then, bids, and feasts, and kils: what other successe can be looked for? If *Dalilah* invite *Samson*, ware his lockes; shee will spoile the Nazarite of his hayres: there are many *Dalilahs* in these dayes.

I haue read of many *Inviters* in the holy *Writ*: some good, many indifferent, most euill, this worst of all. 1. *Good.* *Matt. 22.* you haue the King of Heaven a Feast-maker: *Cant. 5.* you haue the Kings sonne a Feast-maker: *Jesu Christ* bids, *Eat the friends*, *drinke abundantly*, *oh beloved*, *Reuel 2.* you haue the *Spirit of glorie* a Feast-maker, and an *Inviter* too: *The Spirit and the Bride say, Come.* To this Feast few come, but those that doe come, are welcome: well come in regard of themselues, for there is the best cheare: *Blessed are they that are called to the Marriage-Supper of the Lambe:* welcome, in respect of God, who doth not grudge his mercies. 2. Many indifferent, and inclining to good, *Abrahams* feast at *Isaacs* weaning: *Samsons* at his marriage. The *Wedding-feast* in *Cana* where the King of glory was a Gheft; and honoured it with a Miracle, with the *first Miracle*, that euer *hee* wrought. 3. *Euill;* *Nabal's* feast at his *Sheepe*s hearing; a drunken feast: *Belshazzars* feast to a thousand of his Lords, surfeiting, with full carouses from the sacred Boles; a sacrilegious Feast: The *Philistins* feast to the honour of *Dagon*; an Idolatrous feast. *Herods* birthday-feast, when *John Baptist*s head was the last course of the service; a bloody feast. *The rich Churles, a quotidian feast, a voluptuous surfeit, all bad.* 4. This yet worst of all, the *Harlots* feast, where the Ghefts at once:

**References:**
- *Matt. 22*
- *Cant. 5*
- *Reuel 2 17*
- *Luke 14 21*
- *Reu. 19 9*
- *Gen. 21 8*
- *Judg. 14 10*
- *Primum miraculum affir.*
- *matur;* *quod ex primis non dubitatur.*
- *ioh. 2 11*
- *1 Sam. 6 36*
- *Dan. 5 2*
- *Judg. 16 23*
- *Mark. 6 28*
- *Luke 16 19*
Satans Banket wants no cost.

once, comedunt, & comeduntur: their soules feast on euils, and are a feast to Deuils: for whiles men deuoure sins, sins deuoure them, as Aedison was eaten vp of his owne dogs. This is a bloody Banket, where no gheft escapes without a wound, if with life: for if Sinne keep the Revells, Lusts are the Inkets, Ehrietic drinks the Wine, Blasphemie sayes the Grace, and Blond is the conclusion.

But allegorically Sinne is heere shadowed by the Harlot; Voluptuosisse, (meretricium meretrix) the Harlot of Harlots; whose Bawde is Beelzebub, and whose Bridewell is broad Hell. Wickedness (faminic generis dictur) is compared to a Woman: and hath all her senses: Lust is her eye to see: Briberie her hands to feele: Sensualitie her palate to taste: Malice her ear to heare: Petulancy her nose to smell: and (because shee is of the feminine sexe, we will allow her the sixt sense) tittle-tattle is her tongue to talke. This is the common Hostice of the world; Satans house-keeper, whose dores are never shut: nobles autque dies patet, &c. There is no man in the world keepes such hospitalltie, for hee searcheth the ayre, earth, sea, nay, the Kitchen of Hell, to fit euery palate. Vitellius searched farre and wide for the rarities of nature; Birdes, Beasts, Fishes of inestimable price; which yet brought in, the bodies are scorned, and onely the eye of this Bird, the tongue of that Fish is taken: that the spoyles of many might bee sacrifices to one supper. The Emperour of (the low Countries) Hell, hath delicates of stranger varitie, curiositie. Doth Indas stomach stand to treason? there it is; hee may feede liberally on that dish. Doth Nero thirst for homicides? the Deuill drinkes to him in boles of bloud: is & Ieroboam hungry of Idolatrie? behold a couple of Calues are set before him: hath Absolem the Court-appetite, Ambition? loe, a whole Kingdome
Ais presented him for a melle, a shrewd baite: Machia-
nels position, faith-breath for Kingdomes is no sinne.
The Deuill thought this Dish would please Christ
himselfe, and therefore offered him many kingdomes
for a morsell; refering this to the last, as the strong-
est argument of his Sophistrie. Doth Herod affect En-
ui? behold, a Banket of Revenge, furnished with the
murdered corps of thousand, Infants. Doth the
rauening mawe of the Pope (Ahab-like) forbeare
meat, because he cannot get the Vineyard of a King-
dome? or hath hee bound himselfe with the spels of
duellish contetstions (like those in Acts) not to eat
or drinke till he hath killed Paul? behold, here is wine
set before him in a golden cup, (Wine of Abomination)
wherewith whole nations reele: Locusts and Vipers,
pestilent and serpentine poisons, whereof the world
laughing dies. Is any Courtier proud? here are piles
of Silkes: Is any Officer troubled with the itch in
his hands? here is Vnguentum aureum to cure it; a melle
of bribes. Hath any Gentleman the hunger-worme
of Couetousnede? here is cheare for his diet: Vsuries,
oppressions, exactions, enclosings, rackings, rakings,
pleasing gobbets of avarice. Is any Tradel-man light-
fingered, and lighter-conscienced? here is whole
fealt of Fraudes, a table furnished with Trickes,con-
uyeances, glossings, perjuries, cheatings. Hath any
Papist a superstititious Appetite? he is set downe in the
chaire of Ignorance, and to him are serued in by Sor-
bonists, Jesuites, Seminaries, Loyolists; a large and launish
feast of Crucifixes, vnctions, scrapings, traditions,
Reliques, &c. And as Cheefe to digest all the rest, yet
it selfe never digested, Treason. For your route of Epi-
cures, Russians, Roarers, Drunkards, Boone-compan-
ions, you may know the place easilly where these
Kastrils light, even at the carkase-feast. Sinne hath
invited
invited them, and they scorn to be scornfull; hither they come, and every man hath a dish by himself, cate
whiles hee blow againe; except their appetites agree
in the choice. You hear the Inviter.

Let it not passe without observation, Satan is
not without his Factors abroad: he hath spirits enough
of his owne, my name is Legion, Marke 5. but hee is
not content, except he suborne man against man, till
(homo be homini demon) man a Judas to his friend, wo-
man an Eve to her husband. I confess, he hath many
Setters of this literall name and disposition; Harlots,
scattering his Stewes (like the lice of Egypt) over all the
world: but I will not restraine his Kingdom to these
narrow limits onely, which is not bounded but with
the Earth: he that compasseth it, and hath such dealings
in all Kingdomes, is not without his plotters, and In-
telligencers in every corner.

Hee hath Superstitious Seminaries in the Countrie,
mercenary periurers in the Hall, a long Lane for Bro-
kers and Visitors in the Citie, and sometimes a dan-
gerous brood of Jesuites in forraigne Courts, croaking
like Frogs, even in their Pharaohs Chambers: whilst
himselfe roaues on the Sea of this World, like a Py-
rate, Cardinals and Jesuites are his Marriners, and the
Pope sits at the Sterne: Antichrist is his Steward,
(strange, he who calls himselfe Christs Vicar should
be the Devils Steward) and he hath ever been faithfull
to his Kingdome. Many soules haue they succes-
fiuely sent to people his low world, whiles their owne
went also for company. The wickednest of some
Popes haue been monstrous, and almost forbidding
all the Officers of Satan to match them. That if a
score of the most prodigious reprobates should bee
mustred out of Hell, it is likely enough, that nine-
tenee of them would be Popes; and perhaps to make

\[\text{C}^\text{vp}\]
Antichrist is a special helper forward

up the twentieth, there would be some strife betweene a Iesuite and a Cardinall.

Rome, is this Harlots localc seate, her house, stiled by the Scripture, the Whore of Bablon; her Doctrine is heere express'd: Stollen waters are sweet, and the bread of Secrecies is pleasant. Waters of Herefie, stollen from the fCifernes of Superstition. The bread of Deceipt, moulded by Error, and baked in the Ouen of TraditioN. Wee haue three commune Enemies; as wee are Men, the Diuell; as Christians, the Turke; as professors of the Gospel, the Pope: the first hath the two laff for his Factours: of whom, we pray, aut convertantur, ne pereant: aut confundantur, ne noceant: eyther for their conversion, to faue themselves; or for their confusion, not to hurt vs. Amongst vs, the Pope doth most present mischiefe: e Peter tolde Christ, Behold, heere are two Swords; h Christ told Peter, Behold, here are the Keyes: Peter layes by his Swords, and takes the Keyes: the Pope now layes by his Keyes and fals to his Sword: Oh quantum hic Petrus ab illo? What difference betwixt the true Peter, and his false Successor? yet, as if he were Heauens Porter, men flocke to him: whom let me appose with that of the Poet:

Ecce tanta sunt Romam tibi causa videndi?

What foolish windes blowes you to Rome?

He hath infinite pettie ftales, to tempt men to sinne, whom he hath office for Bidders to this Feast. Will you take a short muster of some of his Inviters, organa iniquitatis, engineers, bidders to this Basket of vanitie: they haue all their feuerall stands.

1. In the Court, he hath set Ambition, to watch for base mindes, that would fioope to any secure villanie for preferment; and to bring them to this Feast.
This attempt can tempt none but the base, the Noble spirit can not be so wrought upon: this is a principal Bidder.

2. In Foro, at the Hall gates, hee sets Inviters, that becken contention to them, and fill the world with broiles. I meane neither the reverend Judges, nor the worthy Councillors, nor the good Attorneys; but the Labels of the Law: Sollicitors indeed, for they are a solicitation to our peace: Petty-foggers, Satans fire-brands, and mortall things, which he casteth abroad, to make him selfe sport: but they do more hurt amongst the Barley, the Commons of this Land, then Samspons Foxes with the fire at their tailed: Oh, that they were shipped out for Virginia; or (if they would trouble so good a Soile) into some desart, where they might set Beasts together by the eares, for they can not live without making broiles.

3. Pride is another Bidder, and she keepes a shop in the Citie: You shall finde a description of her Shop, and take an Inuentory of her Wares, from the Prophet, Esa.3. The tinkleing ornaments, the Carles, and the Moonetires, &c. Shee sits vpon the Stall, and courts the Passengers with a What lack eye? Nay, besides her Person, she hangs out her Picture; a picture vnlike her selfe; though shee not vnlike her picture; all paint. Infinite traffique to her; but with the same lucke and successe, that the visitant beasts came to the sicke Lion: Vestigia nullaret rurum: or at best, as the runners to Rome, that returne with Shame and beggerie.

4. Ingrossing is another Inviter; and hath a large walke: Sometimes he watcheth the landing of a Ship: somtimes he turnes whole loads of Corne besides the market: This Bidder preuailes with many a Citizen, Gentleman, Farmer, and brings in infinite guests: the Deuill gives him a letter of Mart for his Pyracie.
The Devil hath many Facetours,

5. Briberie is an officious fellow, and a speciall bidder to this Feast. Hee invites both forward and froward: the forward and yeelding, by promises of good cheare: secunda dies: that they shall have a faire day of it: the backward honest man, by terrores and menaces, that his cause shall else goe West-ward: (indeed it goes to Westminster.) Yea, with pretence of Commiseration and Pittie; as if the conscience of their right did animate them to their cause: thus with a shew of Santimonie, they get a Saints money: but indeed (argentum secundum, argumentum facundum) there is no persuasion more pathetickall, then the purses. Briberie stands at the faire-foot in the robes of an Officer, and helps vp Iniurie to the place of Audience: thus Iudas his Bag is drawne with two strings, made of Silke and Siluer, Fauour and Reward.

All Officers belong not to one Court: their conditions alter with their places: there are some, that feeme so good, that they lament the vices, whereupon they yet infliet but pecuniary punishments. Some of them are like the Israelites, with a Sword in one hand, and a Trowell in the other, with the motto of that old Embleme, In utrumque paratus: as the one hand dawbes vp Justice, so the other cuts breaches of diuision. They mourne for Trueth and Equitie, as the sonnes of Iacob for Ioseph, when themselves solde it: they exclaime against penall transgressions. So Caius Gracchus defends the Treasurie from others violence, whiles himselfe robbed it: so the Pindar chases and sweares to see Beastes in the Corne, yet will pull vp a stake, or cut a Teather, to finde supply for his pinfold: so Charles the fifth was sorry for the Popes durance, and gaue orders of publike prayers for his release, yet held him in his owne hands prisoner.
6. Faction keeps the Church, and invites some vaine glorious Priests to this Feast: Schisme and Separation, like a couple of thornes, pricke the Churches side, wound our Mother, till her heart bleedes: All Seminaries of Sedition are Sathan's speciall Factours.

7. Riot is his Inviter in a Tauerne: hee sits like a young Gallant at the upper end of the Table; and drinkes so many and so deepe healthes to the absent, that the present haue no health left them. This is a frequented Inviting place, that I say not, the Feast itself. Couetousneffe often is the Host, Ebriette drinkes the liquor, Swearing keepes the reckoning, Luft holds the dore, and Beggery payes the shot.

8. Oppression hath a large circuit, and is a generall Bidder to this banket. This Factour hath abundance of the Diuels worke in hand: hee vntiles the houses of the poore, that whiles the stormes of Vfurie beate them out, hee may haue peaceable entrance: hee ioynes house to house, as if he was straitened of roome; tell him from mee, there is roome enough for him in hell.

There are infinite swarmes of Inviters besides, which runne like vagabonds on the Diuels errand, with Salutem's in their mouthes; as Judas to Jesus, aile haile; but it proved a ratling salutation; for Deaths storme followed it: all these declare to vs the bankets preparation. Infinite among our selues; Rome offers vs more helpe: but wee answere them, (as Othman did of the Crowe: (Satis istarum auium habemus domi.) We haue enough of these brides at home: they are all Messengers of our wracke, Porkposes, premonishing a tempest; Vfurers, Brokers, Vagrants, Ruffians, Blasphemers, Tiplers, Churles, Wantons, Pedlers of pernicious wares; Seminaries, Incendiaries, Apostates, Humorists, seditious troublers of our peace: you may perceiue.
that our Winter's busie, by the flying abroad of these wild-geese. All are Bidders.

These Instruments of Tentation cannot hurt us, except we be enemies to our selves. They doe their worst: Vertitque in meliora deus: God turns all to our best. Like wandering Planets, they are caried with a double motion, (Suo & primo mobili:) with their owne, and a superiour mouer. By their owne, which though (non sine errore, tamen sine terrore) wandering, and walking with bigge lookes, yet are not so feared as they expect.

2. By the First and Great Mowers, which ouer-rules them with a violent hand. Perhaps they exercise vs with tentations, as Ashur did Israel; but the worke done, the rod is throwne into the fire: they are but rubbish to scource the vessels of God's house; Apothecaries to minister vs bitter drugges, not able to put in one dram more then God our Physitian prescribes; Shepheards dogges with their teeth beaten short, to hunt vs to the sheepfolds of peace. In all their workes, the villanie is their owne, the vertue Gods: (as in Chrifts betraying, Opus dei redemptio, opus Iudea proditio.) If wee thinke, they flourishe too long, let vs satisfie our selves, with Job and David; that (Subito ad Inferos) They goe suddenly downe into the pit. So the Poet propped vp his tottering hesitations, with this conclusion.

Absalit hunc tandem Ruffinipanatum multum,
Absolvet, deos.

In the end, God cleares his Iustice from any imputation, by turning the workers of wickednesse into hell.

Doe not thinke, because I haue held you long with the Bidders, that I meant to forestall you of the Banke: behold, I haue brought you now to the Feast, such as it is: Stollen waters are sweet, and the bread of secrets is pleasant. Thus it is in grosse; to cut it vp, and
The Distribution or Division of all.


1. The Junkets are prescribed, qua sint, of what kinde they are: Waters, Bread. 2. They are described quanta sint, of what propertie, vertue, nature; Stollen, Secret. 3. They are ascribed to, qualia sint, of what operation, relish, or qualitie; Sweet, Pleasant, Stollen waters, &c. Thus have you their quidditie, their quantitie, their qualitie. This is the Banquet (lantum, lantum) dainty and cherishing: cheape, for it is stollen; delightfull, for it is sweet. We will ascend to view this Feast (not to feed on it) by the stature and degrees of my Text. You have. 1. Waters. 2. Stollen. 3. Sweet. So you have. 1. Bread. 2. eaten in secret. 3. pleasant. Of them all first literally and morally, then doctrinally.

Waters: Not the waters that the spirit moued on at the creation, the first waters; nor the waters of Regeneration, moued by the same spirit, sanctifying waters: nor the waters of Bethesda, stirred by an Angel, salutare and medicinal waters: nor the waters issuing from under the threshold of the Sanctuary; preservative waters. But the bitter waters of Marah, without the sweet wood of Grace to season them. Waters of Trouble, from which David prays for deliverie. Tumultuous waters: Waters that turne into blood: bloodie waters. Waters of Tribulation, to them that digest it; though waters of Titillation, to them that taste it: much like our hote waters in these days; strange chymicall extractions, quintessences of distilled natures: Viscera, ne dicam, mysteria Terra: The bowels, nay the mysteries of Earth, good and happy in their opportune and moderate use; but wretched in our misapplied lustes; to turne the blood into fire, and to fill the bones with luxurie; not to make

a Gen.1.1. 
b Esh.44.3. 
c Ioh.5.4. 
d Ezek.47.8. 
e Exod.15.25. 
f Pfal.144.7. 
g Exod.7.17. 
h 2 Sam.12.17.
make nature swimme in a riuier of delights, but euen to drowne it.

Waters; neither Succourie nor Endiue, &c. no re- frigerating waters, to coole the Soules heate, but waters of inflamnation: Spaines Rofa solis, water of Inquisition: Tyrone's Vsquebah, water of Rebellion: Turkey's Aqua fortis, a violent and bloodie water: Romes aqua inferna, a superstitious water; stilled out of Sulphure and Brimstone, through the Lymbeck of Herefie. Oh! you wrong it: it is aquavite, and aqua coelestis. Let the operation testify it: it is aqua fortis, aqua mortis. Vinum Barathri: the wine of hell: no poysons are so banefull: It tastes like honey; but if Jonathan touch it, hee will endanger his life by it. These are wretched waters, worse then the moorish and Fennieriuers, which (the Poets faine) runne with a dull and lazie course: tranquilla alta: straames, still at the top, but boyling like a Cauldron of moulten Lead at the bottome: Phlegeton, & Pyri phlegeton (ignite: et flamminix unde) were meere fables and toyes to these waters: they are truculent, virulent, obnoxious waters, derived by some filthy guttures from the mare mortuum of Iniquitie.

The Pope hath waters, not much vnlike these of the Diuels Banket. Holy-waters; holy indeede, for they are coniured with a holy exorcisme, faith their Maffe booke. Of wonderfull effects; either sprinkled outwardly, they refresh the receiver, as if his head was wrapped with a wet clowt in a colde morning, or drunke downe, they are powerfull to cleanse the heart, and scowre out the Diuell. Oh, you wrong Rames holy water, to thinke it the Diuels drinke: when the pro- uerbes sayes, the Diuell lones no holy water: yes, hee will runne from it, as a mendicant Fryer from an almes! To speake duely of it; it is a speciall riuier of hell, and drownes more, then euer did the red Sea, when it swal-
Popish holy-water is an idle and superstitious superstitie.

allowed an whole Armie of the Egyptians. Why, but holy-water is a speciall ranseome to free soules out of Purgatorie; and digged out of the fountaine of Scripture. Asperges me, Domine, Hysope: Thou shalt sprinkle me, oh Lord, with Hysope: (for to their translation hath it:) the fense of which place, is, faith the Romift; that the Priest must dash the graue with a holy-water-sprinkle: for you must suppose, that David was dead and buried when he spake these words, and his soule in Purgatorie. It is added that Dives desired in hell, a drop of water to coole his tongue: Oh then, how cooling and comfortable are the sprinklings of these waters on the graues of the dead. But if they can speake no better for them, they will prove some of these waters, here serued in at Sinnes banquet: for if Antichrift can make a man drunke with his holy-water, hee will swallow all the rest of his morsels with the leffe difficultie.

These then are the waters; not the water of Regeneration, wherein our Fathers and we haue bene baptis’d: nor the waters of Consolation, which make glad the Citie of God: nor the waters of Sanctification, wherein Christ once, the Spirit of Christ, ffill, washeth (the feete) the affections of the Saints. Not the Hyblean Nectar of heauen, whereof, he that drinkes, shall never thirst againe: nor the waters of that pure Riuers of life, cleare as Christall, proceeding out of the Throne of God. But the lutulent, spumy, maculatorie waters of Sinne; either squeeze’d from the spungie cloudes of our corrupt natures, or surging from the contagious (vaines of hell) springs of Temptation. I might here blab to you the Diuels secrets, and tell you his riddles, his trickes, his pollicies; in that he calls Sinnes, Waters, and would make his guests beleue, that they wonderfull refresh: but I referue it to a fitter place: the Sweetnesse shall carrie that note from the waters.
Drunkenesse is the first service.

waters, I will contract all to these foure observations, as the Summe of that I would write of the waters, not on the waters; I have better hope of your memories. 1. The preferment of waters at Sathans Banket. 2. The Diuels pollicie in calling Sinnes by the name of waters. 3. The similitude of Sinnes to Waters. 4. The plurality and abundance of these waters.

Water is here preferred to Bread; for lightly Sinnes guests are better drinkers then eaters; they eate by the Gomer, and drinke by the Epha: Indeede; a full belly is not of such dexterity for the Deuils imploymont, as a full braine. Gluttonie would goe sleepe, and so doe neither good nor harme: Ebrietie hath some villanie in hand, and is then fitted with valour, the drunkard is an Hercules furens: he will kill and slay: how many doe that in a Tauerne, which they repent at a Tibune? you will say, it is not with drinking water: yes, the Harlots waters, (such as is serued in at the Devils Ban- ket;) mixt with rage and madnesse. Water is an Element, whence humiditie is derived: the sap in the Vine, the iuyce in the Grape, the liquiditie in the Ale or Beere, is water: Indeede sometimes Neptune dwells too farre off from Bacchus dore; and the water is ma- stred with additions: yet it may (alienate the proper- tie) not annihilate the nature and essence of water: water it is still, though * compounded water: com- pounded in our drinkes, but in wines, derived, (à primis nature per media) not extinguished in the being, not brought to a nullitie of waters. Drinke then, bi- bendum aliquid, though the Harlot giues it a modest and coole name, waters, is the first difi of the Devils Banket. The first entertainment into this Appy for- um, is with the three Tauerne; not so much a drunkenesse to the braine, as to the conscience. There is a a Drunk- kennesse, not with wine: there is a staggering not with strong drinke.
drinke. The Deuill begins his Feast with a health, as Belshazzar, whatsoever the vp-shot be. He propounds the water, and he propines it; hee will not giue them worfe then he takes himselfe. As Jupiter is said, to haue at his Court-gate two great Tunnes; whereof they that enter must first drinke; and himselfe begins to them.

Jupiter Ambrosia satur est: est Nectare plenus.

Intemperance is the first dish to be tasted of: it is (if not principalis, yet, si in dicam, principalis) if not the prime dish, yet the first dish: Satan must first intoxicate the braynes, and extinguish the eye of reacon; as the Thiefe that would rob the house, first puts out the Candle. Understanding is first drowned in these waters: * Rigo lustles, and the Wit is turned besides the Saddle. The Sonnes of the Earth would not so doate on the Whore of Babilon, if the wine of her Fornication had not made them drunke: the ghefts heere rise early to the wine: it is the first servise, and are indeede (as the Apostles were slandered) d nine-of-cloake Drunkards: * The day would be without his sufficient sorrow, actiue and passiue mischieues, if the morning wine should not enflame them. They that are daily guests at the Deuils table, know the fashions of his Court; they must be drunke at the entrance. It is one of his lawes, and a Physicke-bill of hell, that they must not wash, till they haue drunke. These Waters are to be applied inwardly first, and once taken downe, they are fitted to swallow any morseell of damnation that shall afterwards be presented them.

Water was the first drinke in the world, and Water must be the first drinke at the Deuils Banquet. There is more in it yet: The Deuill shewes a tricke of his wit in this title, Water is a good creature, and many celestiall things
things are shadowed by it. 1. It is the element wherein wee were baptized. 2. And dignified to figure the grace of the holy Spirit. Yet this very name must be given to Sinne. Indeede I know, the same things are often accepted in divers senses, by the language of Heaven. Leaven is oft-foones taken for hypocrisy, as in the Pharifes: for Atheisme, as in the Sadduces: for Profaneness, as in the Herodians. And generally for Sinne, by Paul, 1 Cor. 5. Yet by Christ, for grace. Luke, 13. God is compared to a Lyon: Amos, 3. And Christ is called the Lyon of the Tribe of Juda: Apocal. 5. And the Deuill is called a Lyon. A roaring Lyon, &c. 1 Pet. 5. Christ was figured by a Serpent. Ioh. 3. And to a Serpent is Satan compared. 2 Cor. 11. Stones are taken in the worst sense, Matth. 3. God is able of these stones to raise, &c. Stones in the best sense: 1 Pet. 2. Living stones: and Christ himselfe, the head stone of the corner. Psal. 118. Be like children, faith Paul; and not like children: be children in simplicitie, not in knowledge. Graces are called Waters; so here vices; but the attribute makes the difference: Those are liuing Waters, these are the Waters of death. The Deuill in this playes the Machiauell; but I spare to follow this circumstance here, because I shall meete it againe, in the next branch; Bread of secrecies.

Sinnes may in some sense be likened to waters; yea, euen to waters in the Cup, for to waters in the Sea; they are most like; The one drownes not more bodies, then the other soules. They know the danger of the Sea, a that prosecute their business in great waters: they might know the hazards of Sinne, that faile in the Deuils Barge of luxurie: I may say of them both with the Poet.

Digitis à morte remoti

quattor, aut septem, si fit latissimata da.

They are within foure or feauen Inches of death: how many soules are thus shipwrackt? how many weep out
The affections full of Sinne have no room for Grace.

out a De profundis, that would not sing the songs of Syon, in the Land of the living! they forgot Jerusalem in their mirth, and therefore sit downe and howle by the waters of Babell: but these, here, are Festiuall, not Marinall waters.

1. Water is an enimie to digestion; so is Sinne, clogging the memorie (the soules stomach) with such crudities of vice, that no sober instructions can be digested in it: especially Waters hurt digestion in these cold Countries, naturally cold, in regard of the Climate, but spiritually more cold in devotion, Frozen up in the dregs of Iniquity. Surely many of our Auditors drinke too deepe of these Waters, before they come to Jacobs Well: our Waters of heavenly doctrine will not downe with them. The Waters of sinne so put your mouths out of taste, that you cannot rellish the Waters of Life: they are Marah to your palates. It seemes, you have beene at the Devils Banket, and therefore thirst not after righteousness. The Cup of the old Temptation hath filled you: you sorne the Cup of the New Testament. If you had not drunke too hard of these Waters, you would aske Christ for his living Water: but Achan hath drunke cursed Gold, when hee should come before Josuah: Gehem hath drunke Brides, when hee should come to Elisha. No maruell if you sulk no Iuyce from the Waters of God, when you are so full and drunken with the Waters of Satan.

2. Water duls the braine, and renders the spirits obtuse and heauie: It is an enimie to literature, faith Horace merrily: Who in a Rithme reheares, That water drinkers never make good Verses.

Wee haue no skill in the himnes of the spirit, no alacrity to praise God, no wisedome to pray to him: why? wee haue drunke of these stolen waters. The chilling and killing colde of our Indeuation, the morose
morose and raw humours of our vncharitableneness, the foggy, dull, stupid heauinenesse of our invincible ignorance, shew that we haue beene too busie with these Waters, nothing will passe with vs, but rare and nowell matters, (Ieimnus rarò stomachus vulgariatemnit) and in these, we study to admire the garbe, not to admit the profit.

3. Wee finde Grace compared to Fire, and gracelesnesse to water: the Spirit came downe on the Apostiles in the likeness of firie tongues, at the day of Pente-cost: and John Baptist testifies of CHRIST, that hee should Baptize with the Holy Ghost, and with Fire. The Spirit of linne falls on the heart like a cold dew. It is implied, Renel. 3. 15. that zeale is bote, wickednesse colde, neutrallitie luque-warme. Fire is hot (and drie) Water is cold (and moyft) prædominantly, and in regard of their habituall qualities: so zeale; is 1. bote; no incendiary, no præter-natural, but a supernatural heate; equally mixed with Loue and Anger: such was Elias zeale for the Lord of Hostes; he could not be cold in this life, that went vp in Fire to Heauen.

2. Drie: not like Ephraim, a Cake baked on the one side, but crude and raw on the other: no, the heate of zeale hath dried vp the moisture of prophaneness. But wickednesse is 1. colde, a gelid nature, a numnesse in the Conscience: that, (as when the Ayre is hoteft, the Springs are coldest, fo) when the Sunne of Grace warmes the whole Church, is yet shaking of an Ague; nay, and will not creepe (like Simon Peter) to the fire.

2. Moift, not (succus & sanguinis plenum) full of iuyce and sappe; but sinne runnes like a colde rheume over the Conscience. This metaphor followes Saint Paul, Quench not the Spirit: wherein hee fully justifies this circumstance, forbidding the water of impietie, to quench the fire of Grace.

Here
Here then see the impossibilitie of uniting the two contrary natures in one conscience, as of reconciling Fire and Water into the same place, time, and subject. If sinne keepe court in the Conscience, and sit in the Throne of the Heart, Grace dares not peep in at the gates; or if it doth, with colde entertainment. I haue heard report of a generation of men, that carry Fire in the one hand, and Water in the other: whose conversation mingles (Humentia fuccis) Wet and Drie together, like the Syriphian Frogs in Plauy, whose challenge was, mibi terra lacus, I haue Land and Sea for my walke: but alas, if the water be true water of sinne, beleue it, the Fire is but a false fire, the blaze of hypocristie: but the Hermite turned his guest out of dores for this tricke, that hee could warme his colde hands with the same breath wherewith hee cooled his hot pottage.

4. Water is a bafer Element, and I may say, more elementary, more mixt, and as it were Sophistcates with transfusion: Fire is in the highest Region, the purest Element, and next to Heauen: this is the seat of grace, (non inferiora securta) scorning the lower things. Sinne is (like water) of a ponderous, craffe, grosse, flinking, and sinking nature. They that haue drunke the Cup of Sumber, had need to be bidden Awake, and stand vp; for they are sluggishe and laid: Grace (though in the Orbe of Sinne, yet) hath her conversation in Heauen, and (cor reposistum, ubi præsimur depositum) her heart laid vp, where her loue and treasure is: her motto is, non est mortale quod opto. She hath a holy aspiration, and seeketh to be as neare to God as the clogge of flesh will let her. Sinne is like water, though raging with the surges and swellings, and onely bounded in with Gods non ultra, here I will stay thy proud waues, yet deforsum ruin: whiles these waters swimme...
Though no Element is simply heavy but Earth, yet Water is comparatively heavy.

Amos 4:1.


Coldness of heart an effect of these waters.

Swimme in the heart, the heart sinkes downe like a stone, as Nabals.

5 Philistians say, that water is a binder: you may apply it, that men in these dayes are terrible water-drinkers: for the times are very restrictiuue: you may as well wring Hercules Clubbe out of his fist, as a penny from avarices Purse. Mens hearts are costiue, to part with any thing in pious us: their hands clutch't, dores shut, purses not open: nay, the most laxative prodigals, that are lauith and letting-fle to their lufts, are yet heart-bound to the poore. It is a general disease procured by these waters, to be troubled with the griping at the heart. Such were the King of Bashan, soluble to their owne lufts, bring, let us drinke: bound vp, and straight-laced to the poore: not refreshing, but oppressing, not helping but crushing the needy: they 'greeue not for Joseph; nay, they greeue Joseph. These Kings are dead, but their Calvies are in England, abundantly multiplied. These are not the dayes of peace, that turne Swordes into Sickles; but the dayes of pride, wherein the Iron is knocked off from the plough, and by a new kinde of Alchymistrie converted into plate. The Farmers painefulnesse runnes into the Mercers Shop, and the toyling Ox is a sacrifice and prey to the cunning Foxe, all the racked rents in the Country will not discharge the Bookes in the Citie.

Great men are vnmercifull to their Tenants, that they may be ouer-mercifull to their Tendents; that stretch them as fast as they retch the others. The sweat of the labourers browes is made an ointment to supple the joynts of Pride. Thus two malignant Planets raigne at once, and in one heart, costiue courtesiuesse, and loose lauithnesse: like the Serpent Amphibana, with a head at each end of the body, who, whiles they strive which should be the Master-head, afflict the whole
whole carkafe: whiles Coutife and Pride wrastle, the Estate catcheth the fall. They eate Men alive in the Countrey, and are themselves eaten alive in the Citie: what they get in the Hundreth, they loose in the Sheere: *Sic prœde pacte esca sui:* they make them-selves plume for the prey; for there are that play the robbe-theefe with them: *Unius compendium, alterius disp.endium:* if there be a winner, there must be a loo-fer: *Serpens Serpentem devorando fit Draco:* Many Land-lords are Serpents to devour the poor, but what are they that devour those Serpents? Dragons. You see what monsters then, violent Citizens are. Thus whiles the Gentleman and the Citizen shuffe the Cardes together, they deal the poor Commons but a very ill game. These are the similitudes. I could also fit you with some discrepancies.

1. *Waters mundifie and clene, these soile and in-fect:* the Conscience growes more speckled by them, till men become not onely *spotted,* but *spots,* as *Lucan* sayd of the wounded body, *totum est pro vulnere corpus,* the whole body was as one wound.

2. Adde, that *waters quench the thirst,* and coole the heate of the body; but these *waters* rather fire the heart, and inflame the affections; puffe the *Spleene,* which swolne, all the other parts pine and languish into a Consumption: the heart is so blowne with lustes that all the graces of the soule dwindle like blasted Impes: these are *aque sopori-fere* *waters ofAlarm,* that cast the soule into a dead sleepe, whiles the Deuill cauterizeth and seares vp the Conscience.

3. *Wee say of water, it is a good Servuant,* though an ill Master: but wee cannot apply it to *Sinne:* it is not good at all: indeed lesse ill, when it *serves,* then when it *raignes:* if this false Gibeonite will needs dwell with thee, let him to the basest Offices. So *Israel kept*
in some Canaanites, lest the wilde Beasts should come upon them: our infirmities and masted sins have their vfe thus, to humble vs with the sense of our weakenes, lest the furious beasts of pride and securitie breake into our freeholds. But sinne of it selfe is good neither Egge nor Bird, neither in Root nor Branch, neither Hot nor Cold, neither in the Fountaine nor in the Ves{el}l.

The pluralitie of these waters prolongs and determines my speech: their nature is not more pernicious then their number numerous: indefinita locutio, infinita turba: an undefined word, an undefined number.

If there were but one cup alone, it would cloy: and satiate, and procure loathing, (as euenv Manna did to Israel) therefore Satan doth diuerifie his drinkes, to keepe the wicked mans appetite fresh and sharpe. If he be weary of one sinne, behold, another stands at his elbow: hath Dines din’d? hee may walke vp to his Study, and tell his Money, his Bags, his Idols: or call for the Key of his Wardrobe, to feede his proud eye with his Silkes: for (Diuitia & delicia) Riches and Pleasures serue one anothers turne. If Nabat be weary of counting his Flockes, or laying vp their Fleeces, he may goe and make himselfe drunke with his sheep-shearers. Hence it is that (ex malis moribus orinatur plurim leges) to meet with the multiplicitie of sinnes there is required a multitude of lawes; as when Phisitians grow rich, it is an euident signe of an infected Com-mon-wealth. Sinne stood not single in Gods view, when hee threatens so fearefull a punishment, as the whole Booke (againe) can not match it: Therefore the Land shall mourne, and evry one that dwelleth therein shall languish, with the beasts of the Field, with the Fowles of Heauen; yea, the Fishes of the Sea also shall be taken away: an vniversal vaftation: but as priuately, there was no Truth, yet if there had bene Mercy: nay, no Mercy: some-
One sinne seldome goes alone.

somewhat yet, if Knowledge had stood constant: no Knowledge in the Land. So 2. politiuely, there was Swearing: can swearing be without lying? no, lying too: is the tongue alone set on fire at the Devils Forge? no, the hand is also a firebrand of Hell; Killing, Stealing, Adulterie ioyne their forces: and to glue testimonie against their singularitie, Blood toucheth blood. How should probates else fill up the measure of their sinnes? Thus when the vungodly haue eate and drunke, they may arise up to play.

Will you descend to personall instances? loe, Judas is new come from this Banquet; giue him a vomite, and what lyes on his stomack? Strange waters, and abundance of them: behold, the Spanish waters of Pride, the Romish waters of Treason, the Italian waters of Murder, the Hebrew of Hypocrisie, the Turkish of Theeuerie, the Grecian of all Vtilitie: aske Mary Magdalene what variety was at this Banquet, she will tell you of seauen Viols, seauen Deuils; you may heare another tel his name, Legion. Bidde Absolon giue you a Tauerne-bill, or short Inventorie, of these waters, and hee will read you; In primis the swelling waters of Pride. Item, the surfeiting waters of Luxurie. Item, the scalding waters of Adulterie. Item, the red waters of Bloodinesse. Item, the blacke waters of Treason; and for the shot, aske him the totall summe of the Bill, and hee will tell you Damnation. If sinnes be thus familiarly linked in one man, how doe they tune in a Confort? how agree they in Companie? nothing better; not a Broker and a Pawne, not a deare yeere and a Cormorant. Hence Christ calles the way to perdition, the broad way. You can not stirre a foot in the great Road to the Citie of Hell, Pluto's Court, but you meet sinnes in throngs; vanitie is the largest and most beaten thorow-fare of the world. Some double in their companies, some treble, some troupe, none goe single.
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<th>Verse</th>
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<td>Eccl.4.10</td>
<td>Vae soli: if one sinne were alone, it would be easily vanquished. The Deuill knowes that (vis unita fortior) collected strengths are unconquerable: and therefore drives his waters so, that (unde super adventit unda) onewaue seconds the former. 1. Sometimes they goe like Beasts, by couples, Rom. 13. Ryot and Drunkenness, Chambring and Wantonnesse, Strife and Envy. Ierem. 23. Adulterie and Oathes: and Ierem. 2. My people have committed two euils, &amp;c. 2. Sometimes they daunce in Triades, by threes, Phil. 3. Gluttonny, Pride, Covetousnesse, Gallat. 5. Vaine glory, Provocation, Malice, Amos 1. For three transgressions and for foure, &amp;c. If there bee not rather a great number meant: Saint John abridgeth all the vanitie of the world into a triplicitie: All that is in the world, the lust of the flesh, the lust of the eyes, the pride of life. This is the Trinitie the world doth worship: Hac tria pro trino Numine mundus habet. 3. Sometimes they come by whole heards and droues, like the Host of the Aramites, Gallat. 5. you may read them mustred vp: Adulterie, &amp;c.</td>
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<td>Rom. 13.13</td>
<td>Sinnes and sinners lose the company one of another.</td>
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<td>Ier.23.10</td>
<td>Thus I have shewed you the multiplicitie of these waters: what remains, but that the same fire of Gods Altar, that hath enlightened your understandings, doe a little also warme your consciences? I should prevent the methode of my Text, if I should yet shew you the direfull, dismall operation of these waters: yet somewhat I must say to make you loath them. As Captaines prouoke their Souldiours, Per verbum vocale, per semivocale, per mutum: By vocall speeches, semi-vocall Drummes and Trumpets, mute Ensignes: so God diffwades you from these waters. 1. By his word; Vina et viuifica voce; A liuing and enliuing word: either in the Thunders of Sinai, or Songs of Syon, which the Word incarnate hath spoken. 2. Or by his semi-vocall</td>
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vocall writings: for at the beginning God talked with man by himselfe; but after, finding him estranged from his Creator, he sent him his minde in writing: And this hee makes founding by his Ministers. 3. Or by his dumbe Ensignes, wonders, terroirs, judgements upon the louers of these waters.

Trust not too much to these waters: they are not so virtuall, as the described Inviters, the Deuils Prophets tell you. Satan had long since his Water-Prophets: such were the Oracles Colophonium and Bronchidicum: wherein one by drinking of waters, the other by receiving the fume of waters, fore-tolde future things. Porphyrie obsesses that antiquitie, called them μανίαν, Madneffe, but the error and impudence of succeeding ages μανίας, Diminations. These were the Priests of Bacchus, welcome to the world, as those would have beene to Israel, that Prophecie of wine and strong drinke. Men hear of strange fountaines (famous for wondrous cures) and runne straite thither. The Deuill is a juggler, and would make men beleue, that if they drinke at his fountaine of Idolatrie, they shall haue good lucke after it: (hee blushed not to lay this batterie of Temptation to the Sonne of God.) As good lucke as Sampson had, when he drunke out of the Asses tooth, and presently after lost his eyes: or rather, as he that to finde his Horse, must, by the Maffe-Priests direction, drinke at Saint Bridgets Well, accordingly found his Horse, and riding home thereon, broke his necke. Yeeld it a Fable; the Morall shall yeeld vs this: that we trust nothing, which hath not Gods word for warrant. Charmes, Spels, Coniurations, are all vanities, lying vanities: he that trusts thereto, forsakes his owne mercie.

Feare these waters, for they are dangerous: sinne is not more coole in the tast, then it is fierie in the operation. Affliction is hote to the rellish, (you cannot drinke of
They are not so sweet in taste, as bitter in digestion.

of my Cup) but cool, caveful, peaceful, in the digestion: but these waters are (mel in ore, feli in corde) sweet in the palate, bitter in the stomach. The Oracle gave it: Nunc prae ipri capi non posse, quam fluidius ei sit hoftis: Ninoeh should not be taken, before the waters became her enemy: she feared no inundation, the Sea was too remote: yet in the third year of her Siege, the waters of the Clouds broke loose, and with abundant rain overwhelmed the walls; (Muros deiecit ad stadia viginti) to twenty furlongs. We live secure, and devour these waters of iniquity, as Fishes the water of the Sea; but when God shall make our sinnes compass vs at the beeles, and raise vs these floods against vs, we shall cry, as the drowning world, mope unto vs, the waters are become our enemies: the floods of our own sinnes overwhelm vs: so the Drunkard drinks a river into his belly, that drowns his vital spirit, with a Drop. Let vs pump out these waters of Sinne, which wee haue devoured: It is the only course we haue left, to keepe our Ship from sinking: *Nomine, quos bibitis, sinitios.* Cast them out by repentance: this is a sauing vomite; or else God will give you a vomite of Sulphure, and shamefull spewing shall be for your glory: We haue all drunk liberally of these waters; too prodigiously at Sinnes fountaine, Quam voluimus, et quantum voluimus; when we would, as much as we were able; not only to drunkenesse, but euen to surfet and madnesse: if we keepe them in our stomachs, they will poison vs: Oh, fetch them vp againe with buckets of lighes, and pump them out in rivers of teares, for your sinnes. Make your heads waters, and your eyes fountaines: weep your consciences emptie and dry againe of these waters: Repentance onely can lade them out. They, that haue dry eyes, haue waterish hearts: and the Proverbe is too true for many; No man comes to heaven with drie eyes: let your eyes gush out teares, not onely in a com-
passion for others, but in passion for your selves, that have not kept God's law. Weep out your fullen waters of discontent at God's doings, your garish waters of pride, freezing obduracie, burning malice, foggie intemperance, base courtesie. Oh think, think, how you have despised the waters of life, turned Jesus Christ out of your Inn, into a heasty Stable; whiles Pride fits uppermost at your Tables, Malice usurps the best Chamber in your minds, Lust possesseth your eyes, Oathes imploee your tongues, Ebrerie bespeake your tastes, Theft and inurie inthrone themselves in your hands, Mammon obessest your affections: Sike, sike, all ouer: you may cry with the Shunamites Sonne, Caput dolet: my head, my head: and with Jerusalem, my bowels, my bowels. Oh let faith and repentance make way, that the bloud of our Saviour may heale you.

We are not only guilty of aversion from God, but of aduersion against God; Oh where is our reversion to God? the waters of lusts are (aque tus auctor) the waters of folly and madnesse; but our teares are (aque tus universo) the waters of change of minde and repentance. Penitentia est quasi pene tenebria: Repentance is a taking punishment of our selves: oh take this holy punishment on your soules: Weep, weep, weep, for your vanities. Achan cannot drinke vp his execrable gold, nor Gehazi deuoure his bribes, nor Ahab make but a draught of a vineyard, mingled with bloud, nor Judas swallow downe his coufenance and treason, without being called to a reckoning. Nos quere non credimus, quod omnes astabimus ante tribunal? Why account wee not of our future standing before a judgement, Seate? Ommum aures pulso. All we, whom these walls compasse, haue beene drunken with these waters: some, that hate Swearing, with dissimbling: some, that abhorre Idolatric, with profanenesse: some, that avoid notoriou
notorious; with hypocrisy: many, that pretend ill-will to all the rest, with those (Lares et Lemures) household-Gods, or rather household-Goblins and Deuils, which almost no house is free from, Fraud and Covetousnesse. We know, or at least should know, our owne diseases, and the speciall dish whereon wee haue surfetted; oh, why breake wee not forth into vlulatations, mournings, and loud mournings for our sinnes? cease not till you haue pumped out the sinnes of your soules at your eyes, and emptied your consciences of these waters.

And then, behold other; behold better, behold blessed waters: you taste of them in this life, and they fill your bones with Marrow, and your hearts with joy; they alone satisfie your thirst: without which, though you could with Xerxes Armie, drinke whole Rivers drie, your burning heat could not be quenched. Here drinke, Bibite et inebriamini, Drinke, and be drunken in this Wine-celler: onely, hauing drunke hearty draughts of these waters of life, retain them constantly: be not queasie-stomached, Demas-like, to cast them vp againe; the token of a cold stomach, not yet heated by the spirit: for as the loathing of repast is a token that Nature draws toward her end; so when these holy waters proue fastidious, it is an argument of a soule neere her death. Take then and digest this water. Recipientur aure, retinetur corde, perficitur opere. The ear receiues, the heart retaines, the life digests it: but alas, we retaine these waters no longer then the finger of the Holy Ghost keepes them in vs; like the Garden-pot, that holds water but whiles the thumbe is vpon it.

Leaue then, Beloued, the Deuils Wine-Celler, as Venerable Bede calls it, Vbi nos dulcedo delectationis invitauit ad bibendum, Where the sweet waters of delight tempt vs to drinke. But David, though he longed for it, would not
THE Second Service
OF THE DEVILS
BANKE T.

BY
THOMAS ADAMS, Preacher of Gods
Word at Willington in Bedford-shire.

ZACHARIAH 5. 4.
I will bring forth the curse, saith the Lord of Hostes, and it shall enter
into the house of the Thiefe, and into the house of him, that swea-
reth fally by my Name; and it shall remaine in the midst of the house,
and shall consume it, with the timber thereof, and the stones thereof.

ROYARD. Homil. 1. in I PET. 3.
Reddere bonum probono, Humanum: reddere malum prono malo, Bellum: reddere malum prono malo, Diabolicum: reddere vero bonum prono malo, Divinum.

To returne, {good for good. euill for euill. euill for good. good for euill.}
is the part of a {Man. Beast. Deuill. Saints.}

LONDON:
Printed by Thomas Snodham for Ralph Mab, and are to
be sold at his Shop in Paules Church-yard, at
the Signe of the Gray-hound. 1614.
TO THE HONORABLE AND
Vertuous Lady, the Lady
Jane Gostwyke, Baronette, sauing Health.

MADAME:

Am bold to adde one Booke more to your Library, though it be but as a Mite into your Treasure. I that have found you so ever favourable to any worke of mine, cannot but confindently hope your acceptance of this. Not for the worth of it, but because it beares your Name (and my dutie to it) in the forehead, and offers it selfe to the world, through your Patronage.
nag. Somewhat you shall finde in it, to harten your loue to Vertue; much to encrease your detestation to Vice. For I haue, to my pow-
er, endeavoured to unmaske the latter, and to spoile it of the borrowed forme; that sober eyes may see the true proportion of it, and their loathing be no longer with-held. I cannot doubt, therefore, that your approbation of the Booke will be frustrate by the Title. I am content to furnishe out Satans Feast, with many speciall Dishes; and to discover the Waters of Iniquitie, which bee hath broa-
ched to the World. Not to perswade their Pleasure; but lest Ignorance should surfe-
on them without mistrust: Lest the peruer-
ted Conscience should securely deoure them without reprehension. Here you shall see, in a small Abridgement, many actual breaches of Gods sacred Law; not without liablenes to condigne punishment. You heard it with attention, spoken in your private Church: You gave it approvall: I trust, you will as well owne it written. It is not lesse yours, though
THE
Second Service of the
deils Banket.

The second Sermon.

PROVERB. 9. 17
Stollen waters are sweet, and Bread eaten in secret is pleasant.

E E haue already ferued in the first course at the Deuils Banket; and feasted your eares with those Waters, from which God keepe your soules fasting. Some things are proposed to our practife, some things are exposd to our contempt and dislike. The more accurately the Scriptures describe sinnes, the more absolutely they forbid them: where wickednesse is the subiect, all speech
speech is declaration. As no spectator at those horrid Tragedies, where Oedipus is beheld the Incestuous Husband of his owne Mother, or Thiesen, drunk with the blood of his owne Children, or at any of the bleeding Bankets of the Medea's, can receive those horours at the Windores of his senses, without terror to his bowels, and trembling to his bones: so when you heare the relation of the Deuils cheare, all the flattering, petulant, insidious, nature-tickling dishes of delight: the rarities of Impiety, the surfets of the World, Horse-leaches to the blood, Witches to the affections, Deuils to the Consciencs of men; thinke that they are related, that they may be rejected: to bestow upon the Deuils Cates his owne names: the glory of Pride, the satietie of Epicurus, the gallantnesse of Ebriety, the credite of Murder, the greatnesse of Sorne, the gracefulnesse of Swearing, the brauerie of (the stigmaticke) Fashion, the securitie of Usurie, the singularitie of Opinion, the content of Superstition; nunciantur: ut remnunciantur: thinke not, they are prescribed for you, when they are described to you. Monstrantur ut monstra: they are set foorth as monsters, that they might be loathed: they are advanced as Traytours heads, in terrorem futuri proditoris, to the terror of him that should be tempted to future Treason.

Gods intent in declaring this Banket of Sinne, is to make you loathe it; and that which is written, is for our instruction, to deterre, not to commend, as some of the Heathen had a custome in their solemne Feasts, to make a bondslawe drunk, and then set him forth as a ridiculous object to their children. This Banket then, perhibetur: una & prohibetur: is at once declared and declined, spoken of and forbidden: left through ignorance you should like and eate it, you are more fully
fully made acquainted with the vilenesse of it. Hence our royall Preacher drawes the Curtaine of the World, and shewes you all the delicates of her Table, not to whet your appetites to feed on them, but to coole your courage, dishearten your opinions, alienate your affections; giving you a true censure of their worthi-

ness; all is vanity, and vexation of soule. They are detected, that they might be detected. Therefore if any of Gracchus brood, shall like a Catilinay disposition the better, because fully hath indicted, interdicted, condemned it: if any sonne of Belial, shall more affectedly deuoure some morsefell of damnation at this Feast, because the Preacher hath execrated it; and derive at once notice and encouragement from our terrifying censures: testimonium sibi ferat condemnationis: let him beare in himselfe the evidence of his owne condemnation. They are wretched men, (qui minime declinant, quod boni maxime declamant) that most impetuously pursue, what all good men diswade: running with Ahimaaz the more eagerly, because their friend Joab forbids them. So blasphemously spake the sacrilegious spoilers of Proserpines Temple in Locris, whose ring-leader was Dionysius: Videtis ne amici, quam bona navigatio ab ipsis Diys sacrilegis tribuatur? failing home, and now arriving at the Hauen safe, see you not my friends, faith Dionysius, how faire and fortunate a Navigation, the Gods vouchsafe to Sacrilege? as if they therefore robbed the CHURCH, because they were by the Oracle expressly inhibited: so (gens humana vult in vetitum nefas) mans nature precipitates it selfe into forbidden wickednesse. This is an horrid sinne; peccatum prime impressionis, & sine nomine adequate: a wickednesse of that nature, that there is no name significant enough to express it.
The Scriptures speech of sinne is ever condemningatory.

The manners of the Heathen might justify, and exemplarily make good that verse:

\[ \text{Nimirum in vetitum semper, cupimur negata.} \]

Wee hunt for things unlawful with swift feet,
As if forbidden joyes were only sweet.

But such a report among Christians is so strange, that (\text{siunctum, non factum esse videatur}) it would seeme rather a fable then a fact, a tale then a deed. \text{Publish it not in Gath, nor tell it in the streets of Askelon, that any Israelite should the more desperately cleave to Baal, because Elias hath cursed it. There are none such; neither is there Raine in the Clouds: Indeed Charitie would not beleue it: for it is even the order of Nature, that (\text{tarda solet magnis rebus adesse fides}) slow faith is giuen to great reports: but alas, wee are forced to see, (what wee would not beleue) such refractory Recusants to all Christianitie, liuing and speaking, \text{xarata tas epistymia}, according to their owne lusts, that would not be so ill, if they had not beene taught to be better: quibus res divina lustus sunt, \text{ys & voluptas pro vita, & libido proratione est}. They that play with Diuinitie, and make Religion a mocke, giude their Life by Pleasure, and their Reason by Lust. Time was, the Kingdome of Heauen suffered violence, and men tooke it by strong hand, now it offers violence, and men by strong hand repell it: before it was so precious, that every man preassed (and crowded) into it, now it presseth vpon vs, and wee are glad to be rid of it, (as Couetousnesse of pouertie at his dore.) And as the fountaines would not be so colde, if the Sunne had not heated the ayre, and forced the contrarie qualitie into such abstruse corners; many would haue beene lesse outra-
gious in their filthinesse, if the Gospell of Grace, had not so vniversally spread his beames: Their whole life is a continuall preuarication; and it is the cordiall Phyficke to fat their spleenes, that they can be crosse to God.

But, lex in sermonc tenenda; I speake to Christians, of whom we cannot but hope better things: if there be any here that hath fold his faith for his pleasure, as Adam did his life for an Apple, or Esau his birth-right for a meate of Pottage, and will venture himselfe a guest at the Devils Banquet, maugre all devitation; let him stray and heare the Reckoning, for there is a Shot to be payed, which cannot be avoided: as Circe’s Cup turns men into beasts, so it brings them to a beastly end, it fats them against the slaughter-day of Judgement. We leave then the prescription of the waters, and come to the description of their natures: Stollen. It is a word of Theft; and implies, besides the action of Stealth, some persons active and passiue in this businesse; some that doe wrong and steale, some that suffer wrong, and are robbed. Robberie is a sinne, literally forbidden onely in one Commandement, but by inference, in all: What sinne is committed, and some person is not robbed? Doth not Idolatrie rob God of his worship? Blasphemie of his honour? Saboth-impiete of his saturdaye time? Doth not Irreuerence rob our betters? Murder rob man of his life? Theft of his goods? False testimonie of his good name or right? Doth not the Harlot here, knit the eight precept to the seuenthe, and call (adulterium, furtum?) a The pleasures of a forbidden bed, Stollen waters? b Let vs solace our selves with loves, for the good man is not at home,&c.

Since then, all sinnes are waters of stealth, it is an inequitable consequent, that every sinne robs some: let vs examine, whom. The parties robbed are. 1. God. 2. Man.
2. Man. Our feales: and there bediners finnes rob either of thefe. Of every circumstance a little, according to the common liking, for none had rather hear many points, then leane one: they would haue every word a fentence, and every fentence a Sermon as hee that wrote the fcripture in the company of a Penie. Only I entreate you to obfcrue; that this is a theeuifli Backet, what is nothing but water: all the Gates be robberies: the guefts cannot drinke a drop, but there is instruie done. Accordingly, I will joyfully pro-
ceed. 1. To decribe the waters of Sinne at this Peaft. 2. And withall to prove them fallen waters, fuch as
rob either our God, or our Brethren, or our feales. I need not cleare the Peaft: from an opinion of corrfenf: be-
cause the prime Service goes into the name of water:
The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the fubftance: The Devil limits and tempereth the 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Atheists give God's right to Fate or Fortune.

ence, to scrape out the (deepe-ingrauen and) indeleble characters of the Diuinitie there; but a sacrilegious hand to heaven, as if they would empty it of a Deitie, and pull Jesuah out of his Throne, and make him a nouens. All, with them, is begun and done, either by the necessity of Fate, or contingencie of Fortune. Te facimus Fortuna Deam. If any strange vice be committed, the Planets shall be charged with it. Mercurie told the lye, Mars did the murder, Venus committed the whore-dome. Thus by looking to the inferiour causes, (producing necessarie effects) they rob God, who is (prima causa creans causas) the causing cause, and the original mouer of all things. These are worse then the Deuill: for, if at first he doubts and tempts Christ, yet seeing, feeling his power and miracles, he confelleth: onely impudent Caiaphas knew, yet tempts. Thus often, the Instrument excels the Agent; and there be Machianels, Polititians, Atheists, haue tricks beyond the Deuill. The Deuill beleeues and trembles, these haue neither faith nor feare. The Deuill quakes at the day of Judgement torment vs not before the time, these deride it: Where is the promise of his comming? Strange! even the Father of Sinnes comes short of his Children; and that there should be Atheists on Earth, when there is none in Hell.

These Monsters are in the Wilderneffe! No, they borough in Sion: if feldome such, as say, there is no God, yet frequent, that call Religion a fable; or at least, testifie no lette of it in their liues: for, Quorum est commune Symbolum, facillimus est transitus: How many make that their Gospell, which they can spell into their purses; and embrace no other Creed, then their Lord and Masters humour? that turne articles of pietie to particles of Politicke: and sophisticate olde singlenesse into new singularitie? If a Seminaries argument, shall be more

c Matth, 2.6.63

d Iam, 2.19.

e Matth, 8.29.
f 2 Pet. 3.4.
more gold-weightie then the best Sermon of ours, they are for Rome the next tide: any Religion, that can enrich their Coffers, shall haue their applauses: What differ these from Atheists? or that Pope, who hearing Cardinall Bembus speake of the Gospel, burst forth into this blasphemie: *Quantum nobis ac nostro coetui profuerit ea de Christo fabula, satis est omnibus seculis nota.* How gainefull the fiction or tale of Christ hath beene to vs, and our Crew, the whole World may know and witnesse. All Religion is with them a Fable, or at best, fallible. They would fit Religion to their owne humors, as *Procautes* dealt with his Ghests: for all that came he had but one bed: if they were shorter then his bed, hee racked them out, to make them long enough: if longer, hee would cut them shorter, till they were fit. These are cruell theeues, that would rob God of himselfe.

2 The second Viall is *Heresie*: a dangerous water, because it soone tickles the braine, and makes the minde drunke. This Sinne robbes God of his Truth: There are many of these Theeues, though contrary among themselues; whose opinions are as crosse one to another, as *Sampson's* Foxes, but their tailes meet, to scatter the Fire of dissillution in the Church: no Lawyers wrangle more in publike; nor more louingly feast one another in priuate, with the gaines of their dissilination: How bitterly the Brownists on the right hand, the Papists on the left, raile at each other; how friendly agree they, like Herod and Pilate, to affliet Christ? how in effect doe they sing both in one tune, to build vp Deuotion with Ignorance, to wrangle with the Prince for his Supremacie?

In elder times, you had Cerinthus and Arrius robbing Christ of his Divinitie: Moniche and Marcion of his Humanitie; the Nestorians, of the Unitie of both natures.
Herejie would rob God of his Truth.

natures in one Person. They are dead: oh, bury them, bury them: let their Heresies rot. Alas, how are the spirits of them all, by a kind of transanimation, come into the Romists? Christ is, there, robbed of his Truth of his garments, of his peace, of his life, as well as at Jerusalem; and that without shew of being his enemies; Spolius amici, You are my friends, yet rob me. Bones rob Christ of his adoration: stones of his Prayers: the Pope of his power. Remission of sinnes, validitie of merits, ease of paines, the Pope must give; who would give the world, that he had them for himself. Too much shall be gien to the name of Jesus, more then he would haue; that a wicked man shall by it cast out Deuils: to whom if the Deuils reply not, as they did once to the audacious Sonses of Scena; a Jesus we know, and Paul we know, but who are ye? yet God answeres them, b Quis hæc &c. Who hath required this at your hands? Too little to the nature of Jesus: Mans merits shall share with him in justification: Penance in satisfaction: Angels and Saints in Intercession. These are subtill Theeues, that haue their bodies for a Communion, their consciences for a Masse, their voices for the Prince, their hearts for the Pope, their soules for the Deuill.

3. The third Viall of this Course is Sacrilege: a water, like some winding Meander, that runnes through our corne fields, and washeth away the Tenth, Gods part. This Sinne robs God of his goods: c Will a man rob God? yet ye haue robbed mee: but ye say, wherein haue we robbed thee? in Tithes and offringes. Oh! that none among vs durft drinke of these Stollen waters! but, alas, what law can be gien to rob Altars? If Blindasimus be a man of gifts, lo iustified by the sensible Preferer, what should crosse his admission? Is not a Quare impedet, his speciall friend? yes; and yet not more, then a Prohibition is often a good Ministers foe. Hence now

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Ea. 1. 12.

M. 3. 8. The sacrilegious, that I specially meane amongst vs, are such as with-holde those rights from the Church, that the law of the land (rightly understood) alloweth her. As those that will not present without restitution, &c
there is little difference betwixt serving at the Altar, and serving at the Altar. Ministers have (multos laudatores, paucos datores,) Many praisers, few raisers; many benefactors, few benefactors.

Plead not, that they are not stolen, because conveyed by the Ministers consent; for the right is originally in God. Spoliastis me: Thou have robbed me: faith the Lord. The Incumbent consenting is not robbed, God is. They zealously require a learned Ministrie, when themselves imbezzell the rewards of learning: they complain of an ignorant, not of a beggerly Clergie. They are content, we should stand in the Pulpit, so long as they may sit in a Tith-shocke; and seeme wonderfullly affected with the oraculous voice of their Minister, but the creaking noise of a Tith-Cart into their owne Barne is better Mucicke. Oh, the fearefull cry of this Sime in the eares of God against this Land! he hath sprinkled some drops of his angry Viall for it: Droughts, blastings, witherings, are but his Distringis: he destroyes all, because we will not pay some: Si domino decimam non dederis, ad decimam reverti; He doth iustly take away the nine, when we deny him the Tenth: Indeede I confesse, that many an Eliashib compacts with Tobiah, to steale holy things: a Cnoscicke Patron, a Paphian Priest: so the one haue ease, let the other take benefite. Tobiah must haue the Tith-corne, the glebe land, and perhaps the very house for a Dairy, and his Cosen Eliashib shall haue the tith Geese, and the Egges at Easter. Shall not the Lord visite for such wickedness as this? shall not my soule be avenged on such a nation?

While the rewards of knowledge are diuerted to profane uses, God and his heauen is robbed of thousand thousand soules: Oh, pray we, (quid enim nisi vota superfint? ) Pray wee, with that most reuerend Bishop, That God would rather convert; if not, confound those
They that rob the Church, rob God.

Those that rob him of his goods, the Church of her right, the people of understanding. But if no contention of God, nor protestation of men, can stin their swallowing these stolne waters, let some good Nehemiah be requied, to re-inforce from their felonious hands, that holy Rent, which God hath from every Tenant of his referred: let the zeal of some Phineas turne away Gods wrath from our Israel. Decimate, quibus debitis, et dinites fietis: Pay your tithes, to whom you should pay them, and you shall be enriched. b Bring ye all your Tithes into the Store-house, that there may be meat in mine house, and prove me now here-with, saith the Lord of Hostes, if I will not open you the windores of Heaven, and powre you out a blessing, that there shall not be roome enough to receive it. Reade and ponder Heliodorus deede and doome, and quake at it. You cannot stelae waters from the living God, but they will poison you.

4. The fourth Viall is Faction, a Water of Trouble to the drinker: this robs God of his order and peace: the Waters of Schisme are stolenn waters: yet such as many a Separatist loues to drinke of: they thinke not that they rob God, whiles they stelae peace from the Church. Christi tunica must be vnica: Christ's Coate was without seame, his truth must be without Rent: wee must be all at one, least at all none. Let vs not pleade so hard for partrie in the Church, till wee bring Anarchie into the Common-wealth: let our dispositions be like Abrahams: c I pray thee, let there be no strife betwenee mee and thee, for we are Brethren. Let not Gods cutaxie, Order, by our frivolous scruples be brought to ataxie, Confusion. Let Calum's rule ouer-rule our turbulent and refractarie spirits: Omnia indifferenta in Ecclesie libertate postfatum. All indifferent things are put to the disposition and ordering of the Church. Oh you, whom Christ hath made Fisheers of soules, fish no longer in

H 2 troubled

a Gal. 6.6.
b Mal. 3.10.
c Gen. 13.8.

Institut. lib. 4, cap. 17. Sect. 43.
troubled waters: Let vs not wrangle any more about colours, as the Constantinopolitans did once in the dayes of Justinian, about blew and greene, till they were all neither blew nor greene, but red; the streetes swimming in bloud, and the Emperour himselfe endangered. So the Factions of the Bianchi and Neri, about the two colours of blacke and white, cost the Duke-dome of Florence deere, even the beautie and peace of the Countrey. What, haue wee all beene deceived? hath God beeue a stranger to vs all this while? 

**d Ioh.14.9.**

Hath I beeue so long time with you, and haue you not knowne mee, faith Christ to Philip? hath the Truth beeue hid in corners; that we must grope for it in a Sectaries budget? or are not such men rather, sicke of Donatisme? that every Novelist with a whirlegig in his braine, must broach new opinions, and those made Canons, nay Sanctions; as sure as if a generall Councell had confirmed them. Wretched men, that shake off the true comely habite of Religion, to bespeake them a new-fashioned suite of profession at an Humourists Shop. Oh that their sore eyes could, before they left vs, haue seene what sacrilegious breaches they haue made into Gods free-hold; robbing his Church of her peace, and making the Spouse of Christ with their turbulent noises. Factions are stolen waters.

5. The last viall of this first Course is Profaneness: a compounded Water, whereout no linne is excluded: there was no poison the Deuill could thinke on left out, when he tempered this water. It robbes God of his glory. Wee are borne to honour God: it is his due; and that hee will haue, either (ate, or dete) by thee, or upon thee: Irreligion robbes him of this honour: Solummodo hoc habet, &c. onely he hath this to helpe himselfe, that hee can make it shine in thy iust confusion. So e Menahem destroyed Tipsah, because they would
would not open vn.to him: but these will open to Christ knocking, if hee will be content:

Stramineas habitare casas, &c.

Bafely to dwell in the divided part, Of the fowle, lustifb, and polluted hart.

If Christ will dwell with Behall, and share part of the Conscience with wickednesse, let him come, and welcome: but hee scornes to be an Inmate, and let Sathan be Lord of the house: he that accepted a stable for his presence-chamber in his humilitie, doth justly disdaine such abode now in his glory: though the walls be but Clay, if the furniture be good, Humilitie and Repentance; and the cheere answerable, Faith and Charitie, hee will enter in and Feaft. But as his Wombe was, wherein borne; and his Tombe, wherein buried; so must his Temple be now glorified. Hee was conceaued in a wombe, where none else was conceaued; receaued into a Tombe where none else was interred: so hee will temple himselfe in a heart, where no affected sinne shall be his equall. The profane among the Heathen were thrust from their sacrificial solemnities.

Innooci veniant: procul hinc, procul impius esto, Casta placent superis; pura cum mente venite.

Pure, innocent, and spoiles sprites, Are welcome to these holy rites: To the profane and sensuall state, Be ever shut the Temple gate.

But now, our profane saue that labour; they thrust from themselues all pious rites: they sing not with the Church,
Profaneness never dreams of death.

Church, a f Tenebo te Domine, I will holde thee fast, oh Lord; but with Simeon, a Nunc dimittis, though with another spirit: they are glad to be gone. Christ is as welcome to them as Cæsar's Taxers to the Jews, or the Beadle to the Brothel-house: so the Gerjesites tell him to his face: Sir, to be plaine with you, you are no guest for vs: our secure liues, and your seuer Lawes will never cotten.

Men liue without considering themselves: unde, ubi, quomodo, quō. Whence they are: where they are: how they do: whither they go: that all these mathematicall lines haue Earth for their Center. Whence are wee? from Earth. Where are wee? on Earth. How liue wee? unworthy of Earth, or any blessing vpon it. Whither go wee? to Earth. Terram terrat: Earth to Earth. Wee are composed of foure Elements, and they stiue in vs for Mastery; but the lowest gets the better; and there is no rest till Earth haue the predominance. These men liue, as if there was neither Earth to deououre their bodies, nor gulfelower then Earth to swallow their soules.

This is profaneness: The world is ranke & manured with sinne: Atheisme grows vp as a Tree, Erreur and Ignorance are the Leaves, Profaneness and Rebellion the Fruit, and the end is the Axe and the Fire. Their best is verball Devotion, actuall Abomination. Divident opera a side, & virum perimitur. They separate workes from faith: they divide the childe and kill it. Workes are dead without Faith: and Faith is not aliue without Workes. They take away that visible distinction betwixt Christians and Infidels, whiles they liue not as honest men. Oh, that I could cut this point short, and yet keepe my discourse but something euin with the subject: but the world drinks too greedily of these profane waters, which rob God of his
Impudence scorns admonition.

his glory. Most men are no longer Tenants to the Deuill, and retailours of his Wares, but proprietaries; (peruerted and peruerse persons) they strive to be as deepe sharers as himselfe. Machianell will no longer worke Journey-worke with the Deuill, hee will now cut out the garment of damnation himselfe. The Vices of these men are so monstrous, that they no leffe benumme in all good men the tendernesse of affection, then in themselves the sense of all humanitie. Vox sanctus heret. It is a shame to utter, an amazement to heare; yet they blush not to commit such execrable impieties. Impudence is onely in fashion, and there is no forehead held so gracefull, as that the Prophet calls gracelesse, an Harlots forehead, that cannot blush. Swearing swaggers out admonition: drunkennes drinkes downe sorrow and penitence: Vfurie floutes at Hell.

It was Epitaphd on Pope Alexanders Tombe, Jacet hic & seclus & vitium. Here lies wickednesse it selfe: it could not bee so buried vp. Hee was vile enough. Thais Alexandri filia, sponsa, nurus. Lucrece was his Daughter, his Whore, his Sonnes Wife: Horrid! that Viper went not to Hell ifuic-leffe. What is this but Infidelitie and Atheisme, though not in Antecedente, yet in Consequent : if not verbal, yet real: vnder the forme of Godlinesse, an implicite renegation of the power? Multiadorant Crucem exterius, qui crucem spiritualm per contemptam conculant. Many superstitiously adore the Crucifix, that are enemies to the Cross of Christ, and tread his holy Blood vnder their scornfulfe feet: Nay, they are not wanting that bragge with Pherecides, that they haue as much prosperitie, though they never sacrifice, as they that offer whole Hecatombes. They will bee wicked, if it bee for nothing else, to scape the rod of affliction. They make sport

1 Ier.3.3.

k 2 Tim.3.5. Guid. Carthus.
1 Phil.3.18. Heb.10.29.
Ælian.Par.hist. lib. 4.
Iob 21.
sport with the Booke of GOD, as Daphias with the Delphicke Oracle; who enquired of it, whither hee should finde the Horsf he had loft, when indeed hee had none: the Oracle answered, inuenturum quidem, (ed vt eo turbatus periret) that he should finde a horse, but his death withall. Home he is comming, joyfull that hee had deluded the Oracle, but by the way he fell into the hands of the wronged King Attalus, and was by his command throwne headlong from a Rock, called the Horse, and so perished: as fabulous as you may thinke it, the Morall of it will fall heavy on the deriders of God.

These are the sinnes, that immediately robbe God, fitly called by our whorish Sorceresse, Stollen waters; which shall never be carried away without account. The second sort of Stollen waters are those sinnes, which mediately rob God, immediately our Brethren; depriviung them of some comfort or right, which the inviolable Law of God, hath interrested them to: for what the Law of God, of Nature, of Nations, hath made ours, cannot bee extorted from vs, without Stealth; and may bee (euen in most strict tearmes) called Stollen waters.

1. Here (fitly) Irreuerence is servd in first: a matter of Stealth, that robbes man of that right of honour, wherewith God hath inuested him. Euen Abimelech, a King, a Gentle King, reuerenced Abraham: euen stately Herod poore Iohn Baptist. Yes, let reuerence be giuen to Superioritie, if it be built on the bases of worthinesse, and to Age, if it be found in the waies of righteounenesse: Indeed; it should bee so, that Seniores animis, should be Seniores animis, and prefectus perfecitus; that eminencie of place and of vertue should concurre, that Greatnesse and Goodnesse should dwel together: but the conscience of reuerence is fetcht from
from God's precept, not man's dignity, and therefore the omission is a robbery: the neglect of honour to whom it belongs, is a Stollen water. The eye that mocketh at his Father, and despiseth to obey his Mother, (doth he thinke them worthy, or not) the Ravens of the Valley shall pick it out, and the young Eagles eat it. But, alas, these are those vvereuerent days, where (infelix lolium, & steriles dominantes aeneae) incepiues, railings, caolumnies, libels, grow vp among sober and wholesome admonitions: the same ground produceth both Hearbes and Weedes, and so nouriseth both Sheepe and Serpents.

Terra salutiferas herbas, eademque nocentes
nutrit, & ortice proxima sape Rosa est.

The Nettle growes vp with the Rose, and the Lambe must graze in the Wolfs company. These are like furious Beasts, that ranging for their pray, and being hampered in the snares, when they cannot break loose to forrage, they lie downe and roare.

From this foule neast haue fluttered abroad all those clamorous Bils, slanderous Libels, malicious Incepiues, seditions Pamphlets; whence not onely good names have beene traduced, but good things abused. Selfe-conceit blowes them vp with ventolition: and if others thinke not as well of them, as they of themselues, strait like Porcupines, they shoot their quills, or like Cuttels vomite our Inke to trouble the waters. That impudent and insolent claime is made ordinarie in these dayes: *With our tongue we will prevaile; for our lips are our owne.* When the Eagle in the Ayre, Panther in the Desart, Dragon in the deepe, Leviathan in the Ocean, are tamed; yet the *Tongue can no man tame; it is an unruly will, full of deadly poison. It is fiere, and with no weaker

* Ouid. de rem. amor. lib. 1.*

* Psal. 12. 4.*

* 1 Sam. 3. 8.*

* Ver. 6.*
Mans blood is precious to man, the Saints to God.

Weaker *Fire* then *Hels.* Their hearts are Queys, heated with malice, and their tongues burning peales; they are never drawne; but there is a batch for the Deuill. These are not only the Geese in the Capitall, to gaggle at State in men in the Common-wealth, but Foxes also about the Temple, that, if they bee scene stealing the Grapes, fall a biting their descreyers by the shinces. Because the Church hath not heretofore giuen some the Keyes of her Treasure, nor called for them when Bishoprickes and promotions were a dealing, they will indite her of incontinencie with Rome, (miserable sonnes, to slander their Mother with adulterie.) What they would and can not doe themselves, they blame in others, with Corah, *Tee take too much upon ye sonnes of Leui.* Libels are stollen waters.

2. Murder vsurpes the second roome; a red *Water,* that robbes man of his life: whither they be Popish commissions to cut throate, for the Whore of Babilon can drinke nothing but blood; or the monstrous illuminations of the Anabaptists, deriuing reveuation from the spirit of horrid murder; that the brother should cut off the brothers head, by a command from Heauen, the Father & Mother standing by: Luther calst this a groffe Deuill: or the sudden quarrels of our age, where evidences of pufillanimitie, or (at best) inconsiderate furie, are produced as arguments of Valour: A groffe word is ground enough for a challenge; and what issue hath streamed from these Duells, who can thinke and not quake? *The Land is defiled with blood, not sied by an alien hand, God hath beene content, (talem nobis avertere pestem) to free vs from that plague: but ciuill, vnciuiill broiles, We fall out for feathers; some lie dead in the Chanell, whiles they flood too much for the wall: others sacrifice their hearts blood for the loue of an Harlot: Not to pledge a health, is cause*
Homicide shall not escape with impunitie.

cause enough to loose health and life too. Oh, who shall wash our Land from these aspersions of blood? Murder is but Man's-slaughter, and Man's-slaughter no more than dog-slaughter. Parce cecium sanguini, should be our condition of life, as it is a sanction of nature, (to spare the blood of Citizens, connaturall, collateral, connationall with our felues:) but now it is not spared (sanguini vel cecium vel sanitorum) to spill the blood of either Citizens or Saints: yet precious in the sight of the Lord is the blood of his Saints, when the blood of his enemies shall not be impunely shed.

There is not a drop of blood thus spilt upon the earth, but swells like an Ocean; and nothing can drie it vp, till it be revenged. The most excellent of Gods creatures on earth, the beautie, the extract, the abstract, or abridgement of the world, the glory of the workman, the confluence of all honour that mortality can afford, and (what is above all the rest) the Image of the almighty God, with paine borne, with experience nurtured, must fall in a moment: and by whom? one sonne of Adam by another: the proverbe is exiled, homo homini Deus, man is a God to man: nay, it is rare, faith the Philosopher, to finde a man to man: for want of vsing reason how many are beasts; and for not vsing it well, how many Deuils? Heare the Law, ye lawleffe broode of Cain, that slay a man in your anger: Blood for blood. You thinke to scape with a Pardon, but there is no pardon of Earth can ease the bleeding conscience. Let none kill Cain, that so every day kills himselfe. As in that great plague on Egipt, * all the waters in their Rivers, Streames, Ponds, Poolés, Vessels were changed into blood; so shall it be in the conscience of the Murderer: his eyes shall behold no other colour but red, as if the ayre were of a sanguine dye: his visions in the night shall bee all blood: 
his dreams sprinkling blood on his face; all his thoughts shall flow with blood: If any David escapes the wounds of man's sword to his body, or God's to his soul, let him thanke the blood of the crucified IEsus, whose wounds must intercede for his, and procure a pardon. This is that Blood, which doth πειτονα λευ, 'speake better things, and stiffe the ceaseless cry of the blood of Abel: but all this to none, but those that bleed in soul for those finnes.

Purge the Land of this blood, ye Magistrates: 'For the Land cannot be cleansed of the blood that is shed therein, but by the blood of them that shed it.'

They that in spilling blood such pleasure have,
'Let them not goe, but bleeding, to their grave.'

Purge it then, lest God in revenge make his arrows drunk with blood. Fear not to finde them, ye Iurors, lest whiles you save a Murderer, you expose, obiect, hazard your owne throates to his Sword. Heare this also, ye Philistians, thinke it is the life of Man is questioned: the Epigram comes here to my minde:

Furtum non facies: Iuris scribebatur hac lex,
Hec, non Occides, pertinet ad Medicum.

Thou shalt not steale, the Lawyers square to right them.
Thou shalt not kill, is the Physitians Item.

Sell not insufficient drugs; nor pitch so high a price on your Ignorance. Let it not be true of you, that peissenus morbus est Medicus, the worst disease is the Philistian. That Emperour found it true, by a mortall experience, that Turba medicorum interfecit Regem; Philistians killed him. Blood is precious, let it be preferred.
3. Adulterie knowes her place: a filthy water, yet in speciall account at this Feast. It may well be called a stolen water; for it robs man of that comfort which the sacred hand of heauen hath knit to him; unravel the bottome of that joy which God hath wound vp for him; libornes a spurious seed to inherit his Lands; dampes his liuilhood, sets palefesse on his cheeke, and impaftures griefe in his heart. It is that speciall instance of wickednesse, whereby Solomon here expresseth all the rest. The whorish woman calls the pleasures of a forbidden bed, stolen waters. Woe is to him, that is robbed, I meane, the bitter woe of a temporall discontent, which is an inseparable consequent of Christian affection wronged: but more woe to the Robber; who, besides the corporall strokes of Heauens angry hand in this life, shall feele the searefull addition of an eternall woe in hell. *Whore-mongers and adulterers God will judge.* If a present punishment be suspended, the future shall never be dispended with. Our firmament hangs too full of these falling Starres; corrupt Meteors, wandering Planets, that onely glimmer in the night, when the Summe of vigilancie is set. This cursed weede begins to grow almost as ranke in England, as in Italy: onely no Authoritie giveth toleration to it: they are heere, Aqua surreptitiae, waters of stealth; but there, Inimant adaperta viros male limina spurcos. The open dores invite their entrance, whiles the law doth not onely Winke but warrant. There is no hope to keepe out Venus, when Drunkennesse her Gentleman-Vilier, and Dice her olde company-keeper are let in. Many Nightingales haue sung sad lamentations, woe and ruine against these rapes and whoredomes; but the vn-cleane Sparrowes, cherping the voice of Lief on the house-tops, are suffered to haue nests in the rooфе, when the good Nightingale is druen to the Woods.
There are not wanting, by report, (and those no beggars) that justify this, and cleare it from sinne by arguments: strong wits, and those sublimed: the wittier, the wickeder. I will give them a double answere, which no distinction shall evade. God hath charged, Thou shalt not commit Adulterie: Hazard thy selfe to dispute against, and eneruate Gods Prohibition, and try, if the second confute thee not; the blacke poison of thy owne conscience, which is set on fire by Lust heere, and though it haue the fire of Hell added to it shall never be wafted. The Deuill was modest when he came to Eue, with, precepitae Deus, &c. Hath God charged you not to eate, &c? now bluntly, Non precepit Deus: God hath not concluded Adulterie a sinne. Inaudita oracula fundit. Impudence in the highest degree, to give God the lyce; and except against the absolutenesse of his precept. I intended breuitie in the broaching these stollen matters; the matter forcest mee to prolixitie against my will. Lust hath many friends in these dayes; many Promoters, whereby shee insinuates her selfe to the world. Among all, those in print doe most mischiefe. Libri Sybaritici, as the same sinne-guilty Martiall calls them; Bookes of Epicurisme and Sensuality. Onids amatories have bright and trite couers, when the booke of Gods Iyes in a duffie corner. The Deuill playes with vs, as Hippomenes with Atalanta, seeing vs earnest in our race to Heaven, throwes vs heere and there a golden Ball, an idle Pamphlet. If Cleanthes open his Shop, hee shall haue Customers: Many a Traveller there sets downe his staffe; though hee pulls off his eyes with Onids dole: Cur aliquid vidi, cur noxialumina feci? Why haue I so courteously beheld these vanities? Paucis de Philosophia gustandum, was the olde charge: let few drinke at the fountaine of Philosophy: but we are drunk with that
There are more Theeuws, then are so apprehended.

all Philosophy condemned. The Stationer dares hardly venture such cost on a good Sermon, as for an Idle Play: it will not fell so well: wicked days the whiles. Oh that they were all condemned to an Ephesian fire; that we might say, as Alcibiades of that Athenian heape of burning scrowles, Nunquam vidi ignem clariorum: We never saw a clearer fire.

4. Theeuwrie needes no more then the name, to prove it a Water of Stealth: This robbes man of his goods; those temporall things, whereof God hath made him a proprietarie: A sinne which Usurers and Money-mongers doe bitterly raile at: They that are of no religion, yet plead religion hard against Theeuws: They can lay the law to them, that haue no conscience themselues: They rob a Countrey, yet thinke themselues honest men; and would hang a poore pettie robber for fortie pence. Let him answere them in the Satyre.

O maior tandem parcas in sano minori.

As no theft can scape condemnation, so yet different degrees shall be punished with different torments. Extortion, usury, fraud, iniustice, are not lesser thefts, because lesser manifast. Antiochus could make a black horse which he had stollen, seeme white, and a white blacke; so these Theeuws haue trickes to make euill good, and good euill: especially tacent e legre, so long as the law holds her peace. But as the other escape not the Gallowes, so one day, Dabit Deus his quoq, funem; God will giue these also condigne punishment. They say, that the dung of the Blacke-bird falling on the Oake, turns into slime; of that slime is made Birdlime; of that Birdlime is the Bird, the selfe snared. So these grand Theeuws twine a cord of three strings, Iniurie, Usurie, Fraud;
Mart. Epig.

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Coutoufnelle twists them into a rope, the Deuil makes
the noose, and of this cord they are stranged: *A threcfold Cable is not easily broken.* While they steale from oth-
ers the interest, they rob themselves of the principall,
their soules. They please the world with their baites,
ready money, but there is a hooke vnder the baite.

\[\text{Munera magna quidem misit, sed misit in hano:} \]
\[\text{Sic piscatorem piscis amare potest.} \]

I haue reade of an Athenian, such another Fisher, 
that he had in an apparition a net giuen him, to catch
whole Cities in; but for all that, hee died a beggar: 
These Theeues haue such nets to catch whole Townes,
Commons, Churches, Steeples and all, but in the end
the net breakes, and the Fisher topples into the deepe,
whences he never comes out againe: for these Swine to
roote into the earth, till they eate themselves into hell.

I do not spare with conniuence the Junior Theeues,
because I bring their Fathers to the barre first. He that
shall with a violent or subtil hand, Lyon-like or Foxe-
like, take away that, which God hath made mine; en-
dangers at once his body to the worlds, his soule to
heauens sword of *Justice*: and shall passe from a tem-
porall Barre, to the Tribunall Judgement of *Chrift*. Let
not misconstruction heare me: there are more of these,
dye honest men, then of Vsurers: for one Vsurers re-
pentance, I will produce you tenne executed Theeues.
Onely here it is, the great Theeues agree one with an-
other; *Claw me, and I will claw thee*: Winke at mine, and
I will not see thy faults: They tune like Bells, and
want but hanging. For these Theeues, I might indeede
be silent and spare my breath, to the conversion of
more hopefull sinners: but we must free our concien-
ces from the guiltinelle of not reproving; least they,
curse
Usurie beares many offices in the Deuils Court.

curse vs on their Death-beds, as that Vfurier made his will; wherein hee bequeathed his soule to the Deuill for extorting, his Wife for inducing, his Deacon for induing, or not reprouing. Though every Vfurier makes account to walke to hell, (yet since both hell and heauen be equally set to his choyse, why should he chuse the worl| way?) let not his Minister, for silence, beare him company.

Well; the Thiefe knowes his doome, a double banishment, out of the Territories of earth, out of the confines of heauen: therefore let him that hath stolen steale no more? Repentance shall bee sure of mercie. And let not the great Thiefe thinke to scape: as hee is a Gallimaufrey of all sinnes, so hee shall have a Rendevous of all punishments. His house is the Deuils Tauerne; the guests haue sweet wine, but a sharpe reeking. The Deuils Fence-schoole, as the stabblings, woundings, hackings, rackings which torture the Commonwealth, are there experimentally taught. The Deuils Brothell-house, where the Vfurier is the Bawde, and his money’s the Harlots: (onely they differ from Harlots in their pregnancie and teeming, for they lay like Pigeons euery moneth:) marry because the Deuill is Land-lord, his rent eates out all their gains.

5. Slauder is a water in great request: euery guest of the Deuill is continually sipping of this Viall. It robs man of his good name, which is aboue all riches. There be some thinke to scape this censure: though they speake euils of others, yet true euils: but Cham is cursed for declaring his Fathers nakednesse, though true. These are like vultures, ad male olein sexismur: They passe ouer Meadowes and flowers to fall vpon carions: like Flyes, they leape ouer all a mans good parts and vertues, to light vpon his sores. If Noah had not been once drunke, Cham had lost his sport. There
are many of these Ziphims, that to currie fauour with Saul, betray David: but in my opinion, Does truth was worse then Rahabs lye. A mans good name is deere. Plerie, famam, qui non conscientiam verentur. Manie stand uppon their credite, that neglect their conscience. Vilium est hominum alios viles facere, et qui suo merito placere non possunt placere velle aliorum comparatione. It is the part of vile men to vilesie others, and to clime up to imme nerited praiise, by the staires of another's dil grace. This is no new dish at some Nonelists table; to make a mans discredite, as sawce to their meate: they will toffe you the maligneds reputation; with the rackets of reproach from one to another, and neuer bandie it away, till they haue supped. If they want matter, Jealousie is fewell enough: it is crime enough for a Formalist, (lo they terme him) that hee is but suspected guilty. But the Matrone of the Cloyfter would never haue sought the Numne in the Vault, if shee had not beene there her selfe. It was Publius Claudius his best pollicie, leaft Cicero should accuse him justly of Sacrilege, to step in first and tell the Senate, that Tullie profaned all religion in his house. Thus he that hath most corrupt lungs, soonest complains of the vnfa uourie breath of others.

The Culumminateur is a wretched Thiefs, and robs man of the best thing he hath: if it be a true Maxime, that the efficacie of the Agent is in the apt disposition of the Patient; whiles thou deprueest man of his credit, thou takest from him all power to doe good. The slanderer wounds three at one blow; non ictus, non ictu. 1. The receiver, in poisoning his heart with an vncharitable conceite. 2. The reputation of the slandered: for a mans name is like a glasse, if it bee once crack'd, it is soone broken: every Brier is readie to snatch at the torne garment. 3. The worst blow lights on
Slander is the Devil's Gun-shot, which reacheth farre.

on his owne soule: for the Arrow will rebound: Male-dixit sibi. The slandered scapest best: For God shall bring forth his righteousness as the light, &c.

These are those Hogges in a Garden, which roote vp the flowers of a mans good parts. But if there were no receiuer, there would be no Thiefe: men would not so burden themselues with the coales of contumely, if they had no where to vnloade them. It were well for Mephiboseth, that Ziba dwelt a good way from Court. If Saul were deafe, or Doeg dumbe; no matter which: for these are two Whelpes of that Littour, that must goe to hell: one hath the Deuill in his cares, the other in his tongue. It is a good generall rule of Saint Bernard to gouerne our tongues by. Sint verba tua rara, vera, ponderosa: rara contra multiloquium; vera, contra falsiloquium; ponderosa, contra vaniloquium. Let thy words bee few, true, substantiall: many words, false words, vaine words, become not a Christians lips. Inuectivues against other men are ever euill, but then worse, when they be false: a man may sinne, euen in speaking the truth, when iust circumstances forbid it; but hee cannot but sinne in lying; and there is no circumstance can cleare him. Cor lingue fæderat nature sanctio, veluti in quodam certo connubio: ergo cum dissonent cor et locutio, sermo concipitur in adulterio. Nature hath knit the heart and the tongue together in the bands of marriage; that which the tongue brings forth, without (or contrary to) the heart, is the birth of adulterie. Speake then the truth from thy heart, but wrong not thy brother with a needlele truth. Thus Calumnies are stollen waters! Beware then you Diabolis, accusers of your Brethren, Dogges with arrowes in your thighe, that are troubled with sore mouthes, and Cankers in your teeth, you drinke stollen waters, and minister them to others also; both Phylistian & Patient shall die for it.

K 2 6. The
A malicious truth may be worse than a charitable lye.

6. The last Viall of this Course is Flatterie, a mater taken out of Narcissus Well; whereof, when great men drinke plentifully, they grow madde in their owne admiration: and when Selfe-love hath once befool’d the braines, the Deuill himselfe would not wish the traine of consequent sinnes longer. This is a terrible enchantment, that robs men with delight: that counts simplicity a silly thing, and will sweare to a fallyhood to please a Felix. This man out-runneth the Deuill: he is the Father of lyes, yet we neuer read, that he sweare to a lye: for he that sweares, acknowledgeth the Being that he sweares by, greater then himselfe; which the Deuill scornes to doe. The Flatterer in auouching a lye, and swearing to it, hath a tricke beyond the Deuill. The superlatiue titles of these men, cause others to owter-value themselves. Pride deriues her encouragement from the Flatterers artificiall commendations. Thou art farre in debt, and fearest arreasts; hee that should come and tell thee, thou art rich, able to purchase, swimmest in a full and flowing streame, thou giuest no credite to him, though hee would giue too much credite to thee. Thy soules state is more beggarly, broken, bankrout of grace, and runne in arre-rages with God, yet the Flatterer praiseth the riches of thy vertues, and thou beleuest him. It is a fearefull and fanaticall blindness for a man to carie his eyes in a boxe, like Plutarches lamia, and onely looke into himselfe by the eyes of his Parasites: as if he desir’d to reade the Catalogue of his owne good parts, through the spectacles of Flatterie; which makes the leaft letter of a great shew, and sometimes a Cipher to be mistaken for a figure. The Sycophants language is a false glasse, and represents thy conscience white, when thou mayst change beautie with the Moore; and loose not by the bargaine. Let Herode be as hollow as a kexe; and
as light as Ayre, yet weighed in his *Parasites* ballance, hee shall poyse with solid Virtue, nay, with God himselfe.

Oh, for some golden Statute against these Aristophanes Fawners, and Herodian Pickers-thankes, that cry, *ευ*, *ευ*, and *Vox Dei*, like the Churchwardens Bils, *Omnia bene*, every thing is as it should be, when all the foundations of the earth are out of course. These Italianate Apes, and French Parrats, that can spinne themselves silken sutes (*ex asentando*) on the voluble wheele of their pleasing tongues. Oh that wee could thinke, when these beasts play and skippe aboue their wont, that there is some tempest a comming. The *Flatterer* is a delightfull Coosenage, smooth periurie, rumours friend, Consciences aduersarie, Honesties murderer, Hee allureth to Vice vnken'd; colours Vice perpetrated: the horriblest sinne is but an errour in his verdict. He can "Blesse and Curse with one mouth; Laugh and Cry with one looke; & Kisse and Betray with one ligne." Bion compares him to a Beast: *Plato* to a Witch; all to a Theefe; some to a Devill. *Plur. nocet lingua adulatoris, quam manus persecutoris.* There is no Foe to the *Flatterer*. The Gramarians fitly: *Mobile cum fixo*: like the Adieue, he varies case and gender with his Substantie. A *Cameleon!* teting *quoque*, colours, to all colours; except Red and White, faith *Plinie*: Red signifying Modestie, White Innocencie.

*Natio comeda est: rides & maiore cachinno concutitur, & c.*

If thou sayest, it is hote, hee wipes his forehead: if colde, he quakes of an Ague. As in the *Delphicke Oracle*, *Pythias* did never prophesie, but when hee was set on a Treuit, and the winde blew intelligence into her:

& *Iam. 3.*


*Aug. in Psal. 66.*

*Metam.*

*Inven. Sat. 3.*
so this Deuils prophet is dumb, till you set him on the
Tripode of Ease, Credit, Gaine, and stroke him on the
head like a Spaniell, and then hee will lice your hand,
and fill your eares with the Oracles of Hell. Hee is
fibi natus, multis notis, omnibus nocous: Mundinothus,
Inferniformis. Hee is borne to himselfe, knowne to ma-
ny, hurtfull to all: the worlds Bastard, Hels true-
borne Childe. Patitur dum potitur. Hee suffers much,
that he may put vp somewhat, when hee speakes of
the absent, hee knowes no case but the accusatius:
loues none (from his Patron) but the dutie. Hi laudes
numerat, dum ille laudes numerat. Hee will multiply thy
praises, if thou wilt diuide to him thy goods. There
is a monstrous fable in the Alcoran, that the Earth
is placed vpon the sharpe end of an Oxes horne; the
weakenesse whereof is the cause of Earthquakes: but
hee that fixeth his estate on a Flatterers sharpe tongue,
will put an Earthquake into it, and soone runne to
ruine. Our Chronicles report of Canutus, that when
his Flatterers stiled him Ruler of Sea and Land, he com-
maunded his chaire of Estate to bee brought to the
Sea-side: and when the waves beat on him, he cryed,
I commaund you to returne: the furde waters, (scorne-
full of such a controll, as the Deuils were of the sons
of Sceua, Iesus wee know, but who are ye? God wee
know, calming floods, quieting the windes, but who
art thou? ) beat on him more furiously: then, loe faith
Canutus, what a goodly God I am; and behold my com-
maund; convincing his flatterers. Oh that some
strong West-winde would ridde our Land of these
Locuits.

The last sort of Dials served in at this Course, are
Stollen waters, which immediately robbe our selues.
The Deuill findes vs cheare at our owne cost, and
with cates stollen from our owne possessions, hee
makes
Sinces Feast makes the Guests more hungery.

makes vs a bounteous feast. Truth is, every Cup of sinne wee drinke of, is a water, that (at least indirectly) robs our soules: neither can wee feede on Atheisme, Heresie, Sacrilegic, Murder, Adulterie; but we rife our soules of grace, our Consciences of peace: for the Devils Banquet never makes a man the fatter for his feeding: the guests, the more they eate, the more leane and meager they looke: their strength goes away with their repast, as if they fed on nothing but Sauce; and all their sweet delicates in taste were but fretting in digestion; (like Vinegar, Oliues, or Pulse) neither doth batten & cheerish, because it wants a blessing unto it. Only it gets them a stomach: the more hartily they feed on sinne, the greater appetite they haue to it. Though custome of sinne hath brought them past feeling, and they haue long since made a deed of gift of them-selves into the hands of licentiousnesse, yet behold in them still an eager prosecution of sinne, even with greedinesse. Though mischief was the laft thing they did when they went to bed; nay the onely action of their bed, yet they rife earely, so soone as the morning is light to practife it. They may be sicke of sins incurable surfer, yet feele themselves hungery still: that the Cup of their wickednesse may be filled to the brim; and to receive a portion and proportion of torment accordingly. Thus as the gyrongi equi, molam trahentes, multum ambulant, parum prouent ; the Mil-turning-horse, conjured into his Circle, moveth much, but removeth little: or as the Poet of Ixion. Voluntur Ixion, quse sequitur fugit. So, the more these guests eat, the more unsatisfied they rise vp: Ye shall eat, and not be satisfied; ye shall drinke, & not be filled: as he, that dreameth of good cheare, but awakes with an hungry soule. All the delights of sinne put not the least drop of good blood into the vaines, nor bleffe the heart with the smallest addition of content. They
They browse like Beastes on these sweet boughes, but they looke thinne after it, as if they had deuoured their owne bowels.

I. The first Viall of this nature is Pride: a stollen water indeed, but derived from thine owne Fountaine. It may strike God, offend thy Brother, but it doth immediately robbe thy selfe. The decoration of the body is the deuoration of the substance: the backe weares the silver, that would doe better in the Purse.

Armenta vertuntur in ornamenta: the grounds are vnstocked, to make the backe glister. Adam and Eue had Coates of Beasts skinnes; but now many beastes, flesh, skinnes and all, will scarce furnish a prodigall younger sonne of Adam with a sute. And, as many fell their tame beastes in the Countrie, to enrich their wilde *beastes in the Citie; so you haue others, that to reuell at a Christmas, will rauell out their Patrimonies.

Pride and good husbandrie are neither Kith nor Kin: but Iaball and Inball are brethren: Iaball, that dwelt in Tents, and tended the Heards, had Inball to his brother, who was the father of Musicke: to shew, that Iaball and Inball, frugalitie and Musicke, good Husbandry and Content are brothers, and dwell together. But Pride and Opulence may kisse in the Morning, as a married couple; but will be divorced before Sun-set. They whose Fathers could fit and tell their Michael-malle-hundreths, have brought December on their estates, by wearing May on their backes all the yeere. This is the plague and clogge of the Fashion, that it is neuer vnhamperd of Debets. Pride begins with Habeo, ends with Debeo; and sometimes makes good euery fillable gradatim. Debeo, I owe more then I am worth. Beo, I bleffe my creditors; or rather, bleffe my selfe from my Creditors. Eo, I betake me to my heeles. Thus England was honoured with them whiles they were
The Proud and Riotous dwell next to the Spittle-house.

were Gallants, Germany or Rome must take them, and keepe them being beggars. Oh that men would breake their fafts with frugalitie, that they might never spuppe vvith want. What folly is it to begin with Plaudite, Who doth not marke my brauerie ? and end with Plangite, Good Passenger a Penny. Oh that they could from the high promontorie of their rich estate foresee how neere Pride and Riot dwell to the Spittle-house! not that but God alloweth both a garments for necessitie, and b ornaments for comlineffe, according to thy degree: but such must not weare Silkes, that are not able to buy Cloath. Many women are (propter vemositate inunmussae, faith Chrysofome,) so fine, that they are the worse againe. Fashions farre seet, and deere bought, fill the eye with content, but emptie the purse. Chriifts reproohe to the Ierues may fitly be turned on vs: c Why doe ye kill the Prophets, and build vp their Tombes? Why doe yee kill your soules with finnes, and garnish your bodies with braueries? the Maid is finer then the Mistresse, which Saint Jerome faith, would make a man laugh, a Christian wepee to see. Hagar is tricked vp, and Sara put into rags: the soule goes every day in her worky-day clothes, unhighted with graces, whiles the body keepes perpetual holy day in gainelh. The house of Saul is set vp, the Flesh is graced: the house of David is perfected and kept downe, the Spirit is neglected.

I know, that Pride is never without her owne paine, though shee will not feele it: be her garments what they will, yet she will never be too hot, nor too colde. There is no time to pray, read, heare, meditate; all goes away in trimming. There is so much rigging about the Ship, that as Ovid wittily, pars minima est ipsa puella sui: A woman for the most part is the least part of her selfe. Famina culta animis, Famina casta minus: too gawdie

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a Gen. 3:21.  
b Esther 6:11.  
Chrys.  
Ier.  
Sphy.
gawdie braucrie, argues too slender chastitie. *The garment of salvation is slighted: and the b long white robe of glory scorned: the c Lord Iesus Christ, a garment not the worse, but the better for vvereing, is throwne by; and the ridiculous d chaine of Pride, is put on: but ornamentum est, quod ornat; ornat, quod homestiores facit: That alone doth beautifie, which doth beautifie, or make the soule happie: no ornament doth so grace vs, as that yvee are gratious. Thus the substance is emptied for a shew; and many robbe themselues of all they haue, to put a good suite on their backes.

2. The next Cup of these stolen waters is Epicurisme: a mater, which whiles we sup of, yve sucke our felues. A sinne, that ywhole men commit, it commits them, either to the high-way or the Hedges: and from thence either by a Writ, or a Warrant, an Arrest, or a Missimus, to the prifon. Solomon faith, Hee shall not be rich. The Gut is a Gulfe, that ywill easily swallow all his commings in. Meat should be (as wise Agur prai-ed) food convenient for thee, or as the Hebrew phrase is, the food of thy allowance. This dish, is to feed on all dishes, that may please the appetite, or rather may delight surfeet; for appetite dares not lodge in an Epicures house. This Sinne is instar omnium, like the Feast it selfe: saue, that the Glutton feedes on Gods good creatures corporally; but on Sathanys mysticall boord is set nothing but what is originally euill, and absolutely baneful. So that here, Gluttony that feeds on all Dishes, is but a private Dish it selfe; and though perhaps for the extent and largenesse it takes vp the greater roome, yet for the number it is but one.

It is most rancke Idolatrie, sayes Paul; and so neere to Atheisme, vvith a no-God: that it makes a carnall God. In mea patria Deus venter: as profound, and profane, as the Babilonians sacrifice: they to their Bell,
Bell, these to their Belly. Perhaps, you will say, they are more kinde to themselves: not a whit; for they wrappe vp death in their full morsels, and swallow it as Pilles in the Pappe of delicatic. They overthrow nature, vvith that should preferue it, as the Earth, that is too rancke, marres the Corne. They make short worke vvith their estates, and not long vvith their liues: as if they knew that if they liued long, they must bee beggars: therefore at once they make haste to spend their liuings, and ende their liues. Full Suppers, midde-night Reuels, Morning Iunkets, giue them no time to blow, but adde new to their indigested surfers. They are the Deuils crammd Fowles, like Æsops Henne, too fat to lay; to produce the fruiues of any goodnesse. They doe not (dispensare, but dissipare bona Domini) wisely dispence, but blindly scatter the gifts of GOD. They pray not so much for daily Bread, as for dainty Bread; and thynke God wrongs them, if they may not (Dues-like) fare deliciously every day. Sense is their Purueryour; Appetite their Steward: They place Paradise in their throates, and Heaven in their guts. Meane time, the state wastes, the soule pines, and though the flesh be puffed and blowne vp, the spirits languish; they loue not to liue in a Fenne, but to have a Fenne in them.

It is not plague enough that GOD withall sendeth leanness into their soules, but their estates sincke, their liues fall away: they spinne a webbe out of their owne bowels: vvorse then the ανθρωποφαγον, Men-eaters, they are ανθρωποφαγον, selfe-eaters, they put a Pleurifie into their bloods; a Tabe and Consumption into their estates, an Apoplexie into their soules: the meat that perisheth not, is faltidious to their palates; that they may feede on that which feeds on them; and

John 6.27.
so at once devour and be devoured; drink of a cup that drinks up them.

3. The third evil is Idlenesse; a filching water to: for it steals away our means both to get goods, and to be good: It is a rust to the conscience, a thief to the estate. The Idle man is the Devil's Cushion, whereupon he sits, and takes his ease. He refuseth all works, as either thankeless or dangerous. Thus characterized: he had rather freeze then fetch wood; hee had rather steal then work; and yet rather begge then take paines to steal; and yet in many things rather want then begge. Ignani sunt sures, faith Melanthon: Sluggards are theues; they robbe insensibly the Common-wealth, most sensibly themselves: Proserytie comes on him as an armed man. The Idlesbie is poverties prisoner: if hee liue without a calling, povertie hath a calling to arrest him. When the Cisterne of his patrimonie is emptied, and seemes to invite his labour to replenish it; hee flatters himselfe with enough still, and lookes for supply without paines. Necessitie must drive him to any worke, and what hee cannot (answer he will deferre) ayoyd, hee will delay.

Every get-nothing is a theefe, and lazinnesse is a stolen water: if the Devill can winne thee, to plye hard this liquour, hee knowes it will whet thy stomacch to any vice. Faction, Theuerie, Lust, Drunkennesse, blood, with many Birds of this blackewing, offer themselves to the Idle minde, and strive to preferre their service. Would you know, saies the Poet, how Ejitus became an adulterer? In promptu causa est: desiderius erat: the cause is easie, the answere ready: hee was Idle. Hee that might make his estate good by labour, by Idlenesse robbes it. This is a dangerous water, and full of vile effects: for when
Malice malignes God's favours, if they fall besides himselfe.

the lazie haue robbed themselves, they fall aboard and robbe others. This is the Idle-mans best end, that as hee is a Thiefe, and liues a beast, so to dye a beggar.

4. The fourth Cup is Ennie: Water of a strange and vncouth taffe. There is no pleasure in being drunke with this follen water: for it frets and gnawes both in palates and entrails. There is no good relish with it, either in taffe or digestion. Onely it is like that Acidula aqua, that Plinie speaks of, which makes a man drunke sooner then wine. Ennie keepes a Register of Injuries; and graues that in Marble which Charitie writes in the dust, Wrong. It cannot endure that any should be conferred with it, preferred to it.

Nec quemquam iam ferre potest Casarue priorem, Pompeiusque parem.

Casar can brooke no Greater; Pompey no riuall. 

John Baptist was of another spirit: when he heard that the people had left him to follow Christ, he spake with the voice of content, My joy is fulfilled. He must encrease, and I must decrease. Inuidus non est idoneus auditor. The envious man is an incompetent hearer: his eares are not fit to his head. If hee heares good of another, hee frets that it is good: if ill, he is discontent that he may not judge him for it. If wronged, hee cannot stay Gods pleasure to quit him: he is straight, either a Saul or an Esau; by secret ambushes, or by open hostilitie, he must carue himselfe a satisfaction. No plaiter will heale his pricked finger, but his heart-bloud that did it: if hemight serue himselfe, he would take unreasonable peny-worthes. S. Augustine would coole his heate. Vis vindicari Christiane? Wilt thou be revenged of thine aduersarie ob Christian? tarry a while: Nondum vindicatus
Malice spares not friends to be revenged on foes.

\[
vindicatus est Christus: \text{ Thy Lord and Saviour is not yet avenged of his enemies.}
\]

Malice is so madde, that it will not spare friend, to wreake vengeance on foes. So Garnet told the Powder-traitours, that some innocent might be destroyed with many nocent, if the publicke good could not otherwise be perfected. His instance was, that in a Towne besieged, though some friends were there; yet no wrong nor offence, at aduantage to cut all their throates. Hence, if there had beene Papists in the Parliament-house, yet rather then loose so holy a massacre, they must have flowne vp with others. Call you these Saints? Tantene animis celestibus ira? It was Gods reseruation in the olde Testament, for accursed Sodome, Si decem insti, if tenne righteous persons be found there, &c. It was Christ's suspension in the new, Let the tares alone till Harvest, least the Wheate be plucked vp withall, Theodorus was taxed, that insontes cum suntibus trucidasset, that he had slaine the good with the guilty; and might not be suffred to enter into the Temple. In the Primitive Church the Bishops staid procelse against the Priscillian Heretikes, ne catholici cum illis perirent, least some good Christians should perish with them. Iebu intending due destruction to the worshippers of Baal, made a speciaall search, that none of the Lords servants were amongst them. But malice is ever blinde, to see what sequell attends her courses. The Envious man is content to loose one eye of his owne, so he may put out both his neighbours: nay, which is worse, he will loose both his owne to put out one of his. The least trespassse shall not passe without suite. The Deuill can send him on a very slight errand to Westminster-hall. Be the case neuer so broken, if the Lawyers wit can stitch it together, that it may hold to a nis prius, it is enough. I may (with a little inuersion) reade his destinie from the Poet.

Hunc
Ennies sicknesse is the ennieds health.

Hunc nec dita venena, nec hostius anseret ensis, 
Nec laterum dolor, aut tussis, vel tardapodagra: 
Garrulus hunc quando consumet.

Let him not feare Domesticall poison, nor foraine sword, nor a stitch in’s sides, nor a Cough in’s lungs, nor the Gowte in’s ioynts: Hunc proprius linor consumet. Hee will fret himselfe to dust. His Precordia are steeped in Vineger. A sound heart is the life of the flesh: but Ennie is the rottennesse of the bones. The Drunkard rots his flesh, the malicious his bones: Hee burns vp his bloud in the fornace of hatred.

Infans; cum alienanequit, sua pellora rodit.

Madde, that his poysom will not others kill,
Hee drinkes it off himselfe, himselfe to spill.

Ennie is throwne like a ball of Wild-fire at anothers Barne; rebounds and fires thine owne. The Swallow hauing crossed some Lands and Seas, returnes next Summer to her olde Chimney: the Arrow of malice shot farre off, turnes vpon his heart, that set it flying. Bless your selues; you know not whither you will be carried, if once you be horsed on the backe of the Envious man. Forbeare then this water, as thou louest thy health, bloud, life and peace.

5. The first Cup is Drunkennesse; a Viall of the waters of Stealth: a liquid foode literally taken. For that, which Ebrietie sinnes withall, is wine and strong drinke. (De fortibus ad potandum. Woe to them that are mightie to devoure Drinke; and strong to carry it away; for their habilitie encourageth their more frequent sinnes.) But Drunkennesse, as it is a Cup of this seruice, is a speciall water of it selfe, at the Devils Banket. This
This sinne is an horrible selfe-theft: God hath past his word against him. The Drunkard and the Glutton shall come into povertie, and Drowsinesse shall cloath a man with ragges. Hee that drinkes more in a day, then hee can earne in a wekeke, what will his gettings come to at the yeares end? There is no remedie, hee must shake hands with beggerie, and welcome it into his compa- nie. How many (in the compaffe of our knowledge) haue thus robbed themselves; and beeene worse ene- mies to their owne estates, then the most mischieuous Theues! Theues cannot steale Land, vnlesse they be Westminster-hall Theues, crafty contenders, that eate out a true title with a false evidence: but the Drunkard robs himselfe of his Lands: Now he dissolues an Acre, and then an Acre into the Pot; till he hath ground all his ground at the Malt-querne; and runne all his Patrimonie through his throte. Thus hee makes himselfe the living tombe, of his fore-fathers, of his posteritie; hee needes not trouble his sick e minde with a Will, nor distrust the fidelitie of Executours; he drownes all his substance at the Ale-fat; and though he desoures much, is the leaner every way. Drunken- nesse is regius morbus, a costly sinne. It is like Gun- powder, many a man is blowne vp by it. He throwes his house solong out at windowes, till at last his house throwes him out at dores. This is the Tiplers pro- greffe: from luxurie to beggerie, from beggerie to theueerie: from the Tauerne to Tyburne, from the Alehouse to the Gallowes.

6. The last Viall of these selfe-stolne waters, is Coue- tousnesse: a dith of drinke at the Deuils Banket, which more come for, then for all the rest. The couetous is a cruell Thiefe to himselfe, worse then the Deuill: for the Deuill would giue much for a soule; how much would hee giue for himselfe? The Couetous man loues money.
money better then his owne soule? This mercenarie Souldier is fit for any office in the Deuils Campe. There is no sinne so vgly, so hideous, but sent to the Couetous mans dore in a golden vizour, it shall haue entertainment. This Sinne is like a great Beaste, which violently breaking vpon Gods free-hold, makes a gappe wide enough for the whole Heard to follow. Fruitur mundo, retitur Deo. The Couetous possesseth the world, and makes vse of God: but if a man cannot serue God and Mammon, he can much lesse serue Mammon and God. God scornes to be set after the world. He heauens himselfe on earth, & for a little pelfe coves himselfe of blisse. He steales quiet from his owne bones, peace from his conscience, grace from his soule! Is not this a Thiefe?

How much of fame, libertie, peace, conscience is laid out to purchase gold? Some for loue of it would plucke downe Heauen, and empty it of a Deitie: others to ouertake it, runne quicke to Hell. And they, that secke it, finde it: for if a man will sell Heauen for pelfe, he shall not faile of his purchase. Hence Mammon is the God of no beggars; but Merchants and Gentles, and Cormorants, and Vlurers, and Chuffes. The Idols of the Heathen were siluer and gold: It is but inueriting the sentence. Their Idols are siluer and gold, and siluer and gold are our Idols.

Many a wretched Father playes the Thiefe with himselfe, and statues his owne carkalfe, to leaue wealth to his Babe. Hee liues on rootes, that his prodigall Heire may feede on Pheasants: he keepes the Chimney corner, that his Heire may frequent Ordinaries: hee drinkes water, that his Heire may drinke wine, and that to drunkennesse. Though hee be richer then Diues, he liues like an Alchimift. Miserable Fathers make wretched Sonnes: none often haue more vndone them, then they that haue done most for them. They make
make heritages, but God makes Heires: the children of such Charles seldom rost what their Fathers took in hunting. Now what Thife can more spoile another, then such a man doth himselfe? he cannot find in his heart, to put a good morsell into his belly. He dares not eate an Egg, least he should loose a Chicken. A poore Beggar is in better estate then a rich Mifer: hee wants many things, but this wants all things. Corpus extenuat, ut lucrum extendat: He wrinkles and contracts his bodie, that hee may enlarge and replenish his purse: hee pincheth his carkasse, to stuffe his Capcase. No maruell, if that he heare not the moanes of the poore, when he is deafe to the complaints of his owne belly. Whereas, he that laboureth, laboureth for himselfe, for his mouth craveth it of him. It is the voice not only of Gods Spirit, that so it should be, nor of reason onely, that so it must be, but even of nature, that so it is; vnlesse in such unreasonable beasts as the Covetous, or rather (worse then beasts, for they serve the necessity of nature) vnnatural wretches: Dressing, like Cookes, much good meat, and not vouchsafeing to liceke their owne fingers. There is an euill, faith Solomon, under the Sun; and such an euill, that the Sun can scarce see a worse: A man, to whom God hath given riches, and that so abundantly, that he wanteth nothing of all that his soule can desire, yet God giueth him not the power to eate thereof, but a stranger eateth it. This is vanitie and an euill disease. A Disease it is, and fitly called the Droplie.

Thus the Covetous man pines in plenty, like Tantalus, vp to the chinne in water, yet thirsty. He that hath no power to take part of Gods blessings, which he keepeth, playes the Thife finely, and robs himselfe. His extortion hath erft stolne from others; and now he playes rob-thife, and stolles from himselfe. They say, the rule of charity should be fetch'd from home. He
that is miserable to himselfe, will neuer be liberall to others; he that pines himselfe, God bleffe me from begging at his dore. It is miserable liuing at this mans finding: for like a Chimift, he turns every thing into silver, what he should weare, and what he should eate; and so robs both backe and belly of warmth, of sustenance. All, to conjure a little money into the circle of his Purse; which he will doe, though he fetch Spels from the Deuill to doe it; yet keepes it onely to looke on, not to vfe. Nemini bonus, sibi pessimus. As he is good to none, so (let it be his plague) hee is worst to himselfe. He is euer in debt to his belly: the purest mettall is for his Coffer; the coarsest meate is good enough for his stomach. He doth so croffe the vanity of Pride, which esteemeth the dearest things the best; that he thinkes nothing sweet, but what is cheape. If euer he satisfieth his complaing stomach with a good morfell, it shall be from his neighbours Trencher.

He hath not so much idle time, as to sleepe; but either he dreameth of his gold, or riseth to see if the dore be fast. So Claudian (amongst others) describes the Covetous dreame. Et vigil elapsas querit aurum opes. He seekes that in his sleepe, which he could not finde waking. The Covetous giue better care to the Priests of Iesus, then to the Apostles of Iesus: Querenda pecunia primum est: First seek money, hath thrust out (Querite primum regnum Dei) First seek the Kingdom of God. They wil heare vs willingly, if our Text be Commodity, and our Sermon Policie. A Bill, that contains the sale of a Lordship, or the newes of a Morgage, or the offer of good security for ten in the hundred, is more heeded, then a booke on the Stationers shop, with the way to heaven, for the Title. Neither let vs (as is said) judge him onely to drinke of this water, that extorts from others; but euen him that pincheth himselfe. So S. August.
The fatter the Purse, (most often) the leaner the Conscience.

Non solum anus est qui rapit alia, sed qui cupiditer fruat sua. He is not only covetous, that rakes from others, but he also that taketh from himselfe. The niggards looke to his entering guessts, is like Diana's Image in Chios, which frowned with a lowring countenance on all that came into the Temple, but looked blithe, and smiled on them that departed. This is he that thinkes there are no such Angels as his golden ones; no such Paradise as in his Counting-house. He cares not to runne quicke to the Deuill of an errand, so gaine fends him, & payes him for his paines. He hath a short conscience, and a large damnation. He is a speciall guest at the Deuils boord; and never miffeth his Ordinarie, which he affects the more, because he payes nothing.

The more hee deuours, the hungrier hee is: a full supper of profit, gives him the more eager appetite to his morrowes breakfast. All hee eates, is like Physicke to him; hee looke thin after it. Hee takes great paines to goe to hell: whither, since hee will goe, hee might doe it with more ease. He hath no heauen, neither present nor future; and having fold blisse for riches, as Aesop's Dogge did the flesh for the shadow; behold, he losseth both. Other sinners for their damnation, haue somewhat, which they call delightfull: the Covetous man buies hell with hell; eternall, with present anguifh. Thus he robs himselfe of all content; and when all is done, he's a man vndone, and pierced through with many sorrows.

We haue now ended the service of the waters; with the 1. Prescriptions of their Beings, Waters: and 2. The description of their natures, stollen. The Vices, which under this smooth name the Deuill tempts his guests to surfeit on, are to your hearing odious: I will step no further to fetch in application, then from the word, stollen. All stollen things are accountable for; the law of all Nations
No Theft shall escape the last Assizes.

Nations hath provid'd, that (cuiq, sum) every man may enjoy his owne. God is a just Judge, a retributor of every man his owne. No theefe can scape 1. The apprehension of his Pursuiuants. 2. The appearance to his Sessions. 3. The penaltie of his sentence. He hath appointed a generall Assizes, a day, wherein he will judge the world in righteousness, by that man, whom he hath ordained, &c. To which there is a necessitie of appearance. 

b For wee must all appeare before the Judgement seat of Christ, that every one may receive the things done in his bo-die, &c. At which time (an account is not avoidable)

c God shall bring every worke into Judgement, with every secret thing, whither it be good or euill. What then will be the successe of these stollem waters? We carry out our robberies now without question; wee invade our brethren, we evade the Law: But behold, d at Evenings-tide trouble, & before the Morning he is not. This is the portion of them that spoile vs, and the lot of them that rob vs.

Felony is the Inditement, a rebellion against our Soueraignes Crowne and Dignitie. Ambitious theefe's in the Court, Simoniacall theeues in the Church, hollow-hearted theeues in the Citie, oppressing and men-eating theeues in the Country: all must be summoned, their debts summed, their doome sentenced. The impartial conscience from the booke of their liues, shall give in cleere evidence. There is no retaining of Counsell: no bribing for a partiall censure: no tricke of demure: no putting off and suspending the sentence: no eua-ding the doome. The cursed generation of thefts are now easily borne, and borne out. Subtilltie can giue them the helpe of a conveyance, and money purchase a connuience. But then alasse! what shall become of them, and of many soules for them? what shall become all the Traitours, gory Murtherers, impudent Atheists, secret Church-robbers, speckled Adulterers, rufly Sluggards, nasty drunkards, and all the defiled wretches

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2. 2 Cor. 5:10.
There is no Plea for sinne but Faith and Repentance.

There is no Plea for sinne but Faith and Repentance.

chès that hauе sucked damnation from the breasts of blacke Iniquitie. An impenetrable Judge, an implea-
dable Indiment, an intolerable anguis, shal ceaze upon
them. Mountaines of Sand were lighter, and millions
of yeeres shorter then their torments.

Oh thinke, thinke of this, ye Sonnes of rapine, that
with greedinesse deuoure these stolen waters. You can
not robbe God of his glory, man of his comforts,
your felues of your happines, but God, Man, your
owne Soules shall cry against you. What thunder can
now beat into you a feare of that, which then no pow-
er shal ease you of? why strue wee not, Ninivel-like,
to make the message of our overthrow, the overthrow
of the message? and so worke, that according to
Sampsons Riddle, the Destroyer may save vs? Wherefore
are wee warned, but that wee might be armed? and
made acquainted with Hell in the speculation, but
that wee may preuent the horrour of it in passion?
Let me tell you, yee theenes, that sit at Sathans boord;
there is a theefe shal steale on you, steale all from you,


The day of the Lord will come as a Theefe in the Night, in
the which the heauens shall passe away with a great noyse, &c.
κλεπτης, a Theefe, ἀποτεθεμένων κλεπτης, to take away priuily,
or by flealth: or, ἀποτεθεμένων καλύτερων, of hiding or couc-
ing. Fur a furuo, quia in obscuro venit. A theefe as well
for flealing on vs, as for flealing from vs. He comes in
the darke, when no body seues, treads on woull, that no
body heares; watcheth an houre that no body knowes.

This Theefe shalsteale on you, perhaps Banketting
at this Feast of Vanitie: as the Flood came on the
old World, whiles they ate and dranke, and were mer-
rie. Watch therefore, for you know not what houre your
Lord doth come. So Chrysosome on that place, from our
Sauiuors comparison of the goodman of the house: non
laderetur ille furto, si sciret venturum: vos scitis, para-
tiores,
The day of Judgement shall come as a Theefe.

The thief should not hurt him, if he knew of his comming; you know he will come, prepare for his welcome. We are all householders; our bodies are our houses; our soules our goods; our senses are the Doores and Winndores, the Lockes are Faith and Prayer. The day of our doome will come as a theefe; let our Repentance watch, let it neuer sleepe, lest we perishe. Si prescirent homines, quando mori turis sint, diligentiam super eam rem offenderent. If men foreknew the time of their death, they would shew carefulnesse in their preparation; how much more being ignorant? But alas! Ignorance conumants with death: and securitie puts far away the euill day, and causeth the seat of violence to come neere. When the Prophets of our Israel threaten Judgements, you flatter your selues with the remotenesse.

The vision that he seeth, is for many dayes to come, and be prophesieyth of the times that are farre off. As if it concerned you not what ruine lain waste the Land, so peace might be in your dayes. (But there is no peace, sayth my God, to the wicked.) our Rose-buds are not vwithered, our daunces are not done: sleepe Conscience, lyce still Repentance. Thus with the sentence of death instant, and in a prison of bondage to Satan present, faith S. Augustine, Maximo gaudio debacchamur: wee are drunken, we are frantickie with pleasures. There may be other, there can be no greater madnesse.

Loc, the succeffe of these stollen waters. You heare their nature: time hath prevented their sweetness. God of his mercie, that hath giuen vs his Word to enforme our Judgement, vouchsafe by his Spirit to reforme our consciences, that wee may conforme our liewes to his holy precepts. For this let vs pray. &c.

What here is good, to God ascribed be,
What is insirmse, belongs of right to me.

F I N I S.
THE
Breaking vp of the
Devils Banket.
O R
The Conclusion.

BY
THOMAS ADAMS, Preacher of Gods
Word at Willington in Bedford-shire.

ROM. 6.21.
What fruit had ye then in those things, whereof you are now ashamed?
For the end of those things is death.

TERTVL. lib. ad Martyres.
Pax nostra, bellum contra Satanam.
To be at warre with the Deuill, is to be at peace with our owne Con-
science.

LONDON:
Printed by Thomas Snodham for Ralph Mab, and are to be
sold in Paul's Church-yard, at the signe of the
Grey-hound. 1614.
THE
Proving of the
Previous
or
Proclamation
of
Those Whose Practice of Course
Is Not Approved in the University.

[Additional text not fully visible]
TO THE RIGHT
VERTVOVS AND WOR-
thy Sisters, the Lady Anne Goswyke,
and Mrs. DIANA BOVYLES:
fauling Health.

Hat I haue clothed this
SERMON in the Liuery
of your Patronages, I
might giue many reasons
to satisfie others. But
this one, to mee, is in
stead of all, that you aften the Gospel:
Not with the suddaine flashes of some over-
hote dispositions, but with mature Discretion,
and sound Obedience. I could not therefore
suffer any thought of mine owne unworthi-
nessse, to dissuade mee from presenting this
poore labour to your hands; who haue so
faunou.
The Epistle Dedicatarie.

faourably accepted my weaker services. I owe you both a treble debt, of Love, of Service, of Thankfulness. The former, the more I pay, the more still I owe. The second, I will be ready to pay, to the utmost of my power; though short both of your deserts, and my owne desires. Of the last, I will strive to give full payment, and in that (if it be possible) to come out of your debts. Of all these, in this small Volume, I have given you the earnest. As you would therefore, doe with an ill debtor, take it till more comes. It shall be the more currant, if you will set thereon the seales of your acceptance. It is the latter end of a Feast: yet it may, perhaps, afford you some Christian delicate, to content your well affected spirits. It shall let you see the last service of Sinnes Banket; the harsh and unpleasant closure of Vani- tie; the madnesse of this doating Age; the formall dislike and reall love of many to this World, the euill works of some criticall, others hypocriticall dispositions, the ending, conclusion, and beginning confusion of the De-
The Epistle Dedicatory.

uils Guest. The more perfectly you shall hate sinne; the more constantly you shall hold your erst embraced vertues. And so in happy time worke out your owne saluations. God give a succesfull blessing to your Christian Indeavors: which shall euerm bee faithfully prayed for, by

Your VVorship

affectionately denoted

THOMAS ADAMS.
The third Sermon.

Proverbs 9:17:
Stollen waters are sweet, and Bread eaten in secret is pleasant.

The custom of sinne hath so bemummed the sense of it; and the delighted affections brought the conscience so fast a sleepe in it; that a he troubles Israel, who would waken Israel: and his speech is harsh Barbarisme, that speakes against the Deuils b Diana; the Idol of Vice, which many worship. Our understandings thinke well of Heauen; but our affections thinke better of Earth. Alexander after his great Conquests, wrote to the Gracian Senate, I fedeum facem, that they would accept him into the number of their Gods.

a 1 King. 18.17
b Act. 19.34
Gods. With a resolute consent, they denied it. At last a (right) Politician stooed vp, and told them, that (videendum est, ne dum coelum nimis custodirent, terram amitterent) they should looke well to it; least whiles they were so religious for heauen, they lost their part of earth. Hence they made (though but a perfunctory and fashionable) decree. Quoniam Alexander Deus esse vult, Deus esto. Since Alexander will be a God, let him be one. God commends to vs his heauenly graces; Satan his lying vanities. Our Judgements must needs giue assent to God. But because his precepts goe against the graine of our affections; and the Deuill tells vs, that curiositie for the uncertaine ioyes of heauen, will lose vs the certaine pleasures of earth: we settle upon the Gracian resolution, (though more seriously:) not to be so troubled for our soules, as to lose a moment of our carnall delights. This is the Deuils affe-
tion, in calling stollen waters Sweet: the truth whereof I am bold (though a little I disquiet your lufts) to exa-
mine. You haue heard the prescription, Waters: the de-
scription, Stollen.

The Ascription of the quality (in it selfe) or effect (to others) of these Waters, if we may beleue Temptation, is Sweet. Stollen waters are Sweet. It is the speech of the Father of lies, and therefore to carrie little credit with vs. Sweet? to none but those that are Luft-licke; like them that are troubled with the greene-sicknesse; that thinke Chalke, and Salt, and Rubbish, saucourie. It is a strangely-affected soule, that can finde Sweetness in sinne. Sinne is the deprauation of goodnesse: the same that rottensesse in the Apple, fowrenesse in the Wine, putrefaction in the flesh, is sinne in the conscience. Can that be sweet which is the depraving and depriving of all sweetnesse? Let any subtlety of the De-
uill declare this riddle. The præ-existent priuations were
Sin hath no more sweetnesse, then corruption hath soundnes.

were deformitie, confusion, darkness. The position of their opposite perfections, was the expulsion of those foule contraries. Sinne comes like bleake and squallid Winter, and driveth out these faire beauties: turnes the Sunne-shine to blacknesse; calmenesse to tempelts; ripeness to corruption; health to sicknesse; sweetnesse to bitterness.

They desperately thrust themselves on the pikes of that threatened woe: Esa.5. that dare say of bitter, it is sweet; and content to the Duell in the pleasantnesse of his cheare; when the impartiall conscience knowes it is Gall and Wormewood. Yet such is the strong Inchantment, whereby Satan hath wrought on their affections, that bloudinesse, lust, perjurie, oppression, malice, pride, carrie with these Guests an opinion of sweetnesse. If froathie and reeling Drunkennesse, leane and raking Covetousnesse; meager and bloud-wafted Envy, keene and rankling Slander, naftie and ill-shapen Idlenesse, smooth and faire-spoken Flatterie, bee comely? what is deformed? If these be sweet, there is no bitterness. But though the Duell be not an Angel of light, yet he would be like one. Though hee neuer speakes Truth, yet he would often speakethe colour of Truth.

Therefore let vs observe, what fallaces and deceitfull arguments hee can produce, to make good this attribute; and put the probabilitie of sweetnesse into his stollen waters. For the Duell would not be thought a Dunce; too weake to hold a Position, though it be neuer so absurd. Stollen waters, Iniquities are sweet to the wicked in three respects. 1. Because they are stollen. 2. Because they are cheape. 3. Because they give delight, and persuaded content to the flesh.

1. Stollen or forbidden. Euen in this consists the approbation of their sweetnesse, that they come by stealth, and are compassed by dangerous & forbidden paines.
Granted things are held in most contempt.

Furta placet, etiam quod furta. Theft delights, even in that it is theft. The fruites of a wicked mans owne Orchard, are not so pleasant-tasted as his neighbours: neither doe they rererue their due sweetnesse, if they be freely granted. But as the Proverbe hath it: Dulcia sunt poma, ciam abest custos. Apples are sweet, when they are plucked in the Gardiners absence. Eue liked no Apple in the Garden so well as the forbidden. Antiochus scornes Venison as base meate, if it bee not lurched. It is an humour as genuine to our affections, as moisture is inseparable to our blouds, that, nitimur in vetum semper; Wee runne madde after restrained Obiects. Wee tread those flowers under our disdaineful feete, which mured from vs, we would breake through stone-walls to gather. The libertie of things brings them into contempt: neglect and Dust-heapes lye on the accessible stayres. Difficultie is a spurre to contention, and there is nothing so base, as that which is easie and cheape. Sol spectatorum, nisicum desicit, non nisit: nemo observat Lumnam nisi laborarentem. The two great lights of heauen, that rule in their courses the day and night, are beholding to no eyes, for beholding them, but when they are ecclipsed. We admire things lesse wonderfull, because more rare. If the Sunne should rise but once in our age, wee would turne Persians, and worship it.

Wines would bee lesse set by, if our owne lands were full of Vineyards: Those things that Nature hath hedged from vs, wee long and languish for, when Manna it selfe, because it lies at our dores, is loathed. Virtutem presentem fer in nostris odimur; Sublatam ex oculis praebi querimus invidi. The more spreading good things are, the more thought vile: and (though against that olde and true* rule) the communitie
nity shall detract from the commoditie. It is the per-
etual excess of our natures, till sanctification hath put a
new nature into vs, that Gods yoke is too beaute for our
shoulders: we cannot draw in the geere of obedience.
We can trauell a whole day after our dogges; but if
authoritie should charge vs to measure so many miles,
how often would wee complains of wearnesse? The
Bird can fit out the day-measuring Sunne, see his rise
and fall without irksomness, whiles shee is hatching
her Egges; if her nest were a Cage, with what impa-
tience would shee lament so long a bondage! So
the Vsurer, though hee began his first bagge with
the first houre, and pulls not off his hands or his
eyes, till the eye of Heauen is ashamed of it, and de-
nies further light, hee is not weare: let him sit at
Church two houres, the seate is vnseasie, his bones
ake, either a Cussion to fall a sleepe with, or he will
bee gone. That Christ may justly and fitly continue
that his reproove upon such: Can ye not watch with mee
one houre?

Thus the Command makes things burdensome,
and Prohibition desirable. The wicked would not so
eagerly catch at vanities, if God had not said, nolite
tangere, touch them not. Rapine, Lust, Ebrietie, Sa-
cridgede would fitte idle for want of customers, if
Gods interdiction had not sette a ne ingrediaris, on
their doores. *Enter not. Rome, (I know not how
truly) bragges, (and let her b boast her sinne) that
shee hath the fewer Adulterers, because shee sets vp
the Stewes. It is reported, that Italy did never more
abound with * Students, then when Julian had shut
vp the Schoole-doores, and turned Learning into exile.
He had fellowes in that Empire of so contrarie dispo-
sitions; that some restrayned all things, some forbade
nothing; and so made their times either tyrannous or

* Prou.4.14.
b Philip.3.19.
* In the best learn.ing.
It is dangerous to be cross to God.

licentious; insomuch that it was a busie question in those times; whether of those Emperours were worse; one, that would let every man doe as he list; and the other, that would suffer no man to doe as hee would. It is observed of the Iewes, that whiles the Oracles of heauen were open, and Religion leaned on the shoulders of peace, they fell frequently to Idolatrie: but with the Babilonian bridle in their mouthes, they eagerly pursuie it: their persecution for it, encreased their prosecution of it. So the blood of Martyrs feedes the Church; as if from their dead ashes sprung (Phoönix-like) many professours.

If troden Vertue grow so fast, like Camomill? how then doth restrained Vice thrive? sure this Hydra rather multiplies his heads, by the blowes of reproofe. Sure it is; that ex maliis moribus orientur plemine leges. It men were not prone to infinite sinnes, a more sparing number of lawes would serve our turns. And the more dangerous the Law hath made the passage of Injustice, the more frequently, furently they love to faile after it. What they quake to suffer, they tickle to doe; as if their Itch could not bee cured till the Law scratch them: so peruerse is their disposition, that onely coaction must force them to good, onely correction binde them from euill. Now, as it is shame, that necessitie should draw vs to that, whereunto our owne good should leade vs: so it is past shame to ware for that, which God hath charged vs to ware of, Malum est, agere quod prohibetur, sed agere quia prohibetur, pessimum. Hee that doth that which is forbidden, is euill; hee that doth it because it is forbidden, Deuill. But as the honest man, that hath somewhat to take to, is in most care to come out of debt; so hee that hath neither honestie nor lands, takes care onely to come into debt, and to be trusted.

Thus
Safe delights are held no delights.

Thus wee all long for restrained things, and doate on difficulties; but looke with an ouerly scorne; and winking neglect on granted faculties. Pharaoh is sicke of Gods plague: the peaceable dismission of Israel shall cure him: hee seeth his medicine: no, hee will be sicker yet; Israel shall not goe. Oh, that these, who wrangle with God, would thinke that the more fiercely and firily they assault him, they are sure of the sooner fall. The harder the earthen vessell rusheth vpon the Brazen the more it is shivered in pieces. But nothing doth giue the vngodly such content, as that they dangerously pull out of the iawes of difficultie. No Flowers haue so good a smell as the Stollen: no repast so sauoury as the cates of Theift.

Facilitie and libertie onely takes off the edge of Lust; and what God doth restraine, man will not restraine. The Adulterer cares not for the chaste societie of a faire and louing wife; but the lusts of vncleannesse, which he steales with hazard, from anothers bed, are sweet in his opinion. Abahs whole kingdome is despised in his thoughts, whiles he is sicke of Nabaoths Vineyard. Hearc Esau, What is my Birth-right to me, when I can not taste of those red potriage? Oh the croffeness of our refractory dispositions, that are therefore the more earnestly set vpon the pro, because God hath more clearly charged them with the contra: as if our naturall course was Crab-like to goe backward; and our delight was to be a second crofle to CHRIST, whereby though wee cannot crucifie his Flesh, yet wee oppose and oppugne his Spirit: as if Cynically we affected shanling, or like the Gyants, would trye our strengthes with God.

Thus
Thus wee haue examined the Deuils reason, and finde the natures of the wicked actually disputing for the truth of his affection ; and so, interdita placet, the waters of sinne seeme sweet, and are more greedily swallowed, because they are stolen. The Prince of the ayre so rules in the hearts of the children of disobedience, that their appetites onely coute prohibited meates; and their affections languish after discharged obiectes. But your turning of things up-side downe, shall be esteemed as the Potters clay. And, those mine enemies, which would not that I should raigne ouer them, bring hither, and slay them before mee. GOD hath a hooke for Senacherib, a curbe for Saul, a bridle for these Horses and Mules: the highest mouer ouer-rules the swift motion of these inferior Spheres, that they cannot fire the world: but as they delight to make other mens possession theirs by stealth; so they shall one day bee glad, if they could put off, that is theirs vpon other men; and shift away the torments that shall for euer sticke on their flesh and spirits.

2 The second argument of their sweetnesse, is their cheapenesse. The sinnes of stealth please the wicked, because they are cheape: what a man gets by robberie, comes vwithout cost. The vngodly would spare their purse, though they lay out of their conscience. Parcatur sumptui. Favour their temporall estates, though their eternall pay for it. Judas had rather lose his soule, then his purse: and for thirtie muerlings, hee selis his Master to the Pharifjes, himselfe to the Deuill. Yet when all is done, hee might put his gaines in his eye. It is but their conceit of the cheapnesse; they pay deare for it in the vphot. The Deuill is no such franke Chapman to sell his Wares for nothing. Hee vwould not proffer Christ the
The Deuill tells his customers that his Wares are cheape.

The kingdomes without a price, hee must be worshipped for them. The guests carry not a draught from his table, but they must make curtesie to him for it. His worship must be thanked at least: nay, thankes will not lerne, affected, obeyed, honoured. He is proude still, and stands vppon it, beyond measure, to bee worshipped. Hee will part with an ounce of vanitie, for a dramme of worship: but the worshipper had better part with a talent of gold.

The Deuill indeed keepes open house; notes atiy, dies, &c. Hee makes the world beleue that hee sels Robin-Hoods penny worths; that he hath manum expan-sam, a prodigall hand, and giues all gratis: but vps & modis, hee is paid for it; and such a price, that the whole world comes short of the value. Onely hee is content to giue day, and to forbear till death: but then hee claps vp his debtors into everlasting prisonment, and layes an heauy execution on them; that euen the Spanish Inquisition comes short of it. Thus as the King of Sodome said to Abraham, Da mibi animas, Give me the soules, take the rest to thy selfe. The Prince of darkessse is content, that thou shouldest haue riches and pleasures cheape enough; onely giue him thy soule; and hee is satisfied. The Deuill would haue changed his Arithmetick wvth Job, and rather haue giuen addition of vwealth, then substraction, if hee could haue so wrought him to blaspheme God.

Sathan seemes maruelous franke and kinde at first: Munera magna quidem prabet, sed prabet in hamo. They are beneficia viscata, ensuaring mercies. As the Tree is the Birds refuge when shee flies from the snare; and loe, there shee findes Bird-lime, that teares off her flesh.
Let the rising Guests boast the cheepnesse.

flesh and feathers. Communia, que putes, insidie sunt. They are baies, which thou takest for banquets. The poore man is going to prison for a small debt: the Vfuruer lends him money, and rescues him: two or thee winters after, his fit comes againe, and by how much an Vfuruer is sharper then a meere Creditour, hee is shaken with the worse Ague: that kindnesse plungeth him into a deeper bondage: the first was but a thredden snare, which he might breake, but this is an infrangible chaine of yron. Men are in want, and necessitie is (durum telum) a heauy burden: the Deuill promiseth supply. Behold, the drunkard shall haue Wine, the theefe opportunitie: the malicious reuenge: if they be hungry, he hath a Banquet ready: but, as I haue seene Empericles giue sudden eafe to a desperate & inueterate grieue, yet cyther with danger of life, or more violent reuocation of the fickenesse: so their miserie ere long is doubled: and that which was but a stitch in the side, is now a shrewd paine in the heart. The Stagge and the Horfe (sayth the Fiction) were at variance: the Horfe, being too fweake desires Man to helpe him: Man gets on the Horfes backe, and chaseth the Stagge, Usq, adsagam, usq, ad mortem, to flight, to death. Thus the Horfe gets the victorie: but is at once victor & victus, Captaine and captiue: for after that he could neuer free his mouth from the bit, his backe from the Saddle. Non equinem dorso, non frenum depulit ore. Man is beset vvith exigents: hee vvailes his vveakenesse: the Deuill steps in with promises of succour. Indas is maderich, Ghefet gets change of suites: Nero is crowned Emperour, but vvithall hee gets possession of their affections, whence all the power of man cannot vntenant him. Thus the last flauerie is Worse then the first, and the cheare is not fio cheap at sitting downe, as it is deare at rising vp. This
The best things are best cheape.

This is the Deuils cheapenelbe: no, every good and perfect gift is from above. The Deuill giues nothing, but 1 God giues to all, &e; richly, or abundantly, so that when he giues, hee takes nothing backe: for in the gifts of the spirit are &e; without repentance. 2 Ho, every one that thirsteth, come ye to the waters of life, and he that hath no money, &c. God hath waters, no fallen water, but waters of freedom; and other blessings (if ye loue liquid things) of an answerable nature, greater vertue; and those, whereof hee is a true proprietarie. Wine and Milke: Wine to nourish, Wine to cherish the heart of man: buy them without money, let not your pouerty keepe you backe: here is cheapness, if you have a sauing desire: come freely and take your fillles: 3 The Gospell is preached to the poore. Thinke not to buy the graces of God with money: leaft you and your money perish. Onely take your time, and come whiles God is a giuing: for there is a time when the dore of bountie is shut. 4 Though hee stretch forth his hand of mercy all the day, yet the night comes when hee drawes it backe againe. They that answere him, proffering grace, as Daniel to Belshazzar, 5 Keep thy rewards to thy selfe, and giue thy gifts to another; may knocke at his gates, and be turned away emptie. Now, spare to speake, and spare to speed. Then, though you cry vnto mee, I will not heare: 6 To day, then, harden not your hearts. Pray vnto him, and 7 he wil giue good things to them that ask him. Hee doth not sell, but giue; not the shadowes, but the substancs of goodnes. The conclusion then is cleere, blessings and graces are truly cheape, 8 And no good thing will God withold from them that wilke uprightly: 9 All things shall worke to their good, that are good. The Deuill giues nothing, but felles all for price; neither are they good things he selleth: but figurys bonis, the meere formes & counterfeits of goodnes.  

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1 Iam.1.17.
2 1 Tim.6.17.
3 Rom.11.29.
4 Es.55.1.
5 Mat.11.5.
6 Acts 8.20.
7 Rom.10.21.
8 Dan.5.17.
9 Heb.3.7.
10 Mat.7.11.

Dat non vendit; & honorum non vmbras, sed substantias.

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But if the cheapenesse of sinne so affect men, what meane they to runne to Rome for it? where I doe not say onely, that sinne and damnation hath a shrewd price set vpon them, but euens blissfe and comfort: and no Pilgrim can get the least fake-plaister to heale his wounded conscience, but at an unreasonable reckoning. But soft! it is objected, that Rome is still baited in our Sermons; and when we seeke vp and downe for matter, as Saul for his Asles, wee light vpon the Pope still. I answer, that I can often pale by his dore and not call in: but if he meets me full in the face, and affronts mee, (for good manners sake) non pratero insalutatum, I must change a word with him.

The Pope is a great Seller of these Stollen waters: (yet his Chapmen thinke them cheape.) He thrusts his Speare into the Mountaines, and fluceth out whole floods: as is fabled of Aeolus. Heevsurpes that of God, that he can spanne the waters in his fist: that he hath all the graces of God in his owne power; and no water can pale besides his Mill: as if he could call for the waters of the Sea, and poure them out vpon the face of the Earth: or as Job speaketh of Behemoth: Behold, he drinketh vp a River and basteth not: and trusteth that he can draw vp Jordan into his mouth. As if all the graces of God were packed vp in a bundle, or shut into a boxe, and the Pope onely was put in trust to keepe the Key, and had authoritie to giue and denie them. So Aeolus the God of Windes (sayth the Poet) gaue Ulysses a Maile, wherein all the Windes were bound and wraped vp together, except the Westerne winde, which hee must needs occupie to carry himselfe home. The Pope brags, that all waters are banked vp into his fountaine, and none can drinke but by his leave; except the Supremacie & perfect Sanctitie: which is the Winde and the Water, he must vs himselfe, thereby to faile to

Homer.
The Pope buys dear, therefore cannot sell cheap.

Heauen: (a Heauen that fewe Popes arrive at:) but otherwise there is no grace to be had, but from the mother-Church of Rome, whose uncontrollable head is the Pope. A miserable Ingrooler, that would shut vp all goodness into his owne Warehouse. Yet when he lifts, he will undertake to make Rivers runne in dry places.

Hee hath a huge Pond of Purgatory, whereout whole millions drinke, and are pleased. But as Darius pursued, drunke puddle-water, and said, it was the best drinke that ever he tast. So it is the menaced terror, and the false alarms, that the Jesuits ring in Ignorances ear, that makes men drinke so greedily at the Popes Puddle-wharfe. He is a great Land-lord of these stolen waters. Hee fits upon many waters. Some he steales from the Jewes, some from the Turkes, some from the Pagans, much from Idolatrye, all from He-relic. That (as John de Rupe Sciffa in a popular Sermon) if every Bird should fetch her owne feathers, you should haue a naked Pope. Let every Riuere challenge her owne waters, you will haue a drye Rome: But now

Expatriata sunt per apertos flumina campos.

his waters spread over the face of the Earth: neither are they cheap, believing but a Bird of their owne Cage.

Temples and Priests are Marchandiz'd for pelfe,

Altars, Pray'rs, Crownes, nay, Heauen and God himselfe.

Vendit Alexander Cruces, Altaria, Christum,

Vendere iure potest: emerat ille prius.

Romes Sea is sold, to quench the Popes mad thirst.

Well might he sell it: for he bought it first.
But is the Shop never opened, but to the mart of so good Commodities? yes, if their Penance-Parlour was opened, you might finde a rate for Stollen waters: Pardon for offences committed: nay, Indulgences for future finnes, which but for an impregnable toleration might not bee done. And let the traffickers speake from their owne feeling how cheap they are. They haue a pecuniary patronage, and are warranted from the Popes Exchequor, rather then his Chancerie. Euen that corrupt justice giues such finnes no connumence, but when the dusts of briberie haue shut his eyelids. It is their carefulneffe, *Quod humifmodi dispensatones non concedantur pauperibus.* That such dispensations be not graunted to the poore.

If this doctrine were true, it was time to raze Christ's speech out of the Scriptures: *It is hard for a rich man to enter into Heaven:* for it is easie for the rich, that can open the gate with a golden Key, and the poore are onely in danger of exclusion. And, that which would be most strange, Hell should be peopled with none but Beggars: Not an Usurer, not an Epicure, not a Cormorant, not a vicious Potentate should grace the Court of Sathan. For the Pope will for Money seale them a Pasport for Heauen. Nay, how doth this disgrace Purgatory! when none but beggerly wretches shall bee in danger of drowning in that whirlpoole. Whence all their friends (being equally poore) haue not money enough for their redemption. These are the rotten posts whereon the Fabricke of Rome stands. Thinke not their *stollen waters cheape.* Your purses must pay for them. Yet happy were you, if no higher price was set on them. All is not discharged with your ready mony; there is another reckoning: your soules must pay for them. The Deuill tyes his Customers in the bond of Debets, and woe to them,
they, that are too faire in his bookes: for if Christ cancell not his hand-writing against them, hee will sue them to an eternall Outlawrie; and make them pay their soules, for that they boastted they had so good cheape.

3. The third argument of these waters sweetnesse, is derived from our corrupt affections. Sinne pleaseth the Flesh? Omne simile nutrit simile. Corruption inherent is nourished by the accession of corrupt actions. Indas Couteousneffe is sweetened with vniust gaine. Ioab is hartned, and hardned with bloud. Theft is fittest to, and fatted in the theeuish heart with obuous booties. Pride is fed vwith the officious complements of obseruant Groomes. Extortion battens in the Vlurrs affections by the trolling in of his monies. Sacrilege thrives in the Church-robbre, by the pleasing distiinctions of those Sycophant-Priestts; and helped with their (not laborious) profit. Nature is led, is fed with Sense. And when the Citadell of the heart is once wonne, the Turret of the understanding will not long hold out. As the suffumigations of the oppressed stomach, surge vp and cause the head-ach: or as the thickes spunny misfts, which vapour vp from the danke and foggy earth, doe often suffocate the brighter aire, and to vs (more then ecclipse) the Sunne. The blacke and corrupt affections, which ascend out of the neather part of the soule, doe no leffe darken and choake the understanding. Neither can the fire of grace bee kept alieue at Gods Altar, (mians heart,) when the cloudes of Lust shall raine downe such showres of Impietie on it. Perit omne Indicium, qui res transit ad affectum. Farewell the perspicuitie of Judgement, when the matter is put to the partialitie of affection.

Let then the taft be Iudge at this Feast, and not the stomach, Lust and not Conscience; and the Cares have
Let Nature be Judge; and Rome is a pleasing Religion.

Let Nature be Judge; and Rome is a pleasing Religion. Howe is easily credited, that speaks what we would have him, Goe up to Ramoth Gileah and prosper, was pleasing Musieke in Ahab's care. Ye shall not die, though you eat, delighted Euen. The Syrens Song is more esteemed, then the Oracle of Pallas; because it is sung to lustfull, not wise Auditors. The strange distinctions, which they give in these dayes, that claw the Devil, flatter an Usurer for gaine, are beleued, before the Sermons, of the Sonnes of the Prophets, of the Sonne of God. Let a fastious Novelist maintain the unblamable name of Impropiations at the Church-wrongers Table for a meale; his tale is held arguments, when the Scripture-arguments are held but talke. As Micah speaks of the Prophets, that would preach for Drunkennesse. So these sell their conscience for countenance, and feed mens humours, whiles they have an humour to feede them. Quod nimis miserii volunt, hoc facile credunt. Though they bee Prophets for profits, yet they are readily beleued. So easily the braine drinks the poison, which the affection ministers. It is not then strange, if these Gates be sweet, when concupiscence tasts them. Pascitur libido concuijs, nutritur delicijs, vino accenditur, ebrietate flammatur. Lust is fed with Bankets, nourished with delights, kindled with Wine, set on fire and flame with Drunkennesse.

What could make the Religion of Rome so sweet and welcome to many, but the congruence and pleasingness to their nature? Whiles Nature findes ascribed to her selfe freedome of will, validitie of merites, the Latitude of an ignorant and cursorie faith, she runnes mad of conceit. That Indulgences for all sinne may be derived from that open Exchequour, that if a man wants not money, he needs not loose heauen; that the bare Act of the Sacrament conferres grace without faith; and
It is a strange Religion that tolerates Whoredome.

and the mere transient signe of the Cross, who ever makes it, can keep off the Deuill. Oh Religion sweeter to Nature. Nay (to speake neerer to our distreinct instance.) Lust not only affectual but actual, is dispensed with. Priests are licensed their Concubines, though inhibited Wives. Adulterie is reckoned among their pettie finnes. I have read it quoted out of Pope Innocentius, the third, of their Priests. Mane filium virginis offerunt in choro: Noete filium veneris agitant in thoro. The Priests does not engross all the Market of venerie to themselves, (yet they doe prettily well, for their allowance. One Benefice with one Wife is unlawful, but two Benefices and three Whores are tollerable.) But the Stewes, like the common Bath, is afforded to the Laitie; and if their States will maintaine it, a private supply besides. Urbs est iam tota Lupanar. The whole Citie is become a mere Stewes. As the Prophet Esay said once of Jerusalem; so wee may say of Rome: The holy Citie is become an Harlot. Full of Harlots they will not sticke to yeeld, and so full of Adulterers. Nay, the Citie it selfe is an Harlot, and hath left her first love. Shee committs Idolatry, (which is the vilest Adulterie) with Stockes and Stones.

Thus Nature drinkes pleasant waters, but they are stollen. Lust encroacheth upon the Law: and Concupiscencies gaine is Gods losse. Some of them, saith Bishop Jewell, haue written in defence of filthyenesse. What blacke Vice shall vvant some Patronage? But causa patrocinio non bona, peior crui. Powerfull arguments, no doubt: yet powerfull enough to overcome the yeelding spirit. Strong affection gies credite to weake reasons. A small temptation serues to his persuasion, that tempts himselfe; and ywould bee glad of a cloake to hide his Leprosie,
By Bread the Scrip. expresse a sufficiencie of all good things.

leproie, though he steale it. How can it then be denied, that finnes are sweet, whiles Lust doth take, taft, cenfure them?

The Deuils Banket is not yet done; there is more cheare a comming. The Water-service is ended: now begin Gates of another nature; or, if you will, of another forme, but the nature is all one. Norma et forma manet. The same Methode of Service, the same manner of Iunkets. It may bee distinguished (as the former.)

\[ a \text{ prescription, de quo. Bread,} \]
\[ a \text{ description, de quanto. Bread of Secrecies.} \]
\[ an \text{ ascription, de quali. Bread of pleasure.} \]

Bread hath a large extent in the Scriptures. Vult sufficientiam vitæ et præsentis et futuri. Under it is contained a sufficiencie of food and nourishment. 1. For the body. 2. For the soule. Therefore some would deriue the Latine word, Panem, from the Greeke word; \( \pi\alpha\nu\zeta \), and so make it a generall and comprehenfive word; to signifie, omne quod nobis necessarium, all things needfull, whither to corporall or animall sustenance.

1. Corporall: the fourth petition in that absolute Prayer, leffoned to vs by our Master, implies so much: Give vs this day our daily Bread. Where faith S. Augustine: Omneim necessarium corporis exhibitionem petimus: We begge all necessarie sustentation to our temporall life. So, \( \text{in sudore vultus vestris pane tuo} \): All thy repast shall bee derived from thy trauell. \( \star \) Set Bread before them, faith Elias to the King of Israell: And he made great provision for them. Jobs kindred did eate Bread, that is, feasted with him? Hee that ate of my Bread, faith David, or did feed on the delicacies of my Pallace.

2. For the soule. \( \circ \) I am the living Bread, that came downe from heaven: if any man eate of this Bread,hee shall
By Bread the Scripture expresseth a sufficiency of all good things.

It is not straitened of this sense. Math. 15. 3 It is not meete to take the childrens Bread, and to throw it to dogges. Christ and all his benefits are shadowed forth by Bread. The losse of the Word, is called by the Prophet, a Famine, or losse of Bread.

Bread then implies multitudinem salutum, magnitudinem solaminum, plenitudinem omnium bonorum: Much health, great comforts, fulness of all requisite good things. And what? Will Satan bragge that hee can give all these? and that his Bread, intensive, is so virtuous in its owne nature: and extensive, that it shall afford so much strength of comfort, validitie of nutriment; and never faile the collation of health to his guests? This is in him an hyperbolicall, and almost an hyperdiabolicall impudence; to make the bread of sime, equal with the Bread of life: and to ascribe unto it potentiam virtutis, and virtem dulcedinis; that it is Bread, and sweet bread, nourishing and well-tasted. As Ceres must bee taken and worshipped for the Goddess of Corne, and Bacchus for the God of Wine; when they were (at the utmost) but the first Inuenters of grinding the one, and pressing the other: for God is the God of both fields and Vineyards. So the Deuill would seeme owner of Bread and Water, when God onely is Lord of Sea and Land; that made and blesteth the Corne and the Riuers. His Power containeth all, and his Providence continueth all that is good ventoys.

Observe, how the Deuill is Gods Ape, and striveth to match and paralell him, both in his words and wonders. Hee followes him, but (not passibus equis) with unequall steps. If Christ haue his waters of life at the Lambes wedding Feast, the Deuill will haue his waters too at Lufts Banket. If the highest give his thunder, hailestones, and coales of fire, (as to Elias sacrifice:) the red
The Deuill strives to be Gods (Zaniör) Ape.

red Dragon doth the like: s He maketh fire to come downe from heauen, in the sight of men. If Moses turne his rod to a Serpent, the Sorcerers doe the like: but yet they fall short, for Moses rod deououred all theirs. Must Abraham sacrifice his Sonne to the God of Heauen? Agamemmon must sacrifice his daughter to the Prince of Darkness. A Ramme redeemes Isbaac, a Hinde Iphigenia. For Ieboah's Temple at Ierusalem, there is a great Diana's at Ephesus. It is said of the Some of God, that he shall give sight to the blinde; and heale the sicknesse of the people; The Sonne of Iupiter, Easculapius shall have the like report. Oxid and Hesiod have their Chaos, in imitation of sacred Moses: Noabs deluge shall be quitted with Decalions. For our Noah, they have a Iamus; for our Sampson, a Hercules; for our Babel-buiiders, they that lay Pelion vpon Ossa, Giants. If Lors Wife be turned to a Pillar; loe, Niobe is metamorphosed to a stone. Let God historifie his Ionas, Herodotus will say more of Arian. Of which S. Augustine well: We may suspect, the Greeke tale of the one, means the Hebrew truth of the other. Thus, if Christ at his Table offerd to his Saints, his owne body for bread, bloud for wine, in a mislicall sort: The Deuill will proffer some such thing to his guestes, Bread and Waters; Waters of Stealth, Bread of Secrecie. He is loath to give God the better: he would not doe it in heauen, and therefore turned out: and doe you thinke, hee will yet yeeld it? no, in spight of Gods water of Christall, peace and glory; he will haue his waters of Acheron, guilt and vanitie. But by Satans leaue, there is a Bread, that nouriseth not. Wherefore doe ye spend money for that which is not Bread? and your labour for that, which satisfieth not? It (seemes but) is not bread: and (if it be, yet) it satisfieth not. Say it could, yet a man lives not by bread only, but by the word and blessing of God. Pox of towne, all the delicats,
licates, that *Sine* can afford vs, are but ἡ τετυφικη πεινη; the bane of the soule. *Pabula peccati, pocula lethi.* οὖν properly signifies(παν τε ουρικαίοικυξιαμενοι ες θαλα- δίων:) All meate prepared with fire. There is no cheare at this Banquet drest without fire ; either present of Lust, or future of torment.

Now since the Deuill will put the forme of *Bread* vpon his tempting wickednede; let vs examine what kinde of bread it is.

1. The seede is corruption; *an uncleane seede.* No other then the tares, which the *Enemies* new: God few good Corne, but whence are the tares? The seed whereof this bread is made, is not Wheate or good Corne; but Cockle, Darnell, Tares; *Dissection, Rebellion, Lies, Vanities.* The Deuill is herein a Seedes-man, but he sows corrupt seede; that infects and poisons the heart, which receivs it.

2. The heate of the Sunne, influence of the Ayre, sap and moisture of the Ground, that ripens this seede, are Temptations: The seede once sowne in the apt ground of our carnall affections, is by the heate of *Satans* motion sowne wrought to ripenelle. So that it is matured *sugerendo, imprimendo, tentando:* suggestion, impression, tentation hasten the seed (to graffe, to a blade, to spindling, to a perfect care:) to growth in the heart: and alluddenly, for an ill weede growes apace. Rather then it shall dwindle and be stunted, he will crush the cloudes of hell, and raine the showres of his malediction vpon it. Before he sows, here he waters.

3. The seede thus ripend is sowne cut downe, by the Sickle of his subtily; whose policie to preserve his state *Florentine,* is beyond *Machiavel.* His seede is no leffe; else he could not so soon put a Girdle about the loynes of the earth. But what policie can there be in shortening the growth of sinne? this trick rather ene...
Many entertaine the Deuill in the Lambskinne of hypocrisie.

uates his power, weakens his Kingdome. The Deuill doth not euer practishe this cunning; but then alone, when he is put to his shiftes. For, some are so vile, that the Deuill himselfe, would scarce with them worse. Such are Atheists, Rob-altars, Vflurers, Traytours, &c. But some living in the circumference of the Gospel, are by mans awe and law restrained from professed abominations! what would you haue him now doe? Sure Satan is full of the Politiques. *Demons grammatica dicitos volunt, quasi deum vocat, id est, peritos ac rerum sciores*. He is a Deuill for his craft. I call therefore the reaping, his *Subtiltie*: for he might seeme therein to dissolue his Kingdome, and spoile the height of sinne, by cutting it downe. But the sequell and successe proues, he doth it rather to corroborate the power thereof, by making it fitter for application. Thus he *transformes himselfe to an Angell of light;* and is content to top the proud risings of palpable and outward Impieties, that hee may more strongly possesse the foule by hypocrisie. Thus there may be an expulsion of Satan from the house of the heart, *quoad veterem erup\(tionem* , when his repossession is made stronger, *quoad nouam corruptionem*. Common grace throwes him out; but he findes the house empty, swept, and garnished, that is, trimmed by hypocrisie, and therefore enters and fortifies with *seuaen other spirits more wicked then the first*. What he cannot doe by notorious rebellion, hee performes by dissimulation. So that as Sorcerers and Witches converse with euill spirits in plausible and familier formes, which in vgly shapes they would abhorre. So many would not endure him, *ut rude cacodamon*, as a rough and grosse Deuill, in manifest outrageous enormities; who yet as a smooth, sleeke, fine, and transformed Deuill, give him entertainment. This then is his Haruest.

4. Being
That would not endure him in his woful profaneness.

4. Being thus reaped and hous'd, he soone thresheth it out, with the Flail of his strength. Hee is called the strong man; where he takes possession, he pleads prescription; hee will not out. His power in the captiued conscience scornes limitation: Hee is not content to haue the seed lyge idle in the heart, hee must thresh it out, cause thee to produce some cursed effects. Hee doth not (to speake for your capacitie in the Country) hoord vp his Graine; but with all his might, and the helpe of all his infernal flalles, hee thresheth it out, and makes it ready for the Market. If any Cain, or Judas be so hastie, that he will not stay till it be made Bread, tarry for tentation, but tempt himselfe; the Deuill is glad that they saue him a labour: howsoever, he will haue his Graine ready; his suggestion shall not be to seeke when he should vse it. Hee would be loath that the luftfull eye should want a Harlot, the corrupt Officer a bribe, the Papist an Image, the Usurer a Morgage, the theefe a bootie. Hee knowes not what guests will come, hee will thresh it ready.

5. Being threshed out, it must (you know) bee ground. Satan hath a Water-mill of his owne: though founded on mare mortuum, a dead Sea, (for all sinnes are dead workes) yet the current and streame that drives it, runnes with swifter violence, then the straights of Giberalbare. The flood of concupiscence drives it. The Mill consists of two stones, Delicie & dittie: Pleasure and Profit. There is no seede of sinne, which these two can not grinde to powder; and make fit for Bread, when Concupiscence turns the Mill. Rape, Sacriledge, Murder, Treason, haue bin prepared to a wicked mans use, by these Instruments. Quid non mortalium pectora cognoscit & Coupetousnesse and carnall delight bid any sinne welcome. Onely pleasure is the nether stone; Idlenesse.

Luk. 11, 22.

Hebr. 9, 14.
Idlenesse would lye still, but Covetousness is content to trudge about, and glad when any fakes come to the Mill. These two grinde all the Deuils drift, and supply him with tentations for all the World. All the vgy births of finnes, that haue euer shewed their monstrous and stigmaticke formes to the light, haue bene derived from these Parents; Carnall pleasure and Covetousness. You see how the Deuill grindes.

6. It is ground, you heare: It wants leauening. The Leaven is the colourable and fallacious arguments, that perswade the sweetnesse of this Bread. This is, 1. cyther the Leaven of the Pharifes. 2. Or, the leaven of the Sadduces. 3. Or, the Leaven of the Herodians. The Leaven Pharisaical, is desribed by Christ himselfe to be h Hypocrifie: a tradition to make cleane the out side of the Cup, but no deuotion to keepe the inside pure, from extortion and excessffe. The Leaven of the Sadduces is the k doctrine of the Sadduces: as the mistaken Apostles (about Bread) corrected their owne errours. This Doctrine was a deniall of l Resurrection, of Angel, of Spirit. The m Herodian Leaven, was dissolute profanenesse; derived from the observation of Foste-like Herod. These pleadings for Sinne, by the Deuils mercenary Adovocates, put (like Leaven) a better tase into his Bread. Thus it is leauened.

7. It lackes now nothing but baking. Sure, the Ouen, that bakes this corrupt Bread, is our owne euill affections; which the Deuill heates by his temptations; and with supply of Fewell, to their humours. Thus by finne he makes way for sinne, and prepares one iniquitie out of another. Hee strikes fire at thecourteous heart of Judas, and so bakes both Treason and Murder. He hath made Apolous affections so hot by Ambition, that Incest and Parricide is easely baked in them. The Prophet Hosea speakes the sinnes of Israel in this Allegory:
They are all Adulterers, as an Ouen heated by the Baker: who ceaseth from raising, after he hath kneaded the Dough, untill it be leauened. They have made ready their heart, like an Ouen, whiles they lie in waite: their Baker sleepeeth all the night; in the morning it burneth as a flaming fire. They are all hote as an Ouen. Yea, Ephraim it selfe is a Cake halfe baked. Thus, when our affections are made a fiery Ouen, through the greedinesse of sinne, there is soone drawne out a batch of wickednesse.

Thus the Devil runnes through many occupations, before his Bread be baked, his Basket prepared for his guests. He is a Seedesmene, a Waterer, a Reaper, a Thresher, a Miller, a Moulder, a Baker: A Baker here for his Bread, as before a Brewer for his Waters. And to conclude, an Hoist that makes the wake, inuites the guests, and Bankets them with their owne damnation.

You haue heard how this Service may be called Bread; and therein the subtiltice of the Deuils prescription. Let vs as justly poise his description in the ballance, and see how it holds weight. Secret bread, or, the bread of secrecie; nay, of Secrecies: for sinne is not like the Raile, that sits alone; but like the Partridges, which flye by Coueys. Secret. This will be found a fraudulent dimension: for there is nothing so secret, that shall not be made manifest. The speeches of whispering, the acts of the Closet shall not escape publishing. The Allegorie of Adulterie is prosecuted. Forbidden lusts, stolen by snatches, and enjoyed in secret, are sweet and pleasant. It is in staunced in this particular, what hath a generall extent to all the paralells; every fiber of that cursed stocke. I will hold with it thus far; that sin lones secrecie; and I will testifie against it a degree further, that no sin is so secret, as the Tempter here affirms it; or the committers imagine it. And from these two rootes, I will produce you a double fruit of Instrucion.
I. Vniust things loue priuacie: the Adulterer, faith Job, loues the darke. Thais drawes Paphnutius into the secret, and more removed chambers. The two wicked Elders thus tempt that Emblem of chastitie: Oftin pomery clausa sunt: the gates of the Orchard are shut; and no body sees us. Hence the generation of sinnes are called the workes of darkenesse. And reformation of life is compared to our decent waking in the day. Though the light of grace shines, faith the Sunne of brightnesse, yet men loue darkenesse better, because their deeds are evil. Ignorance and the Night have a fit similitude.

1. Both seasons are still and hush't: no noyse to waken the Sybarites, vnlesse the Cockes, the Ministers: Nuncy Dei et dei: and their noyse is not held worth the hearing. Few will beleue Christs Cocke, though hee crowes to them that the day is broken.

2. Both seasons procure stumbling. The wayes of our pilgrimage is not so even but that we need both light to shew the rubbes, and eyes to disserne them. The Gospell is the day, Christ is the light, Faith is the eye that apprehends it. Light without eyes, eyes without light, are defective to our good. If either be wanting, the stumbling feet indanger the body. In the spiruittall priuation of either Gospell or Faith, the affections are not able to keepe vpright the Conscience.

3. Both are vncomfortable seasons. Nox & erroris & terroris plenissima. The night is full of wondering, of wandring. Imagine the Egyptians case in that grosse and palpable darkenesse: the longest naturall night, that the Booke of God specifies. A silent, solitary, melancholy, inextricable sequare. In which, Εὐαλα μελανη, Εὐαλα μελανης; no murmure disquiets the Ayre; no man heares his name, no Birds sing; except the Owle
Owle and the Night-rauen, which croake onely dishmall things.

4. Both are hit reasons for fowle spirits to range in. It hath beene fabled of night-walking sprites. Let it be fals, yet this is true: the Deuill is the Prince of darkenesse; his kynghode is a kynghode of darkenesse; and his walkes are the walkes of darkenesse. In the calignious night of Superstition and Ignorance, hee playes Rex, and captiuates many a foule to his obedience. His children (as it is hit) haue the same disposition with their father. They are Tenebrio's, and loue nocturnos conventus, meetings in the darke: as the powder-Traitours met in the Vault. But the eyes of Iebo-nah fee not onely things done in the tops of the Mountaines, but could spie the Treason of the Vault.

2. And this is the consequent Instructioun, which I would the Diuels blinded guests shoulde know! God sees. There is nothing secret to his eye. 1. Hee sees our finnes in the Booke of eternitie, before our owne hearts conceiued them. 2. He sees them in our hearts, when our intentions haue giuen them forme, and our intentions birth. 3. Hee sees their action on the Theater of this Earth, quite through the scene of our liues. 4. Hee sees them, when his wrathfull eye takes notice of them, and his hand is lift vp to puniush them. There is nothing so secret, and abstracted from the senses of men; Ut creatoris aut latet cogitationem, aut effugiat potestatem; that it may either lurke from the eye, or escape from the hand of God. No Master of a familie is fo well acquainted with euer corner of his house; or can fo readily fetch any Casket or Boxe he pleaseth: as the Master of the whole familie in Heauen and Earth, knowes all the Angles and Vaults of the World.
There is nothing dark to God's eye.

Jupiter est, quodcunq. vides, quocunq. materis.
2 In him we live, move, and have our being.

The villanies of the Cloistres were not vnseene to his reuenging eye. Perhaps they tooke a recluse life, that they might practice experimentall wickednes, without suspicion: promising to the world contemplation, premising their owne thoughts to contamination. They thought themselves secure, shadowed from the eye of notice, and fenced from the hand of Justice. So they were in doctrine, out of the world; but in prooue the world was in them: they were not more (politi) strict in profession, then (polluti) loose in conversation. But as darke as their Vaults were, the all-seeing GOD defcried their whoredomes, and destroyed their habitations; or at least emptied them of so filthy Tenants. The obscuritie of their Cels and Dorters, thickenesse of Wals, closeness of Windores, with the cloake of a strict profession throwne ouer all the rest, could not make their sinnes darke to the eye of Heauen.

Our impieties are not without witnesse. Te videt Angelus malus, videt te bonus, videt et bonis et malis maior Angelis Deus. The good Angell, and the bad, and hee that is a better then the Angells, farre aboue all principali

ties and powers, sees thee. The just man sets the actions to be justifie. Lucem & aeretha petit, & testis sole vinit: Hee loues the light, and walkes with the witnesse of the Sunne. It is recorded of Iacob, b Hee was a plaine man, dwelling in Tents. c Nathaniel (by the testimonie of the best witnesse) was an Israelite indeed, in whom was no guile. It was the Rabbins councell to his Scholler: Remember, there is 1. a seeing Eare: 2. a hearing Eare. 3. a Booke written. Sic vins cum homini-

bus, quasi Deus videat: sic loquere Deo, quasi homines au-
diant.
So converse with men, as if GOD saw thee: so speake to God, as if men heard thee. For, non diste sits Deus: quando recessit. God is not absent, though thou dost not feele him present. Corporeall substances are in one place locally and circumscriptiue-ly: incorporeall created substances, neither locally nor circumscriptiue, but definituely. GOD the creating substance is euery whit in euery place: not circumscriptiue as bodies; nor definituely as Angels; but repletiuely, (Iouis omnia plena) filling euery place by his effence. Hee is hypostatically in CHRIST: graciously in his Saints: gloriously in Heauen: powerfully in Hell. You see then the false-hood of the Deuils assertion: Sinnes would be secret, but they are not.

The Bread of secrecie being described, I should come in the third and last place, to the Ascription: It is pleasant. But because the former adjunct of sweetnesse, doth but little diuersifie from this of Pleasure; and I shall have iust occasion to convince the Deuils fained delicacies, from Solomons proued miserie: I will therefore silence it. And for conclusiue application, giue mee the leaue of your patience, to examine the truth of the (former) secrecie.

It is the Deuils pollicie, though he can not blinde his eyes that made the light in Heauen, and the light in man; yet hee would darken our sinnes with the vaile of secrecies from the view of the vworld. And are they so? no, (the suffering eye sees them, and can point them out, nay) sensible demonstration speakes them to the eares, and objects them to the light of man. The iniquities of these dayes are not ashamed to shew their faces; but walke the streets without feare of a Seruicant. The sinnes of the Citie are as pert and apert as the sonnes of the Citie.
would Inquirie was not bolder then Honestie; or
that Innocence might speed no worse then No-
cence. *Abst vt sic, sed utinam vt vel sic, faith Saint Aug-
Sine, in the like cafe: God forbid it should be so bad;
yet I wvould it were no worse. For the times are so
wheeled about to their olde byas, that *vix licet efe
bonum, it is scarce safe to be an honest man. Suspi-
ption makes the good euill, and flatterie makes the
euill good, the first in the opinion of others; the
last in the opinion of themselves. Our faith is small,
and led with reason; our life euill, and led without
reason. Corruptio morum to hit scientiam ethicam. Our
euill maners shut vp Philosophy and Diuinitie too in-
to the caue of Ignorance.

This Forrest of Man and Beast, the world, growes
from euill to worse: like Nebuchadnezzars dreamed
Image, whose d Head was Golden, Silver armes, Brafen
thighes, but his feet were of Iron and Clay. What Ovid
did but Poetize, experience doth moralize,our man-
ers actually performe. This last is (as it must bee)
the worst. Our Courtife faith, It is terre atas, an Ear-
then Age. Our Oppression, ferrea atas, an Iron Age.
Our Impudence, ahenea atas, a Brafen Age. Neither
aurea, nor argentea, faith Necesfitie. For the poore may
fay as the Priest, e Silver and Gold haue I none. Let me say;
our sinnes haue made it worthy to be called, inferna
atas, a hellish Age.

Sinne is called by Paul,* The olde man; but hee is
stronger now, then hee was in his Infancie; *diebus
Adami, in the dayes of Adam. Most mens repen-
tance is in the knee or tongue, but their wickednesse
in the heart and hand. Money marres all: for this,
and the pleasures this may procure, e Esau fels his
Birth-right, f Indas fels his Master, i Ahab fels him-
selvse to worke wickednesse. Sinne was wont to loue
privacie,
privacies, as if shee walked in seare. The Tippler kept his priuate Ale-bench, not the Market place: the Adulterer his Chamber, not (with k Absolon) the house-top: the Theefe was for the night or sequestrate wayes: the corrupt Lawyer tooke bribes in his Studie, not in the open Hall; but now (peccata nullas petitura tenebras) our sinnes scorne the darke. Men are so farre from being ashamed of their fruitlesse lines, that mala consitunt, commissa iustit, iactata defendunt: they commit euill, boast that they committed, and defend that they boasted. m Pride is wonne as a chaine, and cruellie as a garment; conspiciu omnium, as proud of the fashion. They talke of a Conscience, that seekes couers, like Adams Figge leaues: but these n glory in their shame; whose end is damnation, faith Saint Paul. The very Harlot comes short of them: shee wipes her lippes, and faith, shee hath not sinned. Better fare those, that yet would be accounted honest.

Wee may juystly paralell these times and our complaints to the Prophet Esay's. o The shew of their countenance doth witnesse against them: they declare their sinne at Sodome, they hide it not. But woe bee to their soules, for they have rewarded euill to themselves. So the Jewes answered GOD, pleading hard to them, p There is no hope: no, for I have loued strangers, and after them I will goe. Nay, resolutely they dischargeth GOD of further paines: q Wee are Lords, wee will no more come unto thee. Therefore Ezekiel denounced their destruction: For this cause yee shall bee taken with the hand of Judgement, because your sinnes are discovered: and in all your doings your transgressions doe appear. So the same people to the Sonne, as they had erl to the Servants: Wee will not come unto thee. How often would I have gathered you, but you would not? r Yee will not come at mee, that you might have life.
The way is easie. You shall have life for coming: it is worth your labour. You can have it no where else; then Come to mee. No, you will not come at mee: as Daniel answered: Belshazzar, Keepe thy rewards to thy selfe, and give thy gifts to another.

These are sinses with lifting vp the hand and heele against God: the hand in opposition, the heele in contempt. There are two Ladders, whereby men climeb into HEAVEN; the godly by their Prayers, the wicked by their sinses. By this latter Ladder did Sodom and Niniveh climeb. GOD graunt our sinses be not such climbers; that preffe into the presence Chamber of HEAVEN, and will bee acquainted with GOD, though to our confusion. Are our wickednesse done in this Region and Sphere of sinne, the Earth; and must they come to Heauen first? Must the newes be at the Court, of what is done in the Countrie, before the Countrie it selfe know of it? Our consciences take no notice of our owne iniquities; but they complaine in the audience-Court of HEAVEN, and few out an Outlawry against vs. So impudent and vn-blushing is our wickednesse, that with the Prophet wee may complaine: Were they ashamed, when they had committed abomination? nay, they were not at all ashamed, neither could they blush.

Our sinses keepe not low water, the tide of them is euer swelling: they are obiects to the generall eye; and proud that they may be obserued. And let mee tell you; many of the sinses I haue taxed, as secret and silent as you take them, and as hoarcely as they are pleaded to speake; are no leffe then Thunder to Heauen, and Lightning to men. They doe votally and vocally ascend, that vvould actually, if they could.
The Application.

The labourers hyre cries in the gripulous Landlords hand. The sorrowes of the Inclofer cry, complainte, nay, weepe against him: for so is the Hebrew word. The vaine-glorious builder hath the stone crying out of the Wall against him, and the beame out of the Timber answering it. The Blasphemers tumult cries, and is come vp into the eares of God. The Oppressors rage and violence reacheth vp to Heaven, and is continually before mee, saith the Lord. These are crying sinnes, and haue shrill voices in Heaven, neither are they submisse and whispering on the Earth.

To bee short; most men are eyther Publicanes or Pharifes: eyther they will doe no good, or loose that they doe by ostentation. Many act the part of a religious man, and play Deuotion on the worlds Theater, that are nothing beside the Stage; all for sight. Angels in the High-way, Devils in the by-way: so monstrous out of the C H V R C H, that they shame Religion. It was proverbid on Nero, It must needs be good that Nero persecutes: their vvicked liues giue occasion to the world, to inuertit on them. It must needs be euill, that such wretches professe. Others are like Publicanes: Onely they were Christened when they were Babes, and could not helpe it; but as angry at that indignitie, they oppose Christ all their liues.

Take heed, Beloved; Hell was not made for nothing. The Devil scornes to have his Court empty: you will not bend, you shall breake: you will not serue God, God will serue himselfe of you. Put not these vices from you, by your impudent cloakings! How many stand here guiltie of some of these sinnes? How many may say with Aeneas, Et quorum pars magna fui, whereof I haue a great share. Many cry out, the dayes are euill, whiles they helpe to make them worfe. All cenfure, none amend. If euer one would
would pluck a brand from this fire, the flame would goe out of it selfe. But whiles wee call in our iniquities as Jewells and blow it with the Bellowes of disobedience, we make it strong enough to consume vs, ye and all vs. For God will not paree,

A Cities overthrow is sooner wrought by Jewellies, then weake walls. Were the walls of our Cities strong-Turreted and inexpugnable, as the wall that Phaces built about his Pallass, yet it may be really performed on them, as the voyce in the night tolde him: Did they reach the Clouds they may be fele. Our worldly enemies are our owne inimes. And though their punishments fall not suddenly, yet certainly, if repentance feep not between present, quell botes infect. Our world enemies are our owne inimes. And though their punishments fall not suddenly, yet certainly, if repentance feep not between

But our God can punish all their owne quarrells, but our enemies are our owne enemies. And though these pynfants fall not suddenly, yet certainly, if repentance feep not between
The Application.

tweene. Adam did not dye presently on his sin; yet Gods Word was true upon him: for hee became instantly mortall, sure to die, and fell (as it were) into a Consumption, that never left him, till it brought him to the grave. GOD hath leaden Feet, but Iron hands; take heede ye feasting Robbers: when God strucke that secret theese Indus, hee strucke home: he tooke away the world from him, or rather him from the world, and sent him to his owne place. Feast, Reuell, Ryot, Couet, Ingroffe, Extort, Hoord, whiles you will; Earth is not your House, but your Bridge: you must passe ouer it, either to Canaan or Egypt, Heaven or Hell; every man to his owne place.

Graunt, oh deare Father, that wee may so runne our short Pilgrimage on Earth, that our dwelling-place may bee with thy Majestie in Heauen, through the merits and mercies of our Saviour Iesus Christ.

A M E N.

In conviuium Diabolicum.

They, that to glut on sinnes such pleasure have,
Descend with sickly Conscience to their grave;
Unless Repentance and true Faith make sure
The physicke of Christs blood, their wounds to cure.
Forbeareth thou Christs end soule the Devils Feast,
And to Heauens Supper be a welcome Guest.

FINIS.
THE SHOT: OR
The wofull price vvhich the wicked pay for the feast of Vanitie.

BY

LUKE 16.25.
But Abraham said; Sonne, remember that thou in thy life time receiuedst thy good things, and likewise Lazarus euill things, but now hee is comforted, and thou art tormented.

AVGVST. de CiuitateDei. Lib. 22. Cap. 3.
Prima mors animam dolentem pellit de corpore:
Secunda mors animam nolentem tenet in corpore.
The soule by the first death is vnwillingly driven from the body: the soule by the second death is vnwillingly held in the body.

LONDON:
Printed by Thomas Snodham for Ralph Mah, and are to be sold in Paules Church-yard, at the signe of the Grey-hound. 1614.
TO THE VERY
WORTHY GENTLEMAN,
Mr. Francis Cravvley:
Saying Health.

S Y R: There are foure sorts of Bankets, which I may thus distinguish: Latum, letiferum; bellum, belluinum. The first is a joyfull Feast: Such was the Breake-fast of the World, in the Law, or the Dinner, in the Gospell, or (yet the future more fully, the Lambes Supper of Glory: this is a delicate Feast. Yet not more, then the next is deadly; the blacke Banket, which is prepared for the wicked in Hell. Which consists of two Dishes, sayth the Schoole: Poena damni, and poena sensus:
The Epistle Dedicatory.

Senitus; or as the Philosopher distinguiseth all miserie, into copiam & inopiam: copia tribulationis, inopia consolationis. Or after some, of three: amissio coeli, priuation terrae, positio inferni: the missing of that they might have had, the privation of that they had, the position of that they have, and would not have, torment: or according to others, of foure: Mercifless miserie, extremitie, vniuersallity, eternitie of anguish. Our Saviour abridgeth all into two, or rather one, (for they are homogenea) weeping and gnashing of teeth. This is a bloody Banquet, where (crosse to the festivall proverbe, the more the merrier) the multitude of guests shall add to the horror of miseries; so afflicting one another with their echoing and recprocall grones, that it shall be no ease socios habuisse doloris. This is a lamentable, but the third a laudeable Feast. It is that the Christian maketh, eyther to man (which is a Feast of Charifie) or to God, (which is a Feast of Grace.) Whereunto God hath promised to be a Guest, and to suppe with
with him. The last is a beastiall Banket; wherein either man is the Symposiaft, and the Deuill the discumbent; or Sathan the Feastmaker, and man the Guest. Sinne is the food in both. The dyet is not varied, but the Host. Sathan feasts the wicked, whilst they feed on his temptations to surfet. The wicked feast Satan, whilst their accustomed sinnes nourish his power in their hearts. So St. Hierome, Daemonum cibus ebrietas, luxuria, fornicatio & vniuerfa vitia. Our iniquities are the very dyet & dainties of the Devils. With this last onely haue I medled, endevouring to declare it, to dissuade it; (according to the dichotomiz'd carriage of all our Sermons,) by explication, by application.

Sin is the white (or rather the blacke marke) my arrow flies at. I truft, he that gaue ayme to my tongue, will also direct, leuell, and keepe my Penne from swauring. But since reproofes are as Goads, and Beasts will kicke when they are touched to the quicke; and he that speaks in Thunder, shall bee answered with Lightning; by which consequence, I may suspect stormes,
The Epistle Dedicatory.

Stormes, that have menaced stormes: therefore, behold, it runnes to you for shelter; not to instruct your knowledge, who can give so exquisite counsel to others in the Law, to your selfe in the Gospel; being qualified, as that perfect Rhetorician should be, vir bonus, dicendi peritus: but that through your Name, I might offer (and add) this poore Mite into the treasurie of the Church: ascribing the Patronage to your selfe, the ruse to the world, the success to God. Accept then this poore testimonie of my gratitude, who have vowed my selfe.

Your VVorships

in all faithfull service

THOMAS ADAMS.
THE SHOT.

OR

The woeful price which the wicked pay for the Feast of Vanitie.

The fourth Sermon.

PROVERB. 9. 18.

But hee knoweth not that the dead are there, and that her guests are in the depth of Hell.

Atans guests are unhappily come from the end of a Feast, to the beginning of a fray. As the Sodomites eate and drunke, till the fire was about their ears: so these are ioniall, and sing care away; but it seemes by the sequell, that the Deuill will not be pleased with a Song; as the Host in the Fable, with the singing guest. Hee cries out, as the Vsurer at his spawning.
I would willingly lead you through some Suburbs, before I bring you to the maine City of Desolation; and shew you the wretched conclusion of this Banquet, and confusion of these Guests. All which arise from the conterminate situation, or (if I may so speake) from the respondent opposition of these two Sermons, Wisedomes and Follies, that is, Gods and Sathans. For
this sad sequell is (if not a relative, yet) a reditiue demonstration of their nuserie; for after the infection of sinne, followes the infliction of punishment. The tur- rets I would leade you by, are built, and consist of Fare- wels and Welcomes; of some things deposed, and some things imposed; positive and pruriatiue circumstances; valedictions and maledictions: they take their leaves of temporall and affected ioyes, and turne vpon eternall and cursed sorrowes. I will limit these generall obseruations into foure.

All sinfull ioyes are dammed (if not damned) vp with a But. They are troubled with a But-plague; like a Bee with a sting in the taile. They have a worme that crops them, nay gnawes afunder their very root; though they shooe vp more hastily, and spread more spatiofully then Ionas gourd. There is great preparation of this Banket, properation to it, participation of it; all is carried with ioy and lousiance: there is a corrective But, a veruntamen, spoyles all in the vp-shot. A little Colliquintida, that embitters the Broath. A perillous, a pernicious, rooke, that splits the Ship in the Hauen. When all the prophecies of ill successe haue beene held as Cassandra's riddles; when all the contrarie windes of afflications, all the threatened stormes of Gods wrath, could not disharten the Sinners voyage to these Netherlands; here is a But that shipwackes all: the very mouth of a bottomlesse pit, not shallower then Hell it selfe.

It is observauble that Salomons proverbiaall sayes, are so many select Aphorismes; contayning, for the most part, a paire of crosse and thwart sentences; handled rather by collation then relation; whose conjunction is disjunctive. The Prouerbs are not ioyned with an Et, but an At: with a But, rather then with an And. Stollen waters are sweete, &c. But hee knoweth not, &c.
It stands in the midst, like a Rudder or Oar, to turne
the Boat another way. Rejoyce oh young man, &c. But know
that for all these things, God will bring thee to Judgement, &c.
All runnes smooth, and *enclines* to the byace of our
owne affections, till it lights vpon this rub. The *Baf-
bell* of Iniquitie is buildtep apace, till confusion steps in
with a *But*. It is like the fuddaine clap of a Serieant on
a Gallants shoulder. He is following his lufts, full fent
and full erie; the arrest strikes him with a *But*, and all's
at a losse.

As in a faire Summers morning, when the Lark
hath called vp the Sunne, and the Sunne the Hu-
bandman: when the earth had open'd her Shop of
perfumes, and a pleasant winde fannes cooleness
through the heated ayre: when every creature is re-
joyced at the heart. On a sodaine the furious windes
burst from their prisons, the thunder rends the clouds,
and makes way for the lightning, and the spawtes of
heauen streame downe showres; a hideous tempestfoo-
ner danipes all the former delight, then a mans tongue
can well expresse it. With no lesse content doe these
guests of sinne pallse their life, they eate to eate, and
drine to drinke, offten to sleepe, alwaies to surfet: they
caroll, daunce, spend their present ioyes, and promise
themselfes infallible supply. On a sodaine, this *But*
conies like an unlooked for storme, and turnes all into
mourning; and such mourning (as *Bafbell* had for her
*Children*) that will not be comforted, because their ioyes
are not.

A wicked man runnes headlong in the night of his
unwaked securitie, after his wonted sports; and because
hee keepes his old path, which neuer interrupted him
with any obstacle, hee nothing doubts, but to speed as
hee had wont: but his enemie hath digged a pit in his
way, and in he topples, euen to the depth of Hell. Thus
wicked
wicked ioyes haue wretched sorrowes: and as man hath his Sic, so God hath his Sed. If we will haue our will in sinne, it is fit, he should haue his will in punishing. To this sense, Solomon frequently in his Proverbs: They will pursuie wickedness, But they shall bee plagued. I haue forbidden vfurie, adultery, swearing, malice, as vnclene meates; you will feede on them: But you shall bee punished. There is a reckoning behinde, a But they never shott at: but they shot belides the But, the whiles. God hath prepared them as the miserable marks, that shall receive the arrowes of his vengeance, till they are drunke with blood. They shall suffer that in passion, which Job spake in apprehension. The arrowes of the Almighty shall be within them, the poison whereof shall drinke up their spirits, and the terrors of God shall set themselves in array against them. So Moses sung in the person of God against the wicked, I will make mine arrowes drunke with blood, and my sword shall eate sileh, &c. They forget, that when God shall rebuke them in his wrath, and chasten them in his hot displeasure, his arrowes shall sickke fast in them, and his hand shall press them sore. This is their sad Epilogue, or rather the breaking off their Scene in the midit; The Banket of stolen waters and secret bread is pleasant: But the dead are there, and the guests be in the depth of Hell.

The Deuill doth but cozen the wicked with his cates; as before in the promise of Delicacie, so here of perpetuitie. He sets the countenance of continuance on them, which indeede are more fallible in their certaintie, then flourishable in their brauerie. Their bancketting-house is very slipperie; and the feast it selfe, a meere dreame. Let the Guest preserve but reason, and he shall easily make the collection: that if for the present,

Gaudia plus aldes, quam suamellis habent;
To the compound of his ioyes, there goe more bitter then
The worst thing of Sinne is behind.

then sweet simples; what will then the end be? even such a one, as at once (consumit delicias, consummat miseries) makes an end of their short pleasures, and begins their lasting paines. This my Text salutes them, as the Mafon was wont to salute the Emperor at his Coronation, with a large-full of stones:

*Elige ab his saxis, ex quo, Augustissime Caesar,*

*Iste tibi tumulum, me fabricare velis.*

*Choose great Emperor, out of this whole heape, what stone thou best likest for thine owne Sepulcher. You that crowne your dayes with Rose-buds, and flatter your hearts with a kingdome ouer pleasures, thinke of a low graue for your bodies, and a lower roome for your soules. It is the subtiltie of our common enemie, to conceale this woe from us so long, that wee might see it and feele it at once. For if we could but foresee it, we would feare it; if we truely feared it, we would make means not to feele it.*

*Our most fortified delights are like the child's castle, done downe with a fillop: quia, nay quia: quia a shadow, the very dreame of a shadow, a rotten post, slightely painted, a paper-tower, which the leaft puffe ouer-turnes.*

*Cuncta trahit secum, vertit, volubile tempus.*

*Time whirls about the world, and makes all inferiour things to trauell and spend themselves together with him. Sinfull and earthy delight is well called, amiable, fragile, fleible, a thing soone loued, sooner ended, but long, very long lamented: a rotten nut, faire but hollow. Though Philosophy faith, there is no vacuitie in rerum natura, yet Divinitie faith, there is nothi*
thing but vacuitie in nature rebus. Nature, as it is not onely corrupt of it selfe, but made more fowle in the euill mans vse, hath nothing in it, but vanities: and vanities is nothing: a mere emptinelle, a vacuitie. Hence, if Aristotle commends the nature of things, the better Philosopher Solomon, discommends the things of nature; especially in their base and bad vsage. Onely the Deuils Feaft-house hath a faire bush at the dore (yet if the wine were good, what needs the Iuie?) and therefore his people turne in thither, and waters of a full cup are wrung out to them. But when they are once in, they finde themselues deceaued, for the dead are there, &c.

Then put no truft in so weake comforts, that will be vnto you, as Egypt to Israel, a Reed; which when you lean upon, it will not onely faile you, but the splinters shall run into your hand. & You shall be ashamed of your weake confidence. The Burden of the beasts of the South. Into the land of trouble &c. I am no Prognosticator. Yet if Cosmographie affirme that wee liue in a Southerne Climate, and experience testifie that wee haue many beasts among vs; methinkes, these words lie as fit for vs, as if they were purposely made. How many in our land, by losse of Conscience are become Atheists; and by losse of Reason beasts? who run so fast to this Egyptian feaft of wickedness, that hee speakes easieft against them that speakes but of a Burden? These having found Sathan's temptations true for the daintinelle, judging by their owne lusts, dare also take his word for the continuance. But if the great Table of this Earth shall be overthowne, what shall become of the dainties that the hand of nature hath set on it? To which purpose faith Ierome, Oh si possimus intalem ascenderere spectum, de qua universum terram sub nostris pedibus ceneremus, iam tibi ostenderem toinus orbis ruinarum, &c. If it could be granted vs to stand on some lofty Pinnacle,
Punishments are (often) proportionable to offences.

cle, from which we might behold the whole earth under our feet; how easily persuasion would make these earthly pleasures seem vile in thy opinion? You say, your pleasures are, for number manifold, for truth manifest, for dimension great: grant all, though all be false: yet they are for time short, for end lowre. Breue est, quod delectat: aeternum, quod cruciat. It is short, that pleaseth them; everlafting, that plagueth them. Pleasure is a channell, and, Death the sea, where into it runs. Mellissimus ingressus, fcllissimus regressus, yeeld your ioyes sweet at the Porch, so you grant them bitter at the Posterne. Securus et Securis must meete. Wickedneffe and wretchedneffe must be made acquainted. The lewd mans dinner, shall haue that rich mans Supper: 1 Thou foole, this night thy soule shall be required of thee. The Deuill then you see, is a crafty and cheating hoafe, whose performance falls as short of his promise, as time doth of eternitie. Let then the Apostles cause, be the use of this obseruation. k Let no man deceive you with vaine words: for because of these things, commeth the wrath of God on the children of disobedience.

The punishments of the wicked are most visuall in the like, proper and proportionable to their offences. 1. Solomon here opposeth the house of mourning to the house of feasting, as in expresser terms. Eccle. 7. for as it is fit in the body, that surfeit should be followed with death: so these that greedily make themselves sicke with sinne, become iustly dead in soule. 2. They haue affected the workes of hell, therefore it is iust that hell should affect them, and that euerie one should be granted their owne place. 3. As they would not know what they did, till they had done it; so they fitly know not the place whither they shall goe, till they are in it. Nescit: hee knoweth not, &c. 4. For the high places, which their ambition climbed to, Ver. 14. They are cast downe.
Punishments are (often) proportionable to offences.

downe, like Lucifer, to the lowest place, the depth of Hell. As Simon Magnus would flye with arrogance, so he came downe with a vengeance, and broke his nekke. See how fitly they are quited. *They eate the bread of wickednesse, and drinke the wine of violence: now they are scanted of both, except they will eate the bread of gall, and drinke their owne teares.*

Thus Pharaoh drowes the Hebrew males in a River, Exod. 1. therefore is drowned himselfe with his army in a sea. Exod. 14. He had laide unsupportable burdens on Israel: God returns them with full weight, number, measure. When Israel had cut off the thombes and great toes of a Adoni-bezek, heare the maimed King confess the equity of this Judgment. Threescore and ten Kings, having their thumbs and great toes cut off, gathered their meate under my table: as I have done, so God hath requited me. As proud Baiazeth threatened to serve Tamberlaine, being conquered; to imprison him in a cage of iron, and carry him about the world in triumph: so the Scythian having tooke that bragging Turke, put him to the punishment which himselfe had lefetond, carrying and carting him through Asia, to be scorned of his owne people. Thus o Haman is hanged on his owne gallowes. Perilus tries the tricke of his owne torment.

The Papists, that would haue fired vs in a house, were themselves fired out of a house. Gunpowder spoyled some of their eyes, Musket-shot killed others, the Engines of their owne conspiracie: and the rest were advanced higher by the head, then the Parliament-house, that would haue lifted vs higher, of purpose to give vs the more mortall fall. God hath retaliated their workes into their owne bosomes. p They travelled with iniquitie, conceived mischiefe: and loe the birth is their owne sorrow. q They have digged a pit for

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m Prou 4.17.
Exod 1.12.
Exod 14.38.

n Judg. 1.7.

o Exh. 7.10.

q. 15.
It is just with God to plague men with defect of those things for us, and that low, unto Hell; and are false into it themselves.

Nec enim lex equior vlla est. 
Quam necis artifices, arte perire sua.

No inlier Law can be devis'd or made, 
Then, that sinnes agents fall by their owne trade.

The order of Hell proceeds with the same degrees; though it give a greater portion, yet the same proportion of torment. These wretched guests were too busy with the waters of sinne; behold now they are in the depth of a pit, where no water is. Dives, that wasted so many Tunnes of Wine, cannot now procure water; not a Pot of water, not a handfull of water, not a drop of water, to coole his tongue. \[\text{Desideravit guttam, qui non dedit micam. A just recompence.} \]
Hee would not giue a crumme; he shall not have a drop. Bread hath no smaller fragment, then a crumme; water no lesser fraction then a drop. As he denied the least comfort to Lazarus liuing, so Lazarus shall not bring him the least comfort dead. Thus the paine for sinne, answeres the pleasure of sinne. Where, now, are those delicate morsels, deepe carowses, loose laughters, proud port, midnight reuels, wanton songs? Why begins not his fellow-guest with a new health? or the Musicke of some rauishing note? or, if all faile, hath his foole-knauiish Paralite no obscene iest, that may giue him delight? Alas! Hell is too melancholly a place for mirth, All the Musicke is round-ecchoing groanes: all the water is muddie with stench: all the food anguish.

Thus damnable sinnes shall haue semblable punishments: and as Augustine of the tongue, so wee may say of any member. Si non reddet Deo faciendo que debet, reddet ei patiendo que debet. If it will not serve God in action,
Which they have in their abundance abused.

Action, it shall serve him in passion. Where voluntarie obedience is denied, involuntarie anguish shall be suffered. Know this thou swearer; that as thy tongue spits abroad the flames of Hell, so the flames of Hell shall be poured on thy tongue. As the Drunkard will not now kepe the Cup of satiety from his mouth, so God shall one day hold the Cup of vengeance to it, and he shall drinke the dregges thereof. As the Villagers are tormentors to the Common-wealth, on earth, so they shall meete with tormentors in Hell; that shall transcend them both in malice and subtiltie: and load them with bonds and executions; and (which is strangely possible) heauier then those, they have so long traded in. The Church-robber, incloser, ingrolier, shall find worse prolling and pilling in Hell, then themselves vsed on earth; and as they have beene the worst Devils to their Countries wealth, so the worst of Devils shall attend them. The uncleane adulterer shall have fire added to his fire. And the couetous wretch, that never spake but in the Horse-leaches language, and carried a mouth more yawning, then the graues, is now quitted with his nunquam satis, and finde enough of fire in the depth of Hell.

The Deuill hath feasted the wicked, and now the wicked feast the Deuill: and that with a very chargeable Banquet. For the Deuill is a daintie Prince, and more curious in his diet, then Vitellius. He feedes, like the Caniball, on no flesh, but mans flesh. He loues no Venison but the Hart, no fowle but the Breast, no fish but the Soule. As the aungedly have eaten up Gods people as bread; so themselfes shall be eaten as bread: it is just, that they be devoured by others, that have devoured others. As they have beene Lyons to crash the bones of the poore; so a Lyon shall crash their bones: they are Satans Feaft; he shall devour them. Thus they

\[\text{Observe.}\]

\[1\text{Psal. 14.4.}\]

\[1\text{Pet. 3.8.}\]

\[V \text{2}\]

\[\text{that}\]
that were the guests, are now the Ba\textup{\textit{nket}:} as they have beene feasted with euils, so they feast the Deuils.

Make a little roome in your hearts, ye fearelesse and desperate wretches, for this meditation. Behold, now, as in a specula\textvit{\textit{tive glasse, the Deuils hospitallitie. Once be wise: beleeeu without triall, without feeling. Yeeld but to be \textit{ashamed of your sinnes}, and then I (can with comfort) ask you, \textit{what fruit they ever brought you?} Let me but appeale from Philip of Macedon, when hee is drunke, to Philip of Macedon, when he is sober; from your bewitched lufts, to your waked confciences; and you must needes say, \textit{that breuis hae, non vera voluptas.} All \textit{the workes of darkness are unfruitfull, except in producing and procuring} \textit{utrer darkness. Sinne is the Deuils earnest-peny on earth, in Hell he giues the Inheritance. Temptation is his prelfe-money: by rebellion, oppression, vfurie, blasphemie, the wicked like faithfull Souldiours fight his battels: When the field is wonne, or rather lost (for if he conquers, they are the spoile) in \textit{the depth of hell} hee giues them pay. Who then would march vnder his-colours; who, though he promise \textit{Kingdomes, cannot perfomre a \textit{Hogge}? Alas poore beggar! he hath nothing of his owne but sinne, and death, and hell, and torment. \textit{Nihilad effectum, ad defectum satis.} No positie good, enough priuatiue euill. Even those, that passe their soules to him by \textit{a reall Covenant, he cannot enrich: they live and dye most penurious beggars, as pernicious villaines. And they, vpon whom God sufferes him to throw the riches of this world (as a snare ouer their hearts) which he cannot doe, but at second hand; haue not enough to keepe either their heads from aking, or their confciences from despairing. Thus, though God permit him, to helpe the \textit{rich man to fill his Barnes,} the \textit{Vlurer to swell.}
The Distribution of the Shot.

Swell his Coffers, the Luxurious to poyson his blood, the malicious to gnaw his bowels, the sacrilegious to amplify his reueneuws, the ambitious with credit, yet there is neither will in God, nor willingness in the Deuill, that any of these should be a blessing unto them. All is but borrowed ware, and the Customers shall pay for day: the longer they abuse them, the larger arrearages they must returne. Onely here, I may say, that bona sunt, quae dona sunt; they are goods, that are gifts. God giues his graces freely, the Deuill his Iunkets fallly: for the guests must pay; and that decerely; when the least Item in the bill, for paines, is beyond the greatest dish of the Feast, for pleasures.

Solomons Sermon spends it selfe vpon

Prostitution.

Tempting, Shee, A right Harlot: as appears by her

Prodigion.

Tempted, The Dead.

Perdition.

Persons.

Tempted, The Dead.

Corporall.

All death is from sinne, whether

Spiritual.

Two Circumstances, the

Eternal.

Attempted, He know eth not, Whose ignorance is either

Naturall.

Per insinuatem. By

Inmuncible.

Per infirmitatem. By their weaknesses to re

Afflicted.

their sofet: soon in.

Arrogant.

Perinsinuatem. In hell.

Place. Where their misery is amplified, in

Per profunditatem. In the depth of hell.

part personally, in

part locally.
The person tempting, or the Harlot, is Vice; ugly and deformed Vice; that with glazed eyes, sulphulid cheekes, pyed garments, and a Syrens tongue, winnes ealie respect and admiration. When the heat of temptation shall glow upon concupiscence, the heart quickly melts. The wisest Solomon was taken and snared by a woman: which foule adulterie bred as foule an issue, or rather progeniem vitiosorem, a worse, Idolatrie. Satan therefore shapes his Temptation in the lineaments of an Harlot: as most fit and powerfull, to worke vp on mans affections. Certaine it is, that all delighted vice is a spirituall adulterie.

The couetous man couples his heart to his gold. The Gallant is incontinent with his pride. The corrupt Officer fornicates with briberie. The Vsfurer sets continuall kiffes on the cheeke of his securitie. The heart is set, where the hate should be. And euery such sinner spends his spirits, to breed and see the issue of his desires. Sinne, then, is the Deuils Harlot, which being tricked vp in tempting colours, draws in visitants, promittendo suavita, promittendo perpetua, giuing the kiffes of pleasure, and promising thenm perpetuall. We may obserue in this Strumpet.

i. Prostitution. Pro.7.13. So he caught him, and kissed him, and with an impudent face said unto him, &c. Shame, now-a-dayes, begins to grow so stale, that many vices shall vie impudent speeches and gestures with the Harlot. ii. Come, let us take our fill of love: as Putiphars wife to Ioseph, without any ambagious or ambiguous circumlocutions or insinuations, come lye with me. Sinne neuer stands to vitr the knot of Gods interdiction, but bluntly breaks it; as the Deuill at first to the rootes of mankind, ye shall not die. The Vsfurer neuer looseth so much time, as to satisfie his conscience: it is enough to satisfie his concupiscence. A good Morgage lies sicke of a for-
But at the last impudent.

Yet, and at the Vfurers mercie. It is as surely damned, as the Vfurer himselfe will be, when he lyes at the mercie of the Deuill. These are so farre from that old Queere of Christians, quid faciemus; what shall we doe? That they will not admit the nouell question of these toyte-headed times, What shall we thinke? They will not giue the conscience leaue, after a tedious and importunate solicitation, to study of the matter. But are more injurious and impenetrable to their owne foules, then that vniust Judge to the Widdow.

A cheate is offred to a Trades-man, an Inclosure to a Landlord, an under-hand Fee clapt in the left hand of a Magistrate, if they be euill, and corruption hath first Marshalled the way, the field is wonne. They never treat with sinne for truce, or pawske on an answere, but presently yeld the fort of their conscience. No wonder then, if the Deuils Harlot be so bold, when she is so sure of welcome. It is our weakenes, that prompts the Deuill with encouragement: whom if we did reft, hee would desist. Our weak repulfes harten and prouoke his fiercer assaults. He would not shew the Worldling his apparant hones, if hee did not presume of his couetous desire to bee horsed on the backe of Mammon; and hurried to Hell. Hence sinne is so bold as to say in the wicked heart, Now is De- us, there is no God: and so peremptorily to conclude to it selfe, I shall not be moved; for I shall never be in ad- versitie. Hence even their inward thought is, that their houses shall continue for ever, &c. This is presumptuous and whorish prostitution, to set out Iniquitie bare-faced, without the Maske of pretexts, to hide her vgly visage. An impetuous, an imperious Impudence, that not with a feminine rapture, but rather with a masculine rape, captures the conscience. You see Follies pro- stitution.

Psalm 14:1
Psalm 10:6
Psalm 49:11

2; Prodition
Temptation to evil is Treason against good.

2. Pride is the rankling tooth that follows her ravishing kites; \textit{Indas} killed his Master with the same heart. Iniquitie hath an infectious breath, if a faire countenance. All her delights are like faire and sweet flowers, but full of Serpents. The tempted may giue a concluding groane;

\begin{equation}
\text{Sic violor violis, oh violenta, tuis.}
\end{equation}

Thy soft flowers have stung me to death. For in-deede it is most true, \textit{Nemo ipsum peccatum amat, sed male amando illud quod amat, illaqueatur peccato.} No man loues sinne for it owne sake, but by an irregular and sinister loue, to that hee doth loue, hee is shared with sinne. The Deuill knowes, that his \textit{Ephesian Harlot, Vice}, would want worshippers, if treason and death were written vp on the Temple -dore: therefore health and content are proclaimed, and as on the Theater presented, but there is Hell under the Stage, there is treason in the vault.

Thus \textit{Temptation} misleads the Navigatours with a Pyrates light: deceiues the liuing fowles with a dead bird: \textit{a Syren, a Indas, a Iebusite, a Iesuite.} For were the Iesuite to play the Deuill, or the Deuill the Iesuite on the stage of this world, it would be hard to judge which was the Iesuite, which the Deuill; or which played the part most naturally. As Iniquities are \textit{Satan's Harlots} to corrupt the affections; so Iesuites are his Engines to pervert the braines: for if the new guest here be heart-lieke, so their Proselee is braine-lieke. Both are made so dissolute, till they become desolate, robbed and destitute of all comfort.

Sinne deales with her guests, as that bloody German Prince, that having invited many great States to a Solemne Feast, flattered and singled them out one by one,
Wickednesse is mans greatest undoing.

one, and cut off all their heads. As fatal a success attends on the flatteries of sinne. Oh then, 
fuge peccatum exulceratricem hanc: Fly this Harlot, that carries death about her. Go aloose from her dore, as they say, the Deuill doth by the Crotle: but (let that favour of supposition, nay of superstition) doe thou in sincere 
denotion fly from sinne, quasi a facie colubri, as from a 
Serpent. She hath a Syrens voyce, a Mermaides face, a 
Helenes beautic to tempt thee: but a Leapers touch, a 
Serpents sting, a trayerous hand to wound thee. The 
best way to conquer Sinne, is by the Parthian warre, 
to runne away. So the Poet.

Sed fugae: suus adhuc Parthus ab hoste fugaeest. 
Tunc peccata fugantur, cum fugiantur. Wee then put 
sinne to a forced flight, when it puts vs to a voluntarie 
flight. That Poeticall amoris artifex et medicus, so coun-
sels. Fuge conscia vestri concubitus, &c. But beyond all 
exception, the holy Apostle giues the charge, 
fornication. Shunne the place, suspect the apperance of 
euill. You see her Prodiction.

Her perdiction followes. Shee vndoes a man; not so 
much in the estate of his carkasse, as of his conscience. 
The guest is not so much damnified in respect of his 
goods, as damned in respect of his grace. Every man 
is not vndone, that is beggered: many like Job, Minimie 
percut, cum maxime perire videntur, are indeede least 
vndone', when they seeme most vndone. Nay, some 
may say with the Philosopher, perieram, nisi perissens, if 
I had not sustained losse, I had beene lost. So Davids 
great trouble made him a good man. Naamans lea-
prous flesh, brought him a white and cleane spirit. 
But the perdiction that vice brings, is not so visible, as it is miferable. The sequell of the Text will amplifie this: 
onely now I apply it to the Harlot. The Harlot de-
stroyes a man many ways.
1. In his goods. It is a costly sinne, Thamar would not yeeld to Judah without a hire. The hire makes the Whore.

Stat meretrix certo quouis mercabilis are:
Et miseris usu corpore quasit opes.

Compar'd with Harlots, the worst beast is good:
No beasts, but they, will sell their flesh and blood.

The old Proverbe coniaynes venery and beggerie. The Prodigall returned not from his Harlot without an empty Purse. Sinne doth no lesse vndoe a mans estate. It is a Purgatorie to his Patrimonie. It is objected: It rather helps him to richnes, and swells his purse. Doth not a bribed hand, a sycophant-tongue, a courteious and griping palme make men wealthie? Yeeld wealthie, not rich. He is rich, that possesseth what hee got iustly, and vseth what he possesseth conscionably, other wealthy are not vnlike either the Capuchines, or the Seculars. Some, like the former, professe beggerie, though they possesse the Indies: these had rather fill their eye then their belly, and will not breake a Summe, though they endanger their healths. The other sort, are like the Seculars, that will fare well, though with a hard farewell. But (as the Harlot, so) often Vice brings a man to a morsell of bread. Pron.6. Thus Tsi be damno, vitio lucrofa voluptas: Pleasure is not lesse, then a loffe to thee, then a gaine to Sinne. It is not amisse, to answere Sathan: Inuiters to this Feast, as the vitiuous Poet his Cockatrice.

Cur sin mutatus quaris? quia munera poscis.
Hac tenon patitur causa placere mibi.

It is even one reason, to dissuade vs from sinne, that it is costly.
No temporall losse so great as the good Names.

2. In his good name. No worldly vndoing is like this shipwrack. Goods may be redeemed, but this (semel amissa, postea nullus eris) once utterly lost, thou art nobody. It is hard to recover the Set, when a man is put to the after-game for his credit. Though many a mans reputation be but (hypememium ovum) a rotten Egg; whiles he is a great dealer with other mens goods, and of himself no better then a begger. And though the most famous are but Astmatics, short-breathed men, and their reputation no better then Ephraims righteousness, but a morning dewe: yet, actum est de homine, cum actum est de nomine, when a mans good name is done, himselfe is vndone.

A man, indeede, may loose his good name without cause; and be at once accused & abused; when flanders against him are maliciously excepted, & easily accepted. But God shall bring forth his righteousness as the light, and his judgment as the noone day. Contrarily, another man hides the vlers of his fore conscience with the playstres of sound repute! But to be puffed vp with the wrongfull estimation of our selues, by the flattering breath of others blowne praises, is a ridiculous pride. Sape flagellatur in corde proprio, qui laudatur in ore alieno. Many, that are commended in other mouthes, are secretly and unjustly nibbed in their owne conscience. Such a one couzens his neighbours, they one another, and all himselfe. And as originally the deceit came from him, so eventuall the shame will end in him. Hence they, whose names haue beene carried furthest on the wings of report, haue beene after (by the manifestation of their hidden wickednesses) more deaded in mens thoughts, then in their owne carkasse. For the name of the wicked shall rot.

This is the mischief, which finne in generall, as whoredome in particular, works to the name; a rotten reputa-
reputation, an infamous name, a reproach for a report: that their silent memories are never conjured up from the grave of oblivion, but as the Sonne of Nebat's; for their owne disgrace; and for an intimation of terror, to the imitation of their wickednesse. It were well for them, if Time, which unnaturally devourctis his owne brood, could as well still their mention, as it hath stayd their motion: or that their memoriall might not survive their funerall. Now, though it be no eviuent demonstration, yet it is a very ominous and suspicious thing, to have an ill name: The Proverb faith, hee is halfe hanged. A thiefe before the Judge speeds the worse for his notorious name. Is this all? no; but as he, whose breath is stifled with a cord, is wholly hanged: so he that hath strang'led his owne reputation, which is the breath of his breath, with a lewd life, is at least halfe suspend'ed. His Infamy hangs on the Gybbet of popular contempt, till it be recovered. He is halfe alive, halfe a corps. It was the plaine meaning of the Proverb:

Now, that a bad name is a broad shame, it appeares; because no Stewes-haunter would be called a Whoremonger. No Papist an Idolater, no Vfurer an Vfurer. All sinners are ashamed to be accounted, what they haue ass'med to be. But it is certaine that he that is ashamed of his name, his name may be ashamed of him. As thou loucest thy reputation with men, seeke the testimonie of thine owne conscience. It is the best fame, that carries credit with God. Let men say, what they list, Ob Lord thou knowest mine innocenc'. Yet, because it is hard to do good, vnlesse a man be reputed good, therefore dare not to darken the light of thy name, by the grosse clouds of thy Impieties. This is the second destruction, on that continued Vice brings her Louers. A wound and dishonour shall he get, and his reproach shall not be wiped away. When hee hath done it, he is undone by it. Perdiit honorem, perendo honestatem. The dishonestie in
Diseases are the effects of Sinne.

him, shall bring dishonour to him. he builds, Haman-like a gallows for his owne credit.

3. In his health. The precepts of Wisdom, practised with obedience, bring health to the flesh, & are life to those that find them. But sinne is rotteness to the bones. *He that comitteth fornication, faith Saint Paul, sinneth against his owne body. Let it be inevitably true in this sin, it is (at least accidentally) true in all sinnes. For though God suffers some reprobates to keep their health and to escape common Plagues: that they have fat eyes and clear lungs: merry hearts, and nimble loynes; and can stroke their gray haires: yet often hee either puts them on the racke of some terrible disease, or quite puts out their candle. *Blony and deceitfull men shall not live out halfe their dayes. All sicknede originally proceeds from sinne, all weaknede from wickednede. As Meleabooth caught his lamentall by falling from his Nurse, so all men their diseasednes by falling from their Christ. The euill disposition of the soule, marres the good composition of the body. There is no disater to the members, but for disorder in the manners. All diseases are Gods reall sermons from heavuen, whereby hee accuseth and punisheth man for his sins.

The Harlot is a plague to the flesh: she is worse then a feauer, more infectious then the pestilence. Every Nation hath his speciall disease. Irish the Ague, Spanyards the Pip, Dutch-men the dropfe, French their fatall and merited miserie; neither doe the English goe scot-free. All haue their speciall plagues somewhat proper to themselues, except whoredome and sinne communicate them. But the Harlot is an universal plague, whereof no Nation is free. Shee makes the strong man glad of poison,brings health acquainted with the Phisitian: and hee that stoutly denied the knowledge of his gate, now stands trembling. at

X 3
Deut. 28. 1

h 1 Cor. 5. 16.

1 Act. 17. 28.

k Prou. 6. 26.

1 ver. 32.

his study dore, with a bare head, a bending knee, and an humble phrase. She is the common sinke of all corruptions, both natural and preternatural, incident to the conscience or corps: and hath more diseases attending on her then the Hospital.

The Madianitish Harlot, Sinne, leads in a traine of no fewer nor weaker plagues, Consumptions, Fevers, Inflammations, Botches, Eumods, Pestilences, are (peccati gedersebus) the obseruant hand-maides of iniquitie. As it is, then, wicked to h take the members of Christ, and make them the members of an Harlot; so it is wretched to divorce the affections of the minde from God, and wed them to any impietie. Thus doe these paarie of Harlots impaire the health.

4. They both concurre to spoyle a mans soule: whiles the Soule of the soule, Gods Spirit, (quo agitante calescimus) is by this bereaued vs. 1 In him wee liue, moue and haue our being. In illo vitiumus: uniumus, per naturam, bene vitiumus per gratiam. In illo mouemus, vel mouemur potius, ad humana, ad divina opera suscipienda. xad eueressentiam habemus, quoad esse, et quoad bene esse. In him all liue naturally, some graciously. In him wee moue, or rather are moued, to the performance, all of humane workes, some of diuine. In him wee haue our being; both that we are at all, and that we are well. This better life is the soule spoiled of, when sinne hath taken it captiue. 1 The Adulteresse will hunt for the precious life. She is ambitious and would vfurpe Gods due and claime the heart, the soule. 1 Hee that doth loue her destroyeth his owne soule. Which shee loues not for it selfe, but for the destruction of it: that all the blossomes of grace may dwindle and shrinke away, as bloomes in a nipping Frost: and all our comforts runne from vs, as flatterers from a falling Greatnette, or as Vermine from an house on fire. Nay, even both thy liues
lives are endangered. The wicked man goes after her, as a fool to the correction of the stock; till a dart strike through his liner, as a bird hasteth to the snare, and knoweth not that it is for his life. It is as inequitably true of the spiritual Harlots mischief. For the turning away of the simple shall lay them. Save my life and take my goods, faith the prostrate and yielding Traveller to the theefe. But there is no mercy with this enemie: the life must pay for it. She is worse then that invincible Nauy, that threatened to cut the throates of all (Men, Women, Infants:) but I would to God, shee might goe hence againe without her errand, as they did; and have as little cause to bragge of her conquests.

Thus haue wee described the Temptresse. The Tempted followes, who are here called the Dead. There be three kindes of death, corporall, spiritual, eternall. Corporall, when the body leaues this life. Spiritual, when the soule forsakes, and is forsaken of grace. Eternall, when both shall be throwne into hell. 1. is the seperation of the soule from the body. 2. is the seperation of body and soule from grace. 3. the seperation of them both from eueringh happinesse.

Man hath two parts, by which hee liues; and two places, wherein he might liue, if hee obeyed God: Earth for a time, Heauen for euer. This Harlot Sin, deprives either part of man in either place of true life; and subiects him, both to the first and second death. Let vs therefore examine in these particulars, first, what this death is, and secondly, how Satan's guests, the wicked, may be laid liable thereunto:

1. Corporall death is the departure of the soule from the body, whereby the body is left dead, without action, motion, senfe. For the life of the body, is the union of the soule with it. For which essentiaall dependance, the soule is often called and taken for the life.
Corporall Death cannot be declined.

Ioh. 13. 37. "Peter said unto him, Lord, why cannot I follow thee now? I will lay downe my soule for thy sake. "

Math. 10. 39. "He that findeth his soule, shall loose it: but he that loseth his soule for my sake, shall finde it. Here the Soule is taken for the Life. So that in this death there is the seperation of the soule and body, the dissuolution of the person, the priuation of life, the continuance of death: for there is no possible regresse from the priuation to the habite, except by the supernaturall and miraculous hand of God. This is the first but not the worst death, which sinne procureth. And though the speciall deadnesse of the guests here be spirituall: yet this, which we call naturall, may be implied, may be applied: for when God threatened death to Adams sinne, in illo die mori eris: in the day that thou eatest thereof thou shalt surely die; yet Adam liued nine hundred and thirtie yeares after. There was, notwithstanding, no delay, no delusion of Gods decree: for in ipso die, in that very day death tooke hold on him; and so is the Hebrew phrase, dying, thou shalt dye; fall into a languishing, and incurable consumption, that shall never leave thee, till it bring thee to thy graue. So that hee instantly dyed, not by present seperation of soule and body, but by mortallitie, mutabilitie, miserie, yea by sorrow and paine, as the instruments and agents of Death. Thus said that Father. After a man beginneth to be in this body, (by reason of his sinne) he is even in death.

The wicked then, are not onely called Dead, because the conscience is dead; but also in respect of Gods decree, whose inviolable substitution of Death to Sinne cannot be euaded, auoyded. It is the Satutelaw decreed in the great Parliament of Heauen. Statutum omnibus semel mori. It is appoynted unto men once to die. This is one speciall kindnesse that sinne doth vs;
Deaths nature to the faithfull is changed by Christ.

one kiss of her lippes. Shee giues her lovers three mortall kisses. The first kills the conscience: the second the carkefe: the third body and soule for euer. 

Death passed upon all men, for that all haue sinned. So Paul schooles his Corinth. For this cause many are weak and sicke among you, and many sleepe. And conclusively, peccati stipendium mors. The wages of sinnes is Death. This Death is to the wicked, death indeed, even as it is in it owne full nature, the curse of God, the suburbs of Hell. Neither is this vnill dealing with God, that man should incurre the death of his body, that had rested the life of his soule. 

If sinne had not first wounded the body, death could not haue killed the soule. Hence faith Augustine. 

Men shoule the death of the fleshe rather then the death of the spirit: that is, the punishment, rather then the cause of the punishment.

Indeed Death considered in Christ, and ijnoyned with a good life, is to Gods elect an advantage: nothing else, but a bridge ouer this tempestuous sea to Paradise. Gods mercy made it so, faith S. Augustine. Not by making death in it selfe good, but an instrument of good to his. This hee demonstrates by an instance. As the Law is not euill, when it increaseth the lust of sinners, so death is not good, though it augment the glory of sufferers. The wicked use the law ill, though the law be good. The good die well, though death be euill. Hence faith Solomon. The day of death is better then the day of ones birth. For our death is (not obitus, sed abitus) not a perishing but a parting. Non amittitur anima, praemittitur tantum. The soule is not lost to the body, but onely sent before it to joy. Si durius seponitur, melius reponitur. If the soule be painfully laid off, it is joyfully laid vp. Though every man that hath his Genesis, must haue
Deaths nature to the faithful, is changed by Christ.

his *Exodus*; and they that are borne must dye. Yet faith Tertullian of the Saints: *Profectio est, quam putas mortem*. Our dying on earth, is but the taking our journey to Heauen. *Simeon departs*, and that *in peace*. *In pace, in pacem*. Death cannot be eventually hurtful to the good; for it no sooner takes away the temporall life, but *Christ* giues eternall in the roome of it.

Alas! *cæcum, πτῆμα*; *Corpora*, *cadavera*. Our graves shall as surely be Coffins to our bodies, as our bodies have beene Coffins to our soules. The minde is but in bondage, whereas the body holds it on earth. *cæcum, quasi dūs*, as Plato affirmes. Of whom faith an *Anthony*; that when hee saw one too indulgent to his flesh in high Diet, he asked him; *What do you mean to make your prison so strong?* Thus, *qui gloriatur in viribus corporis, gloriatur in viribus carceris*: He that boasteth the strength of his body, doth but bragge, how strong the Prison is, wherein he is iayled.

*Σάμος τάκος ἁμας, άθαντ, μοῖς, ἀχάς, ἀνάγγυ. The body is the disease, the grave, the destinie, the necessitie and burden of the soule.*

*Hinc cupiunt, metuant, dolent, gaudent, nec avers.
Respiciant clausa tenebris et carceres caco.*

*Fears, ioyes, grieves, and desires mans life do share: It wants no ills, that in a Prison are.*

It was a good observation, that fell from that Stoicke. *Homo calamitatis fabula, infamitatis tabula*. Man is a Storie of woe, and a map of miserie. So *Mantuan.*

*Nam quid longa dies nobis, nisi longa dolorum?* *Coluwies? Longi patientia carceris, atas?*
It appears then, that Death is, to the good, a procurer of good. Mors intermitit vitam, non eripit. Venit iterum, qui nos in lucem reponat dies. Their Death is but like the taking in sunder of a Clocke, which is pulled a pieces by the makers hand, that it may bee scowred, and repolished, and made goe more perfectly. But Death to the wicked is the second step to that infernal Vault, that shall breed either an innovation of their ioyes, or an addition to their sorowes. Dives for his momentane pleasures, hath insufferable paines. Indas goes from the Gallowes to the Pit. Esau from his dissolution in earth, to his desolation in Hell. The dead are there. Though the dead in soule be meant literally, yet it fetcheth in the body also. For as original sinne is the originall cause of Death, so actual sinnes hasten it. Men speede out a Commission of Iniquities against their owne liues. So the enious man rots his owne bones. The Glutton strangles, the Drunkard drownes himselfe. The male-content dries vp his blood in fretting. The couetous, whiles he Italianates his conscience, and would Romanize his estate, starues himselfe in plaine English: and would hang himselfe, when the Market falls, but that hee is loath to be at the charges of a Halter. Thus it is a Feast of Death, both for the present sense, and future certaintie of it. The dead are there.

2. Spirituall death is called the death of the soule: which consisteth not in the losse of her understanding and will (these she can never loose, no not in Hell) but of the truth and grace of God; wanting both the light of faith to direct her, and the strenght of Loue to incite her to goodnesse. For to be carnally minded is death: but to be spiritually minded, is life and peace. The soule is the life of the body, God of the soule. The spirit gone utterly from vs, wee are dead. And so especially, are
The life of grace follows the death of sinne.

the guests of Satan, dead. k You hath he quickened, who were dead in trespasses and sins. And the Widdow that liueth in pleasure, is dead whilst she liueth. This divorcement and separation made betwixt God and the soule by sinne, is (mors animæ) the death of the soule. m But your Inquities have seperated betweene you and your God. n But we liue by faith: and that o in the Sonne of God. p His spirit quickens us, as the soule doth a lump of flesh, when God infuseth it.

Now because these terms of spiritual death are communicated both to the elect and reprobates, it is not amisse to conceiue, that there is a double kinde of spiritual death. 1. In regard of the Subject that dieth. 2. In regard of the Object whereunto it dieth. Spiritual death in the faithfull is three-fold.

They are dead to sinne. q How shall wee that are dead to sinne, liue any longer therein? A dead nature cannot worke. He that is dead to sinne, cannot, as hee is dead, sinne. Wee sinne indeede, not because wee are dead to sinne, but because not dead enough. Would to God you were yet more dead, that you might yet more liue. This is called Mortification. What are mortified? Lusistes. The wicked haue mortification too; but it is of grace. Matth. 8. They are both ioynedly expressd. Let the dead bury the dead. Which Saint Augustine expounds. r Let the spiritually dead, bury those that are corporally dead. The faithfull are dead to sinne: the faithfulle are dead in sinne. It is true life to bee thus dead.

Mortificatio concupiscientia, unificatio animæ: so farre is the spirit quickened, as the flesh is mortified. So true is this Paradoxe; that a Christian so farre liues, as he is dead: so farre he is a Conquerour, as he is conquered. Vincendo se, vincitur a se. By overcomming himselfe, he is overcome of hismelfe. While hee ouden-rules his lustes, his soule rules him. When the outward cold rageth
They that live by the Gospell, are dead to the Law.

rageth with greatest violence, the inward heat is more and more effectuall. When Death hath killed and stilled concupiscence, the heart begins to live. This warre makes our peace.

This life and death is wrought in vs by Christ: who at one blow slew our sinnes, and saued our soules. 

Una eadem mans vulnus opem, tult. One and the same hand gaue the wound and the cure. 

The deadly blow to the concupiscence, hath reuined the conscience. For Christ takes away as well (dominandi vim, as damnandi vim) the dominion of sinne, as the damnation of sinne. He died, that sinne might not raigne in our mortall body, he came to destroy, not onely the Deuill, but the workes of the Deuill. Hence if you would, with the spectacles of the Scriptures, reade your owne estates to God, 

Rcckon your soules to be dead indeede unto sinne, but alive unto God through Iesus Christ our Lord. This triall consists not in being free from lufts, but in brideling them: not in scapeing tentation, but in vanquishing it. It is enough, that in all these things, wee are more then Conquerours, through him that loved vs.

2. They are dead to the Law. 

For I through the Law, am dead to the Law, that I might live unto God. Wherein hee opposeth the Law against the Law, the new against the olde, the Lawe of Christ, against that of Moses. This accuseth the accusing, condemneth the condemning Law. 

The Papists vnderstand this of the ceremoniall Law: but Paul plainly expresseth, that the Law mortall, which would haue beene to vs a Law mortall, is put vnder: wee are dead vnto it. As Christ at once came ouer death, and overcame death, et super it, et superat. So we, in him, are exempted from the condemning power and killing letter of the Law; and by being dead vnto it, are alive ouer it. Indeede

5 Rom.6.12.  
† 1 Ioh.3.8.  
*Rom.6.11.  
7 Rom.8.37.  
† Gal.2.19.  
2 Luth.in Gal.
the Law still abides: as Christ when he rose from the grave, the grave remained still. Peter freed from the Prison, the Palace from his Bed, the young man from his Coffin, the Prison, Bed, Coffin remaine still; the persons are deliver'd. So the Law abides to mortifie our lustes still more and more, but our conscience is freed from the bondage of it. Wee are dead unto it.

3. They are dead to the world. This Death is double, Active and Passive.

1. Active. The world is dead unto vs. The vanities of carnall ioyes, the varietie of vanities, are as bitter to vs, as pleasant to the Cosmopolite or worldling. And since wee must giue our voyces eitherto God or Mammon, when God asketh as Iehu, Who is on my side, who? We stand out for our God. Augústum est stratum pectoris humani, et vtrumq; operire non potest. Mans heart is too narrow a bed, to lodge both God and the world in at once. Qui vtrumq; ambit, in utroq; desicit. The Hound that followes two Hares, will catch neither. Nemo potest duobus Dominis, neque dominis, inuerire. No man can serve two Masters, with true service, especially when they command contrary things. Thus is the world dead to vs: For since the world is not so precious as the soule; wee leave the world to keepe our soule: since both cannot well be affected at once. Therefore we account all things drosse and losse for the excellent knowledge of Christ.

2. Passive. Wee are dead to the world. As wee esteeme it drosse, it esteemes us filth. Wee are made as the filth of the world, and as the off-scouring of all things unto this day. As wee, in a holy contempt, tread it under in our workes, and vilefie it in our words, so it lookes vpon vs betwixt scorne and anger, and offers to set his foote on our neckes. But vicimus, wee have conquered.
Mans heart is too narrow to receive Christ and the world.

conquered. Whoever is borne of God, overcommeth the world: and this is the victorie that overcommeth the world, even our faith. Let vs rejoyce, therefore, in our Lord Iesus Christ, by whom the world is crucified to vs; and wee to the world.

These are good deaths blest fooles, that are thus dead. Their death is Mortification, and like the Phœnix, they are no sooner dead, but they are new borne. Their old mans Autumn is their new mans Spring-tide. There are none thus dead at this Feast.

The dead, here, haue feared conscience, poisoned affections, warped, withered, rotten soules. Twice dead, faith Saint Jude, and some without hope of growing, plucked up by the roots. Though the Pythegorean error, the transanimation or the departure of the soule from man to man, was brought to the Basilideon herelie: Nay, (which was more grolfe) though the Poets faied, that the soules of men departed into beasts. Orpheus into the Swanne, Ajax into the Lyon, Agamemnon into the Eagle, Polititians into Bees and Ants; the luxurious into Hogges, tyrants into Wolues: which were positions for Machianell, and Articles of Lucians faith. Yet they might rather, (and that more faavourably to their owne credites, speaking according to mens liues) haue affirmed that the spirits of beasts might rather seeme to haue entred men: if at leaft the beasts doe not preserve their nature better then men. They liue whiles they liue; men are dead eu'n liuing. Impie vinere est diu mori. A wicked life is a continuall death. And we may say of an old wicked man, not that hee hath liued, but that hee hath beene long. Deus vita, a qua qui distinguitur perit. God is the true life, without whom we cannot liue.

The heart of a wicked man thus becommeth dead. The Deuill workes by suggesting, man by consenting, God
How men become spiritually dead.

God by forsaking. He forsakes thus. 1. By suffering a hard heart to grow harder. 2. By giving success to ill purposes, which he could have disappointed. 3. By not imparting the assistance of his spirit. Thus he leaveth them in darkness, that would not choose the light; and finding their hearts un disposed to believe, delivers them up to Infidelitie. His not willing to soften, is enough to harden: his not willing to enlighten, is to darken. Dei claudare est clausis non aperire. God is then said to shut up, when he doth not open to them that are shut up. God is able to soften the hard heart, open the blinde eye, pierce the deaf eare: when hee doth, it is mercy; when not, it is justic. Onely our falling is from our selues. *Oh Israel, thou hast destroyed thy selfe, but in me is thy helpe.* For God is euer formost in loue, but laft in hate. He loued vs, before we loued him: but wee hate him, before hee hates vs. *Multi ne laborentur detenti, nulli ut laborentur impuls.* God prefers many from falling, but hee thrusteth none downe. By his strength we stand, by our owne weakenesse we fall.

As in the sicknesse of the body, so of the soule, there are criticall dayes, secret to our selues, but well knowne to God; whereby hee sees our recoverye unlikely, and therefore turnes vs ouer to the danger of our sicknesse. That now too late Jerusalem knowes, what was offered her in the day of her visitation. God blindes the soule blinded before by Saran; and hardens againe Pharaohs selfe-hardned heart: *Et quia non faciunt bona quae cognoscunt, non cognoscent mala quae faciunt.* Because they would not doe the good they knew, they shall doe the euill they knew not. Thus is the soules death degreed vp. Sinne gathers strength by custome, and creepes like some contagious diseaue in the body from ioniunt to ioniunt, and because not timely spied and medicined, it threatens
threatens universal hazard to the whole. It swells like the Sea: *Unda leuis, maiora volumina, fistus ad co- lum.* An Egge, a Cockatrice, a Serpent, a sferie flying Serpent. Custome indeede kills the soule. The Curse that the *Cretians* vsed against their enemies, was not fire on their houses, nor rottenneffe on their beasts, nor a sword at their hearts; but that, which would in time treble to them all these mischieves, that they might be delighted with an euill custome. Temptation allfafts the heart: consent wounds it: it lyes like of action: it dies by delight in sinne: it is buried by cus- stome. The Bell hath tolled for it, Gods word hath mourned: the Church hath prayed for it: but *(quid valeant signa precese?)* What good can signes & prayers doe, when we voluntarily yeeld our heart to him that violently kills it? Thus God leaues the heart, and Satan ceaseth on it, whose gripes are not gentler then Death.

Thus the habite of sinne takes away the sense of sinne; and the conscience that was at first raw and bleeding, as newly wounded, is now & seared up with an hote iron. The conscience of a wicked man first speakes to him, as *Peter to Christ,* & *Master looke to thy selfe.* But he stops her mouth with a violent hand. Yet shee would faine speake with him, like the importunate Widdow, to doe her justise. Hee cannot well be rid of her, therefore he sets her a day of hearing, and when it is come, faileth her. Shee cries yet lowder for audience; and when all his corrupt and bribed affections cannot charme her silence, he drownes her complaints at a Tauerne, or laughs her out of countenance at a Theater. But if the pulse beates not, the body is most dangerously like, if the conscience pricke not, there is a dying soule. It is a lawleffe Schoole, where there is an awleffe Monitor. The Citie is easily surprized, where the watch cannot ring the alarmes. No maruell, if
numnelse be in the heart, when there is drunkennelse in the conscience.

These are the dead guests. Dead to all goodnelse. Deafe eares, lame feete, blinde eyes, maimed hands, when there is any imployment for them in Gods service. Eyes full of lust, void of compassion. Eares deafe to the word, open to vanitie. Feete, swift to shed blood, flow to the Temple. Hands open to extortion, shut to charitie. To all religion the heart is a piece of dead flesh. No loue, no feare, no care, no paine can penetrate their senseless and remorseless hearts. I know, that according to the speech of the Philosopher, Nemo fit repente miser: This is no sodaine euill: they were borne tlick, they haue made themselves dead. Cuftome hath inveterated the vleer, rankled the conscience, and now, sinne flowtes the Phyfrians cure, knowing the soule dead. Through many wounds they come to this death. At first they linne and care not; now they sinne and know not. The often taken Potion neuer works. Euen the Phyficke of reprooue turnes now to their hardning. Oh that our times were not full of this deadnelse! How many neuer take the maske of Religion but to serue their owne turns! And when pietie becomes their aduantage, yet they at once counterfeit and contenue it. If a wished successe answere the intention of their minds, and contention of their hands, God is not worthie of the praisie; either their fortune or their wit hath the glory of the deede, and thankes for it. But if they be croffed, God shall be blasphemed under the name of deffinie; and hee shall be blamed for their ill; to whom they will not be beholding for their good.

God is not thought of but in extremitie, not spoken of but in blasphemie. Oh dead hearts! whose funereal we may lament, whose reviving we may, almoft, not hope.
hope. But what? will this deadness never be a little wakened? True it is, that God must miraculously raise vp the soule thus dead, and put the life of his grace into it, or it is desperate. The conscience, I confess, will not ever lye quiet in these dead guests: but as they have laid vp that for a while in the darkness of Security; so when God looseth it, it will rage as fast against them, and dogge them to their graves. For as there is a Heauen on earth, so a Hell on earth. The dead to sinne are heauen'd in this world: the dead in sinne are hell'd here, by the tormenting anguish of an unappeasable conscience. As Bishop Latimer, in a Sermon, told these guests of a Feast in Hell; which will afford them little mirth: where weeping is serued in for the first course, gnashing of teeth for the second. So, after their Feast on Earth, which was no better then Numis, where the Table swomme with delicate dishes, but they were swimming dishes, spectandem non gustandec dapes; Let them prepare for another Banquet, where groanes shall be their bread, and teares their drinke, sighes and sorrowes all their Junkets; which the Erymis of conscience, and the Megara of desperation shall serue in, and no everlastingness of time shall take away.

But these spiritually dead guests do not evermore scape so long: sometimes God giveth them in this life a draught of that viall of his wrath which they shall after slip off to the bottome. The wicked man, that had no feare, now shall haue too much feare. Hee that begun with the wanton Comedie of presumption and profanenesse, ends with the Tragedie of horror and despair. Before he was so asleep, that nothing could waken him: now hee is so waking, that nothing can bring him asleep. Neither disport abroad, nor quiet at home can possesse him: hee cannot possesse himselfe. Sinne is not so smooth at setting forth, as turbulent,
lent at the journeyes end. The wicked have their days, wherein they runne from pleasure to pleasure, as Jobs children from banquet to banquet: their ioyes have changes of varietie, little intermission, no cessation; neither come they faster, then their lusts call for them. So God hath his day: And woe unto you that desire the day of the Lord: to what end is it for you? the day of the Lord is darkness and not light. As if a man did flee from a Lyon, and a Beare met him; or went into the house, and leaned his hand on the Wall, and a Serpent bit him. Such is the unrelt of a conscience brought to fret for his sinnes. So August. Fugit ab agrò in citatatem, a publico addomum, ad domo in cubiculum. He runnes from the field into the Citie, from the Citie to his house, and in his house to the privaete Chamber: but he cannot flye his enemies, that cannot flye himselfe.

At first the Deuils guest pursues pleasure so eagerly, that he would breake downe the barres that shut it from him, and quarrel, with venture of his blood, for his delights, nay for the conditions of his owne sorrow and damnation. Now pleasure is offered him: no, it will not downe. Musicke stands at his WIndore: it makes him as mad with discontent, as it did once with ioy. No rest can stirre his laughter, no company can waken his unreasonable and unseasoneable melancholy. Now hee that was madder then Nero in his delights, feare compasseth him on euery side. Hee starts at his owne shaddow, and would change firme-ness with an Aspen leafe. He thinkes, like the Burgundians, euery Thistle a Launce, euery Tree a man, euery man a Deuill. They feare, where no feare was, faith the Psalmist. They thinke, they see, what they doe not see. This is the wicked mans alteration: time is, he will not be warned; time comes, hee will not be comforted. Then he is satisfied with lusts, that thought satisfaction impossible.
impossible. Riches wearie him now to kepe them more then they wareied him once to get them; and that was enough. So I haue read the opprefters will. 

*Lego omnia bona mea domino Regi, corpus sepultura, animam diabolo.* I bequeath all my goods to the King, my body to the grave, my soule to the Deuill. He that did wrong to all, would now feeme to doe right to some; in giuing his coyne to the Prince, whom he had deceived; his soule to the Deuill, whom hee had ferued. Wherein, as he had formerly injured man, now he influes both God and himselle too.

3. I haue dwelt the longer on this spirituall deadneffe, because the guests at this banquet haue this death in present: the precedent and subsequent are both future; the one naturally incurred by sinne, the other justly inflicted for unrepented sinne. For all shall dye the corporall death, *k* Hee that feareth an oath, as well as hee that swears, the religious as the profane. But this last, which is Eternall death, shall onely cease on them, that haue before hand with a spirituall death slaine themselves. This therefore is called the second death.

*Blessed and holy is hee, that hath part in the first resurrection, (which is the spirituall life by grace:) On such the second death hath no power. Hee that is by Christ rai-

fed from the first death, shall by Christ also scape the second. But hee that is dead spirituall, after hee hath died corporally, shall also dye eternally. This is that ever-

lasting seperation of body and soule from God, and consequently from all comfort. *m* Feare him, faith our Saviour, that is able to destroy both body and soule in Hell. *n* And many of them, that sleepe in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. This is that death, that *o* God de-

lights not in. His goodnesse hath no pleasure in it, though his injustice must inflict it.
Man by sin hath offended God an infinite Majesty, and therefore deserves an infinite misery. Now because he is a nature finite, hee cannot suffer a punishment infinite in greatnesse, simul et semel, together and at once: hee must therefore endure it (successive sine fine) successively without end. The punishment must be proportioned to the sinne, because not in present greatnesse, therefore in eternall continuance. Christ for his elect suffered in short time sufficient punishment for their sinnes: for it is all one, for one that is eternall to dye, and for one to dye eternally. But he for whom Christ suffered not in that short time, must suffer for himselfe beyond all times, euen for euer.

This is the last Death: a living death, or a dying life, what shall I term it? If it be life, how doth it kill? If death, how doth it liue? There is neither life nor death but hath some good in it. In life there is some ease: in death an end. But in this death neither ease nor end. *Prima mors animam dolentem pellet de corpore: secunda mors animam nolentem tenet in corpore.*

The first death driues the soule unwillingly from the body; the second death holdes the soule unwillingly in the body. *In those dayes shall men seeke death, and shall not finde it; and shall desire to dye, and death shall flye from them.* Their warne shall not dye. Thus saith the Scripture, *mors aut mortem, they shall dye the death.* Yet their death hath much too much life in it. For there is a perfection giuen to the body and soule after this life, as in heauen to the stronger participation of comfort, so in hell to the more sensible receiving of torment. The eye shall see more perspicuously, and the care heare more quickly, and the sense feel more sharply, though all the objects of these be sorrow and anguist. *Vermis conscientiarm corrodet, ignis carnem comburet, quia et corde et corpore deliquerunt.* The warne shall gnaw the
Eternall death is the last and the longest stipend of Sinne.

the conscience, the fire burneth the flesh, because both flesh and conscience have offended. This is the fearful death, which these guests incurre: this is the Shot at the Dinells Banket. God in his justice suffers him to reward his guests, as he is rewarded himselfe, and (since they loued his worke) to give them the stipend due to his service. These are the tempted guests: dead.

The vulgar Lattine translation, I know not upon what ground, hath interpreted here, for mortui Gigantes: thus: hee knoweth not that the Gyants are there. Monstrous men, that would dart thunder at God himselfe; and raise vp mountains of impietie against heaven. As if they were onely great men that feasted at Satan's Banket, whose riches were able to minister matter to their pleasures. And sure such are in these dayes: of whose finnes when we haue cast an inventory account, we might thus with the Poets sum vp themselves.

Vis dicam quid sis? magnus es Ardelio.

Thou hast great lands, great power, great finnes: and than Dost ask me what thou art? th'art a great man.

The Gyants, in the Scripture, were men of a huge stature, of a fierce nature. The Poets faine their Gyants to be begotten and bred of the Sunne and the Earth, and to offer violence to the Gods: some of them having an hundred hands, as Briareus was called centimanus: meaning, they were of great command, as Helen wrote to Paris of her husband Menelaus. Annescis longas recibus esse manus? This word Gyants, if the original did afford it, must be referred, either to the guests, signifying that monstrous men resorted to the Harlots table, & that it was Giganteum convixium, a tyrannous feast: or else (and that rather) to the tormentors, which are laid
laid in ambush, to surprize all the coomers in, and carry them as a pray to Hell. But because the best translations giue no such word, and it is farre fetched, I let it fall, as I tooke it vp.

The third person here inserted, is the Attempted: the new guest whom he strives to bring in to the rest. He is described by his ignorance, Nescit: Hee knoweth not what company is in the house, that the dead are there. It is the Devils policie, when hee would ransacke and robbe the house of our conscience, like a theefe to put out the candle of our knowledge. That wee might neither discerne his purposes, nor decline his mischeifes. Hee hath had his instruments in all ages, to darken the light of knowledge. Domino
tian turnes Philosophie into banishment, Italian shuts vp the Schoole-doores. The barbarous foulidours vnder Clement the seventeenth, burned that excellent Vatican library. Their reasons concurred with Iulians prohibition to the Christians. 

Ivan says: lest they kill vs with our owne weapons. For it is laid euens of Gentile learning. Hic est Goliah gladius, quo ipse Goliah ingulandus est. Hic Hercules clava, quae rabidi inter Ethnicos canes percutiendi sunt. This is that Goliah's sword, whereby the Philistim himselfe is wounded. This is that Hercules clubbe, to slaine the madde dogs amongst the heathen. Habadallis, Mahomet's scholler, that Syrian Tyrant, forbad all Christian children in his dominions, to goe to schoole; that by ignorance hee might draw them to superstition. For τοσικαισοφοσ εν τω συνα οξεισων. To be destitute of learning is to dance in the darke. These were all Sathan's instruments; yet they come short of the Pope, whose policie to advance his Hierarchie, is to oppreffe mens consciences with ignorance: teaching that the fulnenesse of zeale, doth arise from the emptiness of know-
ledge:
Man is naturally ignorant of that belongs to his peace.

There are degrees in sin, so in ignorance. It is a sin to be ignorant of things we should know: but a greater sin is to be ignorant of that which means to know. Ignorance may be distinguished into five kinds. Humane, naturally affected, invincible, proud and puffed up.

1 The first is humane. This is not sinfull, as in Adam, not to know his nakedness, nor Satan's subtlety. So in the Angels, yea even in the head of Angels Christ himself, as man, not to know the latter day.

Proprium est natura humane futura ignorance. It is a thing simply proper to the nature of man, to be ignorant of future things. No legall inintution binds us to it: no censures shall passe against us for the want of it. This is called ignorantia infirma, an unfaudy ignorance.

2 The second is natural: called ignorantia infirmitatis vel imperitiae, the ignorance of infirmity, incident to man's nature since his fall. For desiring to know more, he knew less. This is the effect of sinne, sinne in it selfe, and the cause of sinne. It was bred by transgression, it doth breed transgression, and is no less then transgression of it owne nature: for God's law binds us to the knowledge of his law. The blinde swallowes many a flye: the ignorant cannot be innocent. This is ignorantia simplex, involuntaria, privatia, as the Schoole calls it. A sinne which the Papists generally, and I feare, many Protestants particularly, never repent of.

David doth. It is this, that makes vs alienants from God. Dying the understanding darkned, being alienated from the life of God, through the ignorance that is in them, and through the blindness of their heart. Saint Paul calls his ignorance, the cause of his sinnes. Et nescius servus panes litts, saith Christ: even the ignorant servant shall be beaten with stripes. Therefore my people are gone into captivity, because they have no knowledge.
Man is naturally ignorant of that belongs to his peace.

Knowledge. A Prophecie militically fulfilled in these days, in respect of our spiritual bondage to Satan; the God of this world having blinded the minds of unbelievers. This ignorance cannot excuse for we are bound to know. The breach of our Nationall statutes cannot goe impune by the plea of Ignorance. It may (a tanto not a toto) a little qualified and allay our punishments, not annihilate them. This is vox vox, folly; and hee that drinkes of Follies cup, shall have little cause tolicke his lips after it. Nature is a common schoole-master; and the Gentiles sinning against that monitor,  

For the invisible things of God may be understood by the things that are made: (so that they are without excuse. Even the errors of the Jewes had their sacrifices, and shall not the ignorances of the Christians cry God mercy? This ignorance is sinfull, yea even in those that cannot have the means of knowledge.

3. The third is an affected ignorance. This is the condenmation, that light is come into the world, and men loved darknesse rather then light, because their deeds were evill. These shut their ears when God calleth, and being housed in their securitie, will not steppe to the dore, to see if the Sunne shines. This ignorance, if I may say so, doth reside rather in their affections then understanding part. They wilfully know not, saith S. Peter. They know, but will not know, and runne with broad eyes to destruction. Tell them that Christ is at Jerusalem: no, it is too farre off. Nay, venit ad limina virtus, the kingdom of Heaven is among you: then if they must needs goe to Church, they will goe hooed. Prejudice of affections shall muffle the eyes of knowledge. Thus the Deuill carryes them quietly to Hell, as the Falconer his hooded Hawke, which bare-fac'd would bayte, and be too wild to sit on his fitt.

These
Wilfull Ignorance doth not extenuate sinne.

These sometimes have gray haires, and greene affections. Like a man that being born in a great City, yet never travelled to it: He can direct others the way, he never went. These to avoid that fault, which the Traveller found in England; horologia non beno ordinate, that our clockes were not well kept (he meant, our houres were ill spent) will haue no clocke at all in their house, to tell them how their time passeth; no informer of their erring wayes. And as if a candle would set their house on fire, they liue perpetually in the darke. *Micah* was glad, hee had got a Priest: these are glad they are got farre from a Priest: and had as liefe goe to Hell darkling, as with a torch.

4. There is an Inuincible Ignorance; when God hath naturally darkned the understanding, by a fore punishment of originall sinne. *Idioticum hoc.* No art nor eloquence can put knowledge into that heart which nature hath not opened to receive it: as no minde can be opened, which God hath locked vp. *1* *Hee keeps the keyes: hee openeth and no man shutteth, he shutteth and no man openeth.* The dore of this mind is so fast barred vp, that no helpe of man can open it. Neither can there be, in this, a complaint against Gods Justice: since that our first sinne hath deserved a greater punishment.

5. The last, is a proud Ignorance; whereof there is no hope, faith Solomon. The other is inuincible, but indeed this more inuincible, *k* a foole is sooner taught. So Christ foyled the Pharifes with their owne weapons; and proued their weakenes by their arguments for their owne strength. *1* If you were blinde, you should haue no sinne; but now you say, none see; therefore your sinne remaineth. The Pharifes, though blinde, will be Seers: *Nicodemus a Master in Israel,* and yet knew nothing of regeneration. *n* *Nihil grauius, quam si id, quod ignorat.*
Knowledge without grace condemneth rather.

There is nothing more grievous then that a man should be persuaded hee knowes that soundly whereof hee is totally ignorant. Therefore faith Chrysostom. Prefat proba ignorantione detineri, quam falsa opinione mancipari. It is better to be held in with an honest ignorance, then to runne out upon a false opinion. It is hard plowing in the ground not stocked: ill writing in a paper full of lines. These flye from instruction as the Tyger from the trumpet. Others are comprehended of the light; these thinke they comprehend the light: when, as the Apostle faith, they are held of darknes.

Let vs now see which of these ignorances is here ment? I answere; exempting the first, Sathanas Harlot; Vice hath guests of all these sorts. Many that so goe after her, as an Oxe to the slaughter, or as a foole to the correction of the stockes. Some runne to the Banket, and know not: some know and runne: all are foole, and destitute (if not of naturall, yet) of spiritual understanding. To this purpose the apteth her speech here. P Who so is simple, let him turne in his hear; and as for him that wanteth understanding, shee faith, &c. Knowledge is good; yet if disjoyned from grace, &c. it is nothing. Nothing in grace, though something in nature: knowledge humane is a good stirrup to get vp by to preferment: Divine a a good gale of wind to waft vs to Heauen. But charity is better. • Knowledge often bloweth vp, but charitte buildeth vp. Aristotle calleth knowledge the Soules eye: but then faith our Saviour, if the light be darknese, how great is that darknesse?

True it is, that knowledge without honestly doth more hurt. The Unicorne's horne, that in a wise mans hand is helpfull, is in the beasts head hurtfull. If a man be a beast in his affections, in his maners, the more skilfull, the more illfull. Knowledge hath two pillars, Learning and Descretion.
Discretion. The greatest Scholler without his two eyes, of Discretion and Honesty, is like blinde Sampson, apt to no good, able to much mischief. Prudence is a vertue of the soule, nay the very soule of vertue. The Mistress to guide the life in goodnes. All morall vertues are beholding to wisedome. She directs Bounty what to giue, when to giue, where to giue. And Fortitude, with whom, for what, and how to fight. Knowledge is excellent, to prevent dangers imminent, and to keepe vs from the snares of this strange woman. But if the Deuill in our dayes should have no guests, but those that are meerely ignorant, his roomes would be more empytie then they are; and his Ordinarie breake for want of Customers. But now a-dayes (alas, when was it much better? and yet how can it be much worse?) we know sinne, yet affect it, act it. Time was, we were ignorant and blinde, now wee haue eyes and abuse them. Tyre and Sidon burne in Hell, and their smoake ascends for euermore, that had no preaching in their Cities: but our Country is fowne with mercies, and our selves satted with the doctrine of life, who shall excuse our lame, leane, and ill-favoured lines? Let vs beware Bethsaida's woe. If the Heathen shall wring their hands for their Ignorance, then many Christians shall rend their harts for their disobedience. a He that despiseth Moses Law, died without mercie, under two or three witnesses. He that despiseth, not he that transgresseth, for so do all. He that refecteth and departed from the Law & Church of Israel, died without mercy, eternally, for other transgressors died without mercie temporally. b Of how much more punishment shall he be thought worthy, &c. that tended under his foot, not Moses but Christ, & counts not the blood of Goats, but of Gods Son unholy; and despiseth, which is more then despiseth, the spirit not of feare & bondage, but of grace. c All the learning of the Philosophers was without an head, because
Satans guests are not all fools, at least in their owne opinions.

they were ignorant of God. Seeing, they were blinde, speaking, they were dumbe; hearing, they were deafe, like the Idol-Gods in the Psalms. We want not an head, but an heart: not the sense of knowledge, but the loue of obedience; wee heare, and see, and say, and know, but doe not.

If you know that Gods cheare is so infinitely better; why doe you enter commons at Satans Feast? The Schoole calls one kind of knowledge, Scientia contristans, a sorrowfull knowledge. Though they intend it in another sense, it may be true in this: for it is a wofull knowledge, when men with open eyes runne to Hell. This is Vrishe letter containyng his owne death. These tell Christ, d wee knew thee: Christ tells them, e I know not you. These times are like of Adams disease, that had rather eate of the tree of knowledge, then of the tree of life: speculative Christians, not active & obedient Saints. You cannot plead, that you know not the dead are there; behold, wee haue told you. Quit your selues. But many mens Ignorance is disobedience: they will not know that the dead are there, and that her guests are in the depth of Hell. Which now presseth vpon vs to be considered.

Solomon hath described the persons feasting and feasted. The place remains, the depth of Hell. This is the Banketing house. It amplifies the miserie of the guests in three circumstances. 1. their weakeynesse, they are soone in; 2. the place, Hell. 3. the unrecouerablenesse of it. The depth of Hell.

1. Per infirmitatem. In regard of their weakeynesse. No sooner come to the Banke, but presently in the Pit: they are in: they are soone in. They would not resift the tentation, when it was offered: they cannot resift the tribulation, when it is to be suffered: They are in: No wraffling, no contending can keepe them from falling in. Into the pit they runne against their will, that ranne
The custom of sin weakens the soul to resist temptations.

So violently, so violently, to the brink of it. As a man that hath taken his careere, and runnes full stinging to a place, cannot recoile himselfe, nor recall his strength on the sudden. Hee might have refused to enter the race, or recollected himselfe in time, but at the last step he cannot stop, nor recovare gradum, rescue himselfe from falling. The guests, that haften themselves all their life to the feast of vanitie, and neither in the first step of their youth, nor in the middle race of their discretionest age, returne to God, doe at last (without Christes helpe) precipitate themselves into the depth of Hell. Think, oh thinke, ye greedy Dogges, that can never fast enough deouore your sinfull pleasures; if in the pride of your strength, the May of your blood, the marrow and vertue of your life, when you are seconded with the gifts of nature, nay blest with the helps of heaven, you cannot resist the allurements of Satan; how vnable will you be to deale with him, when custome in sinne hath weakened your spirits, and God hath withdrawne his erst afforded comforts? They that runne so fiercely to the pit, are quickly in the pit. The guests are in the depth of Hell.

2. Per infernitatem. In regard of the place, it is Hell. The Prophet Esay thus describes it. 

Topheth is ordained of old: bee hath made it deepe and large: the pile thereof is fire and much wood; the breath of the Lord, like a flame of Brimstone doth kindle it. Topheth was a place which the children of Israel built in the valley of Hinnom, to burne their sons and daughters in the fire to Moloch. Which valley was neere to Iebus, afterwards Jerusalem, as appeares Iosuah. 18. The Councell of Jerusalem, whiles their power lasted, vsed to punish certaine offenders in that valley, being neere their City: By this is Hell resembled. And that (in Peter Martyrs opinion) for three reasons. 1. Being a bottome; a
For they shall bury in Tophet, till there be no place. And the carcasses, &c. Lege.

The place of eternall punishment is Hell.

low valley, it resembleth Hell, that is beleued to be under the earth. 2. By reason of the fire, wherewith the wicked are tormented in Hell, as the children were in that valley burnt with fire. 3. Because the place was unclean and detestable, whither all vile and lothsome things were cast out of the Citie Jerusalem. So Hell is the place, where defiled and wicked soules are cast, as unworthy of the holy and heavenly City.

This place shall begin to open her cursed jaws, when the Judge of all men and Angels shall have giuen his last sentence. At that day, when, Quaeitor scelerum veniet, vindex, reorum, the searcher of all, and punisher of wicked hearts, shall giue his double voice of dread and ioy; when having spoken peace to his Saints, hee shall thunder out condemnation to the wicked, Go ye into everlasting fire.

And if here on earth, Se indice, nemo nocens absolvitur, a mans owne conscience condemne him for his sinnes, how much greater shall be the iust condemnation of God? Then all murdering Cains, scoffing Chams, persecting Saints, theeuish and sacrilegious Achans, oppressing Ababs, couetous Nabals, drunken Holofernes, cruell Herods, blasphemous Rabshech's, vniuft Pilates, shall reape the seed in their eternall deaths, which they haue sowne in their temporall liues. There shall be scorching heate, and freezing cold: Ex vehementiissimo calore ad vehementiissimum frigus. Without either act of refreshing, or hope of releasing. Every day hath beene their Holy-day on earth: every day shall be their workie-day in Hell. The Poets faine three furies.
It is evident by Scripture, that Hell is a depth.

--- Scinder latus uma flagello.
Alteratartareis sectos dabit anguisbus artus :
Tertia funtantes incoquet igne genas.

One brings a Scorpion, which the Conscience eates:
Another with yron whips the blacke fleshe eates:
Whiles the third boyles the soule in scalding eates.

Nemo ad id ferro venit, unde nunquam, cum semel venit, potest requiri. No man can come too late to those sufferings, from whence, being once come, hee can never returne.

This is Hell: where darknesse shall be their prison, euerlaftingnes their fetters, flames their torments, angry Angels their tormenters. Vbi nec tortores defciunt, nec torti misericoriantur. Where the scourgers shall never be weary of afflicting, nor the scourged fail their suffering. But there shall be alwayes torments for the body, and a body for torments. Fire shall be the consummation of their plagues, not the consumption of their persons.

Vbi per millia millia annorum cruciandi, nec in secula seculorum liberandi. Myriades of yeeres shall not accomplish, nor determine their punishments. It shall be their miserie, (Semper velle quod nunquam crit, semper nolle quod nunquam non crit) to haue a will never satisfied, a nill never gratified.

3. Per profunditatem. The depth of Hell: The Scripture is frequent to testifie Hell a deepe place, and beneath vs. a Capernaum shall be cast downe to Hell. Solomon so speakes. b The way of life is aboue to the wise, that hee may depart from Hell beneath. And of this Harlot. c Her house is the way to Hell, going downe to the chambers of death. d Her feete goe downe to death, her stepps take hold on Hell. Downe and beneath doe witnesse the depth of Hell. There are three places: Earth, Heauen, Hell. Earth
It is evident by Scripture, that Hell is a depth.

Col. 3:1. _Colossians 3:1._

Wee all enjoy, good and bad, promiscuously. Heaven is prepared for the good, and it is upward. If ye be risen with Christ, seeke the things that are above. Heaven is ordained for the wicked, and it is downward; called here, *profundum, a depth.* To define the local place of Hell, it is too deep for me: I leave it to deeper judgments. I doe not giue Demonax answere, being asked where Hell was. *Expecta simul ac illuc venere, et tibi per literas significabo.* Tarry till I come thither, and I will send thee word by letters. No, I onely say this. There is one, wee are sure of it; let vs by a good life be as sure to scape it.

But to confine my speech to the bounds of my Text, I take it, that by Hell & the depth of it here, is meant the deepe bondage of the wicked soules, that they are in the depth of the power of Hell. Satan haueing by sinne a full dominion over their consciences. For Hell is often allegorically taken in the Scriptures, So *Jonas* *cries unto God out of the belly of Hell.* *David* sung: *Out of the depth have I cryed unto thee ob Lord.* So Christ speaks of the vnbelieuer, that hee is *already damned.* And the reprobate are here affirmed in the depth of Hell. This expolition I esume more naturall to the words. For as the godly haue a Heaven, so the wicked a Hell, euening upon Earth: though both in a spirituall, not a literall sense. The reprobates Hell on earth is double; or of two sorts.

1. In that the power of Hell rules in his conscience.


Hee walks according to the course of this world, and according to the Prince of the power of the Ayre, the spirit, that now worketh in the children of disobedience. Hee is taken and ledde captive of the Devil, as hereafter in the chains of damnation, so here in the bands of dominion: which Solomon calls *simes peccatorum:* as he hath *drawne iniquitie with the cords of vanity,* so hee *shall be holden*
A wicked life is the rode way to Hell.

helden with the cords of his sinnes.

2. There is a Hell in his conscience. So Saint Augustus: a Sunt duo tortores animae, Timor et Dolor. The soule hath two tormentors even in this life, griefe for euill felt, feare of euill to be felt. Whereof the Poet.

Sic mea perpetuos caravum pectvloramorsus,
fine quibus nullo conscientia, habent.

These are the fearefull terrours whereof the guilty heart cannot be quitted, cannot be quieted; though pleasure it selfe were his phisitian, and the whole world his minstrell. o Domino privante suo gaudio, quid esse po-tetf in gaudium? when God withholds his muficke and peace, what can make the heart merry? Polidore Virgill thus writes of Richard the third's dreame the night before Bosworth-field. That hee thought all the Deuils in Hell pulled and haled him in most hideous and vgly shapes. And concludes of it at laft. Id credo, non fuit somniwm, sed conscientia scelerum. I doe not thinke it was so much his dreame, as his wicked conscience that brought those terrours. When this euill spirit comes on a wicked Saul, let him goe to his merriest good fellowes, beguile at once the time and himselfe with playes, and sports, feast away his cares at his owne table, or burie them together with his wits, at a Tauerne: alas these are pitteous shifts, weaker then wals of paper.

Sleepe cannot make his conscience sleepe: perhaps the very dreames are fearefull. It will not leaue thee, till it hath shewed thee thy Hell, no nor when it hath shewed thee it, will it leaue thee quieter. The more thou offerest to damme vp this current, the more ragingly it swels, and gusheth ouer the resisting banckes. This wounded Conscience runnes like the striken Deare, with
with the arrow of death in the ribbes, from thicket to thicket, from shelter to shelter, but cannot change her paine with her place. The wound ranckles in the soule, and the longer it goes on, the worse still it felters. Thus finne that spake the so faire at her inviting to the Ban- ket, now presents to thy waked soule her true forme; and playes the make-bate betwixt God and thee, betwixt thee and thy selfe. So long as securitie hath kept thee sleeping in thy delighted impieties, this quarrell is not commenced. The mortallest enemies are not alwayses in pitched fields one against another.

This truce holds some till their death-beds; neither doe they euer complaine, till their complaints can doe them no good. For then at once, the sicke carkase, after many tofflings and turnings to finde the easiest side, moanes his vnabated anguish: and the sicke conscience, after triall of many shifts, too late feeleth and confesseth her vnappeased torment. So Cain, Judas, Nero, in vaine seek for forraigne helps, when their executioner is within them. The wicked man cannot want furies, so long as he hath himselfe. Indeede the soule may flye from the body, not sinne from the soule. An impatient Judas may leape out of the private hell in himselfe, into the common pit below; as the boyling fishes out of the Caldron into the flame. But the gaine hath beene, the addition of a new hell without them, not the losse of the old hell within them. The worme of Conscience doth not then cease her office of gnawing, when the fiends begin their office of torturing. Both ioyneth their forces to make the dissolutely wicked, desolately wretched. If this man be not in the depth of Hell, deeply miserable, there is none.

Loe now the Shot at the Devils Banke. A reckoning must be payd, and this is double. 1. the earnefft in this life. 2. the full payment in the life to come. The earnefft is
If times earnest be so grievous, what is the wages?

is, whiles Hell is cast into the wicked: the full satisfaction is, when the wicked shall be cast into Hell. Whosoever was not found written in the book of life, was cast into the Lake of fire. I will take leave to amplify both these a little further.

1. The earnest is the horror of an evil conscience: which sparkles with the beginnings of future torments. I know that some see not this in the pride of their vanities; or at least will not seem to feel it. Some whorish for heads can out-face their sinnes, and laugh them out of countenance. Wide gorges, that can swallow perjuries, bloody nuelles, adulteries, furies, extortions without trouble. But it may be, the heart doth not laugh with the looke. He dares be an hypocrite, that durs't be a villain. If hee would speake truth of himselfe he would testifie, that his thoughts will not afford him sleepe, nor his sleepe afford him rest: but whiles his senses are bound, his linne is loose. No command of reason can quiet the tempest in his heart. No sonne of Scena, no helpe of the world, can cast out this Deuill. The blood of the body, often being stopped in the issue at the nostrils, bursts out at the mouth, or finds way into the stomach. The conscience thus wounded, will bleed to death, if the blood of Iesus Christ doe not stanch it.

Thinke of this, yet that forget God, and are only indulgent to your selues: the time shall come, you shall remember God, neither to your thankes, nor care; and would forget your selues. Happy were it for you, if you, hauing lost your God, could also loose your selues. But you cannot hide your selues from your selues. Conscience will neither be blinded in seeking, nor bribed in speaking. You shall say vnto it as that wicked Ahab to Elias, hast thou found me, oh thou mine enemie? yet alas, all this is but the earnest. A hell, I may call it; and a deepe hell; and, as I may say, a little smoake reeking.
If sinnes earnest be so grievous, what is the wages?

out of that fiery pit: whereby the afflicted may giue a gueffe at Hell, as Pythagoras guessed at the stature of Hercules by the length of his foote. But else, per nulla figura gehenne: nothing can truely resemble Hell.

2. The earnest is infinitely short of the totall summe.

And his Lord was wroth, and deliuered him to the tormenters, till hee should pay all that was due unto him. The guest must indure a death not dying, liue a life not liuing: no torment ends without the beginning of a worfe. The sight afflicted with darkenesse and ugly Deuills: the hearing with shrikes and horrible cries: the smelling with noysome stences: the tast with raueenous hunger and bitter gall: the feeling with intolerable,yet vnquenchable fire. Thousands pointing at, not one among thousands pitying the distresseed wretch.

I know this Earth is a dungeon in regard of Heauen, yet a Heauen in respect of Hell, wee haue miserie enough here: it is mercie to what is there. Thinke of a gloomy, hideous, and deepe Lake, full of pestilent dampes and rotten vapours, as thicke as cloudes of pitch,more palpable then the fogs of Egipt; that the eye of the Sunne is too dull to pierce them, and his heate too weake to dissolve them. Adde hereunto a fire flashing in the reprobates face, which shall yeeld no more light then with a glimpse to shew him the torments of others, and others the torments of himselfe, yet withall, of so violent a burning that should it glow on mountaines of steele, it would melt them like mountaines of Snow.

This is the guests reckoning: a fore, a loure payment, for a short and scarce sweet Banquet. All his senses haue been pleased, now they are all plagued.In stead of perfumes & fragrant odors, a sulphurous stench shall strike vp into his nothrlis: In stead of his lasciuious Dalilas, that sodomed him in the armes of lust, behold Adders, Toades,
There is miserable cheare, where the Dineill is the Host.

Toades, Serpents, crawling on his bosome: In stead of the Dorian musicke charming his cares; Man-drakes and Night-rauens still shrieking to them the reverberating grones of ever and never dying companions, tolling their funerall (not finall) knels and yels round about him. In stead of wanton kisses, snakes ever sucking at his breath, and galling his flesh with their never blunted fangs.

Think of this feast, you riotous feaster in sinne. There is a place called Hell, whither after the generall and last allifes, the condemned shall be sent, through a blacke way (death is but a shadow to it) with many a sigh and sobbe, and grones, to those cursed fiends, that must be their tormentors, as they haue beene their tempters. Behold now a new feast, a fallall, a finall one. To suppe in the vault of darkness, with the princes and subiects of horror, at the table of vengeance, in the chair of desperation. Where the difference on earth betweene Master and Servant, drudge and commander, shall be quite abolisht: Except some Atheisticall Machiavel, or truyterous Seminaty, or some bloody delegate of the Inquisition, be admitted the upper-end of the table: But otherwise there is no regard of age, beauty, riches, valour, learning, birth. The vfluer hath not a cushion more then his broker. There is not the breadth of a bench betweene Herod and his Parasites. The Pope himselfe hath no easier a bed, then the poorest Masse-priest. Corinthian Lais speeds no better then her chambermaid. The Cardinall hath not the upper hand of his Pander. There is no prioritie betweene the plotter and the intelligencer; betweene the vestall and the Nunne; betweene the proud Prodigall, and his vnconscionable Creditor.

Indeede the greatest sinner shall haue the greatest punishment. And hee that hath beene a principall guest to
to the Deuill on earth; shall (and that on earth were a
strange priviledge) hold his place in Hell. a Reward
her, even as she rewarded you: and double unto her dou-
ble, according to her works: in the cup which she hath filled,
fill to her double. How much she hath glorised herself, and
lived deliciously, so much torment and sorrow give her. Di-
nes that fedde so hartily on this bread of Iniquitie, and
drunk so deepe draughts of the waters of sinne, referues
his superioritie in torment, that hee had in pleasure. Be-
hold, hee craves with more floods of scalding teares,
then euery Esau shed for the blessing, but one drop of
water to coole his tongue, and could not be allowed it. But
what if all the rivers in the South, all the waters in the
Ocean had beeene granted him, his tongue would still
have withered and smarted with heate, himselfe still
crying in the language of Hell, a non sufficit, It is not
easie. Or what if his tongue had beeene cafed, yet his
heart, liuer, lungs, bowells, armes, legges should still
have fryed.

Thus hee that eate and dranke with superfluitie, the
purest flower of the Wheate, the reddest blood of the
Grape; his body kept as well from diseases, as soft linnen
and fine rayment could preferue it: here findes a fear-
full alteration. From the table of surfeit, to the table of
torment, from feeding on lunkets, to gnaw his owne
flesh: from bowles of wine to the want of cold water;
from the soft foldes of fine silkes, to the winding lashes
of furies: from chaines of gold for ornament, to
chaines of yron for torment: from a bed of downe, to
a bed of flames: from laughing among his compani-
ome, to howling with Deuils: from hauing the poore
begging at his gates, to begge himselfe; and that as
that Rich-man, for one drop of water. Who can ex-
presse the horror and miserie of this guest?

Non
Hells horrors are beyond description.

Non mihi si centum lingues sint, oras, centum,
Ferrea vox, omnes scelerum comprehendere formas,
Omnia poenarum percurrere nominis possim.

No hart of man can thinke, no tongue can tell
The diresfull paines, ordain'd and felt in hell.

Now sorrowes meete at the Guest's hart, as at a feast;
all the furies of hell leape on the Table of his Conscience. Thought calls to Feare, Feare to Horrour, Horrour to Dispaire, Dispaire to Torment, Torment to Extremity, all to Eternitie; Come and helpe to afflict
this wretch. All the parts of his body and soule leave
their naturall and wounded vses, and spend their times
in wretchedness and confusion. Hee ruines through
a thousand deaths and cannot dye. Heauie irons are
locked on him; all his lights and delights are put out
at once. Hee hath no soule capable of comfort. And
though his eyes distill like fountaines, yet God is now
inexorable: His Minimus is without Bayle, and the Pris-
on can never be broken. God will not heare now, that
might not he heard before.

That you may conceiue things more spirituall and
remote, by passions neerer to senCe. Suppose that a man
being gloriously roabed, deliciously feasted, Prince-like
servued, attended, honoured, and set on the proudest
height of pleasur that euer mortallitie boasted; shou'd
in one (unsuspected) moment be tumbled downe to
a bottome, more full of true miseries, then his promon-
tory was of false delights: and there be ringed about
with all the gory Murtherers, blacke Atheists, sacrilegi-
ous Church-robbers, and incestuous Rauihers, that
haue euer disgorged their poyson on earth, to re-assume
it in Hell: Nay adde further to this supposition, that
this depth he is throwne into, was no better then a vast
Charnell-
Charnell-house, hung round with lamps burning blew and dimme, set in hollow corners: whose glimmering serues to discouer the hideous torments: all the ground in stead of greenue rushes, strewed with funerall rosemary and dead mens bones: some corpes standing vp-right in their knotted winding-sheetes: others rotted in their Coffins, which yawne wide to vent their stench: there the bare ribs of a Father that begat him, heere the hollow skull of a Mother that bare him. How direfull and amazing are these things to sense!

Or if Imagination can give being to a more fearfull place, that, or rather worse then that is Hell. If a poore man sodainely starting out of a golden flumbcr, should fee his house flaming about him, his louing Wife and loved Infants breathing their spirits to heaven through the mercifllesse fire, himselfe insnrging with it, calling for despaired succour; the miserable Churle his next neighbour, not vouchsafing to answere, when the putting forth of an arme might save him: such shall be their miseries in Hell, and nor an Angell nor a Saint shall refresh them with any comfort. These are all but shadoowes, nay not shadowes of the infernal depth here expressed. You heare it, feare it, fly it, scape it. Feare it by Repentance, flye it by your Faith, and you shall scape it by Gods mercie.

This is their (Pena senflus ) positive punishment. There is also (Pena damnii) to be considered, their privatiue punishment. They have lost a place on earth, whose joy was temporall; they have mislaid a place in Heauen, whose joy is eternall. Now they finde that a dinner of greene bearbes with Gods love, is better then a stalled Oxen, and his hatred withall. A feast of fallets, or Daniels pulse, is more cherishing with mercie, then Belshazzars Banquet without it. Now they finde Solomon's Sermon true; that though the bread of deceit be sweet to a

\[\text{Prou.15:7.}\]

\[\text{Prou.20:17.}\]
man, yet the time is come, that the mouth is filled with gravel. No, no: the blessing of God only maketh fat, and he addeth no sorrow unto it. Waters, the wicked desired, and Bread, they lusted after; behold after their secure sleepe, and dreamed ioyes on earth, with what hungry soules doe they awake in Hell?

But what are the Bread and the Waters, they might have enjoyed with the Saints in Heauen? Such as shall never be dryed vp. In thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for evermore. Happy is the vindesiled soule, who is innocent from the great offence; all whose sines are washed as white as Snow, in that blood, which alone is able to purge the conscience from dead works. He that walketh righteously, &c. he shall dwell on high: his place of defence shall be the munitions of rockes: Bread shall be given him; his Waters shall be sure. His ioyes are certaine and stable; no alteration, no alternation shall empare them. The wicked for the slight breakfast of this world, loose the Lamb's supper of glory. Where these foure things concurre, that make a perfect feast: Dies lectus, locus electus, coetus bene collectus, apparatus non neglectus. A good time, eternitie. A good place, Heauen. A good companie, the Saints. Good cheere, Glory.

1. God himselfe is the feast-maker: he is Land-lord of the world, and filleth every living thing with goodness. The Eagles and Lions seeke their meate at God. But though all the sones of Iacob have good cheare from Ioseph yet Beniamins meate exceeds. Esau shall haue the prosperitie of the earth, but Iacob goes away with the blessing. Ismaell may haue outward fauours, but the inheritance belongs to Izhak. The King fauoureth all his subiects, but they of his Court stand in his presence, & partake of his Princely graces. Gods bountie extends to the wicked also, but the Saints shall only sit at his table.

Cc 2
It is no small part of the Reprobates misery, in Heauen. This is that feaft, qui est super omnia, et fine quo nulla sunt omnia. Of him, and through him, and to him are all things: to whom be glory for euer.

2. The cheare is beyond all fenfe, all science. Eye hath not seene, nor eare heard, nether have entred into the heart of man; the things God hath prepared for them that love him. The eye sees much, the care heares more, the heart conceaues most, yet all short of apprehension, much more of comprehension of these pleasures. Therefore enter thou into thy Masters joy, for it is too great to enter into thee.

3. The company is excellent: the glorious presence of the blessed Trinitie, the Father that made vs, the Sonne that bought vs, the Holy Ghost that brought vs to this place. The holy and vnspotted Angels, that reioyced at our conversion on eart, much more at our consolation in Heauen. All the Patriarchs, Prophets, Saints; before the Law, in the Law, in the Gospell: the full Conference of Saints. Here, the more the mirr-rier, yea, and the better cheare to. Oh the sweet me-lodie of Halleluiahs, which so many glorified voyces shall sing to God in Heauen, the hoarcenesse of sinne, and the harshnese of punishment being separated from vs with a bill of cuerlaffing diuorce.

4. Admirable is the Banketing place; the high Court of Heauen, where our apparell shall be such as befeemeth the attendants on the King of Kings; euen the fashion of the glorious body of Christ. The purest things are placed highermost. The earth as grossest is put in the lowest roome: the water aboue the earth: the ayre aboue the water: the fire aboue the ayre: the spheres of Heauen aboue any of them: and yet the place where this feast is kept, is aboue them all; the Heau-uen of Heauens. Take here a slight rellish of the cheare in Gods kingdome, where your welcom shall be
To thinke what a Feast they have lost in Heauen.

be answerable to all the rest. *Eate oh my friends, and make you merry, oh well-beloued. And then (as those that have tafted some delicate dish, finde other plaine meates but vnpleasent, so) you that have tafted of heauenly things, cannot but contenue the best worldly pleasures. As therefore some dainty guest, knowing there is so pleasaunt fare to come, let vs referue our appetites for that; and not suffer our selues to be cloyed with the course diet of the world. Thus as wee fast on the Eues, that we may feast on the Holy-dayes; let vs be sure, that after our abstinence from the surfeets of sinne, we shall be everlastingly fed and fatted with the mercies of God. Which resolution the Lord grant vs here; which Banquet, the Lord giue vs hereafter.

Amen.

FINIS.
THE Sinners passing-Bell.
OR
A complaint from Heaven for Mans Sinnes.

Published by THOMAS ADAMS, Preacher of Gods Word at Willington in Bedford-shire.

I. CORINTH. II. 30.
For this cause many are weake and sickly among you, and many sleepe.

AVGVST. EPIST. 188.
Ipse sibi denegat curam, qui Medico non publicat causam.
Hee hath no care of his owne cure, that declares not to the Philisition his griefe.

LONDON:
Printed by Thomas Snodham for John Bridge, and are to be sold at the great South-dore of Paules, and at Brittaines-Burife. 1614.
TO THE TRVLY-NOBLE KNIGHT

S. Anthony Saint-John

sauing health.

Right Worshipfull:

He sickness of this World is grown so lethargical, that his recovery is almost despaired: and therefore his physicians, finding by infallible symptoms that his consumption is not curable, leave him to the malignance of his disease. For the eye of his faith is blinde, the ear of his attention deafe, the foote of his obedience lame, the hand of his charitie numm’d, and shut up with a gripping covetousnesse. All his vital parts, whereby he should live to goodnesse, are in a sworne; he lies bed-rid in his securities, and hath little lesse then given up the (Holy) Ghost. It cannot be denied, but that he lies at the mercie of God. It is therefore too late to tolle his Passing-bell, that hath no breath of obedience left in him: I might rather ring out his knell. Yet because there are many in this world, that are not of this world: many sicke of the generall disease of Sin, whose recovery is not hopelesse, though their present state be happelesse; and some, that if they knew but themselves sicke, would resort to the Poole of Bethel-
The Epistle Dedicatorie.

day, the waters of life, to be cured. I have therefore
presumed to take them apart, and tell them impar-
tially their owne illnesse. Oh that to performe the
were no more difficult then to describe the Malacie,
or prescribe the remedie. I have endeavoured the lat-
ter: the other to God, who can both kill and giue
life: who is yet pleased, by his word, to worke our
recovery; and to make me one (unworthy) instrument,
to administer his Phisick. Now as the most accurate
Phisitians, ancient or moderne, though they deliered
precepts in their facultie, worthy of the worlds accep-
tance and use; yet they set them forth under some No-le Patronage: so I have presumed, under the coun-te-
nance of your protection, to publish this (phisical or ra-
ther) metaphysicall Treatise: for as the Sickness is spi-
ritual, so the cure must be supernatural. Assuring my
selfe, that if you shall use any observation here, and
give it your good word of Probatum est, many others
will be induced the more readily to embrace it. My intent
is to doe good: and if I had any better Receite, I would
not (like some Phisitians, I know not whether more
enious or conetous, with an excellent Medicine) let it
line and die with my selfe. God conserue your (either)
health; and giue you, with a sound body, a sounder faith;
whereby you may liste the life of Grace heere, of
Glory hereafter.

Your VVorships
humbly devoted

THOMAS ADAMS.
The Sinners Passing-Bell.

OR

A Complaint from Heaven

for Mans Sinnes.

The first Sermon.

Jerem. 8. 22.

Is there no Balme in Gilead? Is there no Phisitian
there? why then is not the health of the daugh-
ter of my people recovered?

His is a world to make Phisitians
rich; if men loued not their purse,
better then their health. For the
world waxeth old, and old age is
weake and sickly. As when death
begins to cease upon a man, his
braine by little and little grow-
eth out of order; his minde be-
cometh
The World it selfe is very sicke.

comes cloudy and troubled with fantasies, the channels of his blood, and the radicall moisture (the oyle that feeds the lampe of his life) beginne to dry vp: all his limbes loose their former agilitie. As the little world thus decays in the great, so the great decays in itselfe: that Nature is faine to lean on the staffe of Art, and to be held vp by mans industrie. The signes, which Christ hath giuen to fore-run the worlds ruine, are called by a Father, *agritudines Mundi*: the diseases or sicknesses of the world, as sickness naturally goes before death. Warses dying the earth into a sanguine hew: dead carcasses infecting the aires, and the infected aires breathing about plagues and pestilences, and sore contagions. Whereof, faith the same Father, *nulla magis quam nos testes sumus; quos mundi finis inuenit*, none can be more certaine witnesses then wee upon whom *a* the ends of the world are come. That sometimes the influences of Heauen spoyle the fruits of the earth, and the fogs of earth foile the vertues of the Heauenly bodies: that neither Planets aboue, nor plants below, yeeld vs expected comforts. So God, for our sinnes, brings the heauen, the earth, the ayre, and whatsoever was created for mans use, to be his enemie, and to warre against him. And all because, *omnia que ad usum vitre accipimus, ad usum vitri convert而不us*: we turne all things to vices corruption, which were giuen for natures protection. Therefore, what we haue diuerted to wickednefe, God hath reuerted to our reuenge. We are sicke of sinne, and therefore the world is sicke of vs.

Our liues shorten, as if the booke of our dayes were by Gods knife of Judgement, cut leffe; and brought from Folio, as in the Patriarchs, before the flood, to Quarto in the Fathers after the flood; nay to Oltavo, as with the Prophets of the Law, nay even to Decimosextio, as with vs in the dayes of the Gospell. The Elements are
The World it selfe is very sicke.

are more mixed, drossie, and confused: the ayres are infected: neither wants our intemperance to second all the rest. We haften that we would not have, Death; and runne so to riot in the Aprill of our early vanities, that our May shall not scape the fall of our leafe. Our great Landlord hath let vs a faire house, and we suffer it quickly to runne to ruine. That whereas the Soule might dwell in the body, as a Pallace of delight, shee findes it a crazy, sickish, rotten cabinet, in danger, every gust, of dropping downe.

How few shalt thou meete, if their tongues would be true to their griefes, without some disturbance or affliction? There lyes one groining of a sick heart; another shakes his aking head: a third roares for the torments of his reines: a fourth for the racking of his gowty joynts: a fift grouels with the Falling-sicknesse: a last lyes halfe dead of a Palsie. Here is worke for the Physitians. They ruffle in the roabes of preferment, and ride in the Foose-clothes of reuerence. Early and devout suppliants stand at their study dores, quaking, with ready mony in their hands, and glad it will be accepted. The body, if it be sicke, is content sometimes to buy (unguentum aureum, with unguentum aurum) leaden trash, with golden cash. But it is sicke, and needes Phylicke, let it haue it.

There is another Philitian, that thrives well too, if not best; and that's the Lawyer. For men goe not to the Philitian till their bodies be sicke; but to the Lawyer when they be well, to make them sicke. Thus whiles they feare an Ague, they fall into a Consumptiion. He that scapes his disease, and falls into the hands of his Philitian; or from his trouble of suites, lights into the fingers of his Lawyer, fulfils the old verse,

Incidit in Scyllam, dum vult vitare Charibdem.

Dd 3 Or
Or is in the pobre Birds cafe, that flying in feare from the Cuckooe, lighted into the tallons of the Hawke. These are a couple of thriving Philitians: *Alter tuetur agros, alter tuetur agros*: One lookes to the state of the person; the other of the purse: so the old verse testifies. 

*Dat Galenus opes, dat Justinianus honores.*

Phisick giveth wealth, and Law Honour. I speake not against due reward, for iust deserts in both these faculties.

These Philitians are both in request: but the third, the Philistin of the soule(of whom, I am now occasioned to shew, there is most neede) may stand at the dore with Homer; and did hee speake with the voyce of Angels, not to be admitted. The sickle *Rich man* lyeth patiently vnder his Philitians hands; hee giveth him golden words, replieth thanks, nay (and often) flattering observance: If the state lyke sickle of a Consumptio[n; or if some contentious Empe[rick, by new suits, would lance the impostum'd swellings of it; or if (perhaps) it lyke fullen-sickle of *Naboths Vineyard*: the Lawyer is (per-chance) not sent for, but gone to; and his help implored, not without a *Royall sacrifice* at least. But for the Minister of his Parish, if hee may not haue his head vnder his girdle, and his attendance as seruile as his Liuerie-gromes; hee thinkes himselfe indignant, and rages, like the Pope, that any Priest durft eat e of his Peacocke. How short doth this Philitians respect fall of both the others! *c Let him feed his Sheepe; if hee will,* with the *Milke of the Word*; his Sheepe will not feede him with the Milke of reward. He shall hardly get from his Patron the Milke of the Vicaridge: but if he lookes for the fleeces of the Parsonage, hee shal haue (after the Proverbe) *Lanam caprinas*, Contempt and scorne.

*Ham'an was not more madde for Mordecais Cap,* then the great one is, that as much observance ariseth not
not to him, from the blacke coate, as from his owne blew coate. The Church is beholden to him, that hee will turne one of his last Servitours, out of his owne into her service: out of his Chamber into the Chancell; from the Buttry-hatch to the Pulpit. He that was not worthy enough to waite on his Worship, is good enough for God. Yield this sore almost healed; yet the honour of the Ministerie thrives like Trees in Autumn. Even their best estimate is but a shadow, and that a preposterous one: for it goes backe faster then the shadow in the f Dyall of Abaz. If a Rich man have foure Sonnes, the youngest or contemned must be the Priest. Perhaps the Eldest shall be committed to his Lands; for if his Lands should be committed to him, his Father feares, hee would carie them all vp to London: hee dares not venture it, without binding it sure. For which purpose he makes his second Sonne a Lawyer: a good rising profession; for a man may by that (which I neither ennie nor taxe) runne vp, like Io- nas gourd, to preferment: and for wealth, a Clustre of Law is worth a whole Vintage of Gospell. If hee studie meanes for his third, loe Phylicke finels well. That as the other may keepe the estate from running, so this the body from ruining. For his youngest Sonne, hee cares not, if he puts him into Gods service; and make him capable of the Church-goods, though not priable to the Churches good. Thus having provided for the estate of his Inheritance, of his Advancement, of his Carraffe, he comes lat to thinke of his Conscience.

I would to God, this were not too frequently the worlds fashion. Whereas heretofore, Primogeniti esse Sacerdotes, the first-borne had the right of Priesthood: now the younger Sonne, if he fit for nothing else, lights upon that pruileadge. That as a reverend Divine faith. Younger Brothers are made Priests, and Priests are made
made younger Brothers. Yet, alas; for all diseases Nature provideth, Art prepareth Medicines. He is fed in this Country, whom that refuseth: An estate lost by Shipwracke on Sea, may be recovered by good-speede on Land. And in ill health, for every sore of the bo- die, there is a salve; for every malady, a remedy: but for the Conscience, Nature hath no cure, as Last no care. Hei mihi, quod nullis anima est medicabilis herbis! There is no hearbe, to heale the wounds of the soule, though you take the whole world for the Garden. All these professions are necessarie; that mens Ignorance might not prejudice them, either in wealth, health, or grace. God hath made men fit with qualities, and fa- mous in their faculties, to preferue all these found in vs. The Lawyer for thy wealth: the Phyftian for thy health: the Divine for thy soule. Phyftians cure the body; Ministers the Conscience.

The Church of Israell is now exceeding sicke; and therefore the more dangerously, because she knowes it not. No Phyficke is affected, therefore no health ef- fected. She lyes in a Lethargie, and therefore speech- leffe. She is so past sense of her weakenesse, that God himselfe is faine to ring her Passing-bell. Aarons bells cannot ring lowd enough to waken her: God toles from Heauen a sad knell of complaint for her.

It is, I thinke, a custome not vnworthie of approba- tion; when a languishing Christian drawes neere his end, to tole a heauie Bell for him. Set aside the pre- iudice of Superstition, and the ridiculous conceits of some olde Wives, whose wits are more decrepit then their bodies; and I see not why, reasons may not be giuen to proue it, though not a necessarie, yet an al- lowed Ceremonie.

1. It puts into the sicke man a sense of mortallitie; and though many other objects should do no lesse; yet this
It is an allowable Ceremonie.

this seasonably performs it. If any particular flatterer, or other carnall friends, should ye to him the suffuration, that Peter did once to Christ; Master, favour thy selfe: this shall not be unto thee: though sicknesse lyes on your bed, Death shall not enter your Chamber; the evil day is farre off; feare nothing: you shall liue many yeeres: or as the Deuill to our Grandmother, you shall not dye. Or if the May of his yeeres shall perswade himselfe to the remotenesse of his Autumn; or if the loue of earthly pleasure, shall denie him voluntarie pleasure to thinke of Death: As Epaminondas, Generall of the Thebans, understanding a Captaine of his Armie to be dead, exceedingly wondered, how in a Campe, any should have so much pleasure as to be sicke. In a word, whatsoeuer may flatter him with hope of life, the Bell, like an impartiall friend, without either the too broad eyes of pittie, or too narrow of partiallitie, sounds in his owne ears, his owne weakeneesse: and seemes to tell him, that in the opinion of the world, hee is no man of the world. Thus with a kinde of Diuinitie, it giues him ghostly counsell; to remit the care of his Carkeffe, and to admit the cure of his Conscience. It toles all in: it shall tole thee in to thy graue.

2. It excites the hearers to pray for the sicke: and when can Prayers be more acceptable, more comfortable? The faithfull deuotions of so many Christian neighbours sent vp as Incense to Heauen for thee, are very auaileable to pacifie an offended Iustice. This is S. James his Physicke for the sicke: nay, this is the Lords comfort to the sicke. The prayer of faith shall save the sicke; and the Lord shall raise him vp: and if hee have committed sinnes, they shall be forgiven him. Now (though we be all seruants of one familie of God, yet) because of particular families on earth; and those so removed,
removed, that one member cannot condole anothers griefe, that it feeleth not: *non dolet cor, quod non nouit.* The Bell, like a speedie Messenger, runnes from house to house, from eare to eare, on thy soules errand, and begges the assistance of their Prayers. Thy heart is thus incited to pray for thy selfe, others excited to pray for thee. Hee is a Pharisee, that desires not the Prayers of the Church: he is a Publican that will not beseech Gods mercie for the afflicted. Thy time and turne will come to stand in neede of the same succour, if a more sodaine blast of Judgement doe not blow out thy Candle. Make thy sicke Brothers case thine now, that the Congregation may make thine theirs hereafter. Be in this exigent euen a friend to thine enemie; leaft thou become like Babell, to be servued of others, as thou hast servued others; or at least, at best, in falling Nero's case, that cried, *I have neither friend nor enemie.*

3. As the Bell hath often rung thee into the Temple on earth, so now it rings thee unto the Church in Heauen: from the militant to the triumphant place: from thy pilgrimage to thy home: from thy peregri nation, to the standing Court of God. To omit many other significant helps, enough to justifie it a laudable ceremonie; it doth, as it were, mourne for thy sinnes, and hath compassion on thy passion. Though in it selfe a dumbe nature, yet as God hath made it a creature, the Church an instrument, and Art giuen it a tongue, it speakes to thee to speake to God for thy selfe; it speakes to others, that they would not be wanting.

*Israell is sicke;* no Bell stirres, *no Balme is thought of,* no *Prophet consulted,* not *God himselfe sollicitated.* Hence, behold, a complaint from Heauen, a knell from above the Clouds: for though the words found through
through the Prophets lips, who toles like a Passing-Bell, for Israel, yet they come from the mouth of the Lord of Hosts. The Prophet Ezekiel vseth like words; and addes with them, the Lord of Hosts faith it. There is no doubt of his spirituall inspiration: all the question is of his personall appropriation. It is certaine, that the Prophet Jeremie speakes here many things in his owne person, and some in the person of God. Now by comparing it, with other like speeches in the Prophets, these words found, as from a mercifull and compassionate Maker. Why is not the health of my People recovered? Mei populi, faith God, who indeede might alone speake possessufterly: Mine; for hee had chosen and cullèd them out of the whole world to be his people. Why are not My people recovered? There is Balme, and there are Physitians, as in Esay: What could I have done more for my Vineyard?

The words are diuided to our hands by the rule of three. A tripartite Metaphore, that willingly spreads itselfe into an Allegorie. 1. Gods word is the Balme. 2. The Prophets are the Physitians. 3. The People are the Patients, who are very sicke. Balme without a Physitian, a Physitian without Balme, a Patient without both, is in falsa separatio, an unhappy disjunction. If a man be ill, there is neede of Phylicke; when he hath Phylicke, he needs a Physitian to apply it. So that, here is miseric in being sicke, mercie in the Phylicke.

Not to disioyne or disioynt the Prophets order, let vs obserue, that the words are spoken. 1. In the person of God. 2. In the forme of a question. 3. By a conclusive inference. Onely two things, I would first generally obserue to you, as necessarie inductions to the subsequent Doctrines. Both which may naturally be inferred, not tyrannously enforced from the words. That which first objects it selfe to our consi-
deration, is the Wisedome of God in working on mens affections; which leads vs here from naturall wants subject to sense, to supernaturall, invisible, and more secret defects: from miseries to mysteries. That, as if any man admired Solomons House, they would be rauished in desire to see Gods House; which transcended the former, so much as the former transcended their expectation. So here, wee might be led from mans worke to Gods worke, from things material to things mystical; and by the happinesse of cure to our licke bodies, be induced to seeke and get recovery of our dying soules. The second is, the fit collation and respondent relation of Divine and Physicke; the one undertaking to preferue and restore the health of the body, the other performing much more to the soule.

1. God leads vs by sensible to the sight of insensible wants; by calamities that vexe our liuing bodies, to perils that endanger our dying Consciences. That wee might inferre upon his premisses, what would be an eternall losse, by the sight of a temporal cross, that is so hardly brooked. If a famine of bread be so heavye, how unsupportable is the deareth of the Word, faith the Prophet. Man may liue without bread, not without the word. If a wearie Traveller be so vnable to beare a burden on his shoulders, how ponderous is sinne in the Conscience? which Zacharie calls a talent of Lead. If blindnesse be such a miserie, what is Ignorance? If the night be so uncomfortable, what doth the darknesse of Superstition afford? If bodily Disease so afflict our sense, how intolerable will a spirituall sicknesse proue? Thus all earthly and inferiour Obiects to a Christian soule, are like Marginall hands, directing his reading to a better and heauenly reference. I intend to vrg this point
poyn the more, as it is more necessarie; both for the profit of it being well observed, and for the generall neglect of it; because they are few in these dayes, that reduce Christianitie to Meditation, but fewer that produce Meditation to practive and obedience.

Diseases destined toward Death as their end, that can by Nature, neither be violently endured, nor violently repelled, perplexe the flesh with much paine: but if Diseases, which be Deaths capitall Chirurgions, his preceding Heraulds to proclaime his neerenesse; his Ledgers that usurpe his place, till himselfe comes, be so vexing and full of anguish, what is Death itselfe, which kills the Diseases, that killed vs? For the perfection of sickness is Death. But alas, if the sickness and Death of the body be such, what are Sinne (the sickness) and Impenitencie (the death) of the soule? What is the dimmed eye to the darkned understanding? the infected members, to the poysioned affections? the torment of the reynes, to the stitches, girds, and gripes of an aking Conscience? what is the Childes (caput dolent) my head akes, to Ierusalemus, (cor dolent) my heart akes? The soule to leaue the body with her offices of life, is not so grieuous, as Gods spirit to relinquish the soule with the comforts of grace. In a word, it is farre lesse miserable to giue vp the ghost, then to giue vp the holy Ghost. The soule, that enters the body without any (sensible) pleasure, departs not from it without extreame paine. Hee that is animans animas, the soule of our soules, forsakes not our spirits, but our paine is more, though our sense be lesse. As in the Warres, the cut of a sword crossing the Fibres, carries more smert with it, though lesse mortallitie; then the fatall charge of a Death-thundring Cannon. The soule hath two places, an Inferiour which it ruleth, the body; a Supe-
God often by Natural things

riour, wherein it resteth, God! Mans greatest sorrow is, when hee dyes vpwardly, that GOD forsakes his God-forsaking soule. His greatest sense, when he dyes downwardly, and sicknede disperseth and dispatcheth his vitall powers. Let then the inferior suffering waken vs, to see the Superiour that doth vveaken vs.

Thus God drawes our eyes from one object to another; nay, by one to another; by that which wee loue on earth, to that which we should loue in Heaven: by the prouidence for our bodies, to the prouision for our soules. So our Saviour hauing discouersed of carefullnesse for terrene wants, drawes his speech to the perswasion of celestiall benefits: giving the coherence with a But. But first seeke ye the Kingdom of God, and his righteousness, and all these inferior things shall be added unto you. Vs ad excellentiam divinarum rerum per corporalia homines attollat. That at once hee might lessen vs to holy duties, and lesse our care for earthly things. Thus, quos homini sublune dedi, cor sublimius eleuare voluit: Hee that gaue man a couetance lifted high, meant to erect his thoughts to a higher contemplation. For many haue such groueling and earth-creeping affections, that if their bodies curuitie was answerable to their soules, incedent quadrupides, they would become foure-footed beasts. It is a course preposterous to Gods creation, disproportional to mans fabricke, that he should fixe his eyes, and thoughts, and desires, on the base earth, made for his feete to stand on: and turne his feete against Heaven in contempt, lifting vp his heele against God. Hee, whose ill-ballancing judgement thinkes Heaven light, and Earth onely weightie and worthie, doth (as it were) walke on his head, with his heele vpward. I haue heard Travellers speake of monstrous and
and præternaturall men, but never any so contranatural as these.

Christ knew in the days of his flesh, what easie apprehension worldly things would finde in vs; what hard impression heavenly would finde on vs: therefore so often, by plaine comparisons taught secret Doctrines, by Histories, Misteries. How, to the life, doth he explaine the mercie of God, to the miserie of man, in the lost Sheepe; in the lost Groat; in the lost Sonne? How sweetly doth hee describe the different hearers of Gods Oracles, in the Parable of the Seed; which (howsoever it seemed a Riddle to the selfe-blinding Iewes, yet) was a familiar demonstration to the beleewing Saints? So the Prophets found that actuall applications pierced more then verbal explications. Nathan by an instance of supposition, wrought Dauids hart to an humble confession. Hee drew the Proposition from his owne lippes, a The man that hath done this, is worthe of death; and then stroke while the iron was hot, by an inferred Conclusion, Thou art the man. The Prophet b Abijah rent the new garment of Ieroboam in twelve pieces, and bad him referue tenne to himselfe; in signe, That God had rent the Kingdom out of the hand of Solomon, and giuen tenne Tribes to him. Esaie by going c naked and bare-foote, as by a visible signe, lesion in Egypt and Ethiopia, that after this manner they should goe captiue to Affiria. Ieremie dby wearing bands and yokes, and sending them to the Kings of Edom, Moab, Ammon, Tyre, Sidon, Iudah, giues them an actuall representation, a visible Sacrament of their Babilonis captiuitie. e Ezekiells pourtraying vpon a Tile the Citie Ierusalem, and the siege against it, is called by God, a signe against them. f Agabus tooke Pauls girdle, and bound his owne hands and feete, a signe, and that from the holy Ghost, that

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that hee who ought the girdle, should be so bound at Jerusalem, and delivered into the hands of the Gentiles. God schooled Jonas in the Gourd, by a liuely Apothegme, and reall Subjection to his owne eyes, of his vnjust impatience against God and Nimineh.

It was Gods vsuall dealing with Israel, by the afflictions wherewith hee grieued them, to put into their mindes how they had grieued him by their sins. So Paul, as our Prophet here: For this cause yee are weak, sickely, and many dye: drawing them by these sensible cords of their plagues, to the feeling of their sinnes; which made their soules faint in Grace, sicke in Sinne, dead in Apostasie. For this cause, & c. This Doctrine affords a double vse; particular and general: particular to Ministers; generall to all Christians.

1. To the dispensers of Gods secrets: It allowes them in borrowed formes to expresse the meditations of their harts. God hath giuen vs this libertie in the performance of our callings, not onely nackedly to lay downe the truth; but with the helps of Inuention, Wit, Art, to remoue loathing of his Manna. If wee had none to heare vs, but Cornelius or Lidia, or such sanctified cares, a meere affirmation, were a sufficient confirmation. But our Auditors are like the Belgicke armies, (that consist of French, English, Scotch, Germaine, Spanish, Italian,&c.) so many hearers, so many humours: the same diuersity of men and mindes. That as guests at a strange dish; euery man hath a rellish by himselfe: that all our helps can scarce help one soule to heauen. But of all kindes, there is none that creepes with better infusion, or leaues behinde it a deeper impression in the Conscience, then a fit comparison. This extorted from David, what would hardly have ben graunted: that as David slew Goliath with
To consider the sickness of our souls.

with his own sword; so Nathan slew David's sinne
with his own word. Iotham conuinced the Shechemites folly in their approved raigne of Abimelech over
them, by the tale of the Bramble. Euen temporall occasions are often the Mines, to digge out spirittual instructions. The people flocke to Christ for his bread: Christ preacheth to them another bread; whereof hee that eates, shall never dye. The Samaritane woman speakes to him of Jacob's Well: hee tells her of Iesus Well: whose bottome or foundation was in Heauen; whose mouth and spring downwards to the earth: crosse to all earthly fountaines: containyng waters of life; to be drawne and carried away in the Buckets of faith. She thought it a new Well; she found it a true Well: whereof drinking, her soules thirst was for euer satisfied. The Creeple begges for an Almes, the Apostle hath no money: but answeres his small request, with a great bequest, health in the name of Iesus. Nihil additur maris modo, multum saluti. His Purse is nothing the fuller, his body is much the happier. This course, you see, both Christ and his Apostles gaue vs in pra\u00e9tie and precept.

In pra\u00e9tie. When the woman blessed the wombe that bare Christ, and the pappes which gave him sucke: he deried hence occasion to bleffe them, which conceiue him in their faith, and receaue him in their obedience. Blessed are they that heare the word of God and keepe it. Euen as Mary her selfe was rather blessed, percipiendos sidem, quam concipiendos carnum Christi; in receauing the faith, then conceauing the flesh of Christ. So the newes of his kinred in the flesh standing at the doore, taught him to teach, who are his true kinred in the Spirit.

In precept to his Apostles. If they will not receaue and beleue you, Wipe off the dust of their cite, that Ff cleauneth

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| Iudg. 9. 8. |  
| Ioh. 6. 27. |  
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| Acts. 3. 6. |  
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| Luke 10. 11. |  

Iudg. 9. 8.  
Ioh. 6. 27.  
Ioh. 4.  
Acts. 3. 6.  
Luke 11. 27.  
Luke 10. 11.
Math. 10. 8.

Every creature and worke of God,
cleaueth to your feete, against them. If they will not be mowed with your words, amaze them with your wonders: Heale the sicke, cleanse the leapers, raise the dead, cast out Devils. We cannot now worke miracles, yet we can speake of miracles. Euen we must also, as obey his Documents, so obserue his doings: and follow him in due measure, both in his words & works, though (non passibus aquis) not with equall steps. Our imitation must be with limitation; aptly distinguishing, what we must onely admire in our mindes, what admit in our manners.

2. To all Christians; that wee climbe vp by the staires of these inferiour creatures, to contemplate the glorious power of the Creator. A good Christian, that like the Bee, workes honey from euery flower, suffers no action, demonstration, event, to slip by him without a question. All Obiects to a meditating Solomon, are like wings to rear & mount vp his thoughts to Heauen. As the old Romans, when they saw the blew stones, thought of Olympus; so let every Obiect, though low in it selfe, elevate our mindes to Mount Syon. A meane scaffold may serue to raise vp a goodly building. Courtiers weather-driuen into a poore Cottage, (etiam in caula, de Aula loquuntur) gather hence opportunitie to praisethe Court. Wee may no leffe (euen ex hara, de ara dicendi anfam simere) from our Tabernacles on earth be induced to praise our standing house in Heauen. So, as the Philosopher aymed at the pitch & stature of Hercules, by viewing the length of the print of his foote: Wee may by the base and dawrfish pleasures on our earth, guelfe at the high and noblejoyes in Heauen. How can we cast vp our eyes to that they were made to behold, and not suffer our mindes to transcend it; passing through the lower Heauen, which God made for Fowles, Vapours, Meteors,
teors, to the Firmament wherein he fixed his Starres, and thence meditating of the Empyreall Heauen, which he created for himselfe, his Angels, his Saints: a place no lesse glorious aboue the visible, then the visible is aboue the earth. Read in every Starre, and let the Moone be your Candle to doe it, the prudent disposition of God, the eternitie of your afterlife.

But if earth be at once neerer to your standing and understanding; and like dissembling Louers, that (to avoid suspicion) diuert their eyes from that cheek, whereon they have fixed their hearts; so you looke one way, and looke another; Heauen hauing your countenance, Earth your confidence: then for Earth; read this instuction in all things, the destruction of all things. For if the rarified and azure body of this lower Heauen shall be folded vp like a Scrole of Parchment; then much more this drossie, feculent, and sedimentall Earth shall be burnt.

Vvet cum terris, vvet cum gurgite ponti.
Communis mundo (uperest rogis, &c.

The Heavenes shall passe away with a noyse, and the Elements shall melt with fervent heate, the Earth also and the workes that are therein shall be burnt vp. At leaft quoad figuram, though not quoad naturam. The forme shall be changed, though not the nature abollished. Euerie creature on earth may teach vs the fallibillitie of it. It is an Hieroglyphicke of vanitie and mutabillitie. There is nothing on it, that is of it, that is not rather vitiall, then vitall. In all the corrupted parts of this decrepit and doting world, mens best lesson of morallitie, is a lesson of mortalitie. As it was once said, Fœlix qui potuit rerum cognoscere causas: so now better; Fœlix qui
We are bad schollers if we learne nothing of so many teachers.

 Qui poterit rerum cognoscere casus. It is good to know the casual beginnings of things; it is better to know their casual ends. It is good to be a natural Philosopher, but better to bee a supernatural, a Christian Philosopher. That whiles we intently observe the creature, we may attentively serve the Creator.

That which is said of pregnant wits, is more true of Christian hearts, that they can make use of anything. As Travellers in forraine Countries, make every slight obiect a lesson: so let vs thrive in grace by every (presented) worke of Nature. As the eye must see, and the soote walke, and the hand worke, so the heart must consider. What? Gods doings: which are marvellous in our (understandings) eyes. God looked vpon his owne workes, saw they were good, and delighted in them: sure it is his pleasure also, that wee should looke vpon them; to admire his wisedome, power, providence, mercie, appearing both in their nature and their disposition. The least of Gods works is worthie the observation of the greatest Angell. Now what Trewants are we, that having so many Tours reading to vs, learne nothing of them. The Heathen were condemned, for not learning the invisible things of God, from his visible worke. For shall wee still plod on the great volume of Gods works, and never learne to spell one word, of use, of instruction, of comfort to our selves? Can wee behold nothing through the Spectacles of contemplation? Or shall we be ever reading the great Booke of Nature, and never translate it to the Booke of Grace? The Saints did thus. So haue I read, that worthy Essay fitting among other Divine, and hearing a sweet comforst of Mulicke, as if his soule had beene borne vp to Heauen, tooke occasion to thinke and speake thus; What Musficke may me thinke there is in Heauen? A friend of mine viewing
The Minister is a spiritual physician.

viewing attentively the great pompe and state of the Court, on a solemn day, spake not withoutsome admiration: What shall we think of the glory in the Court of God? Happy oblique, and well obscured, that better the soule in grace. But I have beene prolix in this point; let the breuitie of the next succour it.

2. Phisicke and Diuinitie are Professions of a neere affinitie: both intending the cure and recovery, one of our bodies, the other and better of our soules. Not that I would have them coniioned in one person: (as one spake merrily of him, that was both a Phisitian and a Minifter: that whom he tooke money to kill by his Phisicke, he had also money againe to burie by his Priesthood.) Neither, if God hath powred both these gifts into one man, doe I cenfur their Union, or persuade their separation. Onely let the Hound, that runnes after two Hares at once, take heede leaft hee catch neither. Ad duo qui tendit, non unum nec duo prondit. And let him that is called into Gods Vineyard, hocus pocus, attend on his office. And beware, leaft to keepe his Parish on found legges, he let them walke with tickly consciences. Whiles Galen & Avicen take the wall of Paul & Peter. I doe not here taxe, but rather praise the works of mercie in those Ministers, that giue all possible comforts to the distressed bodies of their brethren.

Let the professions be heterogenea, different in their kindes; onely respondentia, semblable in their proceedings. The Lord a created the Phisitian, so hath he b ordained the Minifter. The Lord hath put into him the knowledge of Nature, into this the knowledge of grace. All knowledge is derived from the Fountaine of Gods wisedome. The Lord c hath created Medicines out of the earth. The Lord hath d inspired his holy word from heaven. The good Phisitian acts the part of the Diuine. e They shall pray unto the Lord, that he would pro-


\[\text{Eccles.38.1.}\]
\[\text{Ephes.4.11.}\]
\[\text{Eccles.38.4.}\]
\[\text{2 Pet.1.21.}\]
\[\text{Eccles.38.14.}\]
The Minister is a spiritual Physitian.

After that which they give, for ease & remedy to prolong life. The good Minister, after a fort is a Phylitian. Onely it is enough for the Sonne of God to give both natural and spirituall Physicke. But as Plato spake of Philosophie, that it counsels the imitation of God, within the limits of possibillitie and sobrietie: so wee may say of Physicke, it is conterminate to Divinitie; so farre as a Handmaid may follow her Mistrefse. The Institutions of both preserve the constitutions of men. The one would prevent the obstructions of our bodies, the other the destructions of our soules. Both purge our seculent corruptions: both would restore vs to our primarie and originall health: though by reason of our impotencie and indisposition, neither is able. Both oppose themselves against our death, either our corporall or spirituall perishing.

When the spirit of God moned on the waters, and from that indigested & confused mixture, did by a kinde of Alchimicall extraction, seperation, sublimation, conjuction, put all things into a sweet comfort, and harmonious beautie, hee did act a Philitians part. God is in many places a Phylitian. Exod. 15. I am the Lord that healeth thee. Deut. 32. I kill, I make alivie: I wound, and I heale. Ier. 17. Heale me, O Lord, and I shall be healed: save me, and I shall be saued. Sometimes he is as a Surgeon, to binde vp the sores of the broken-heartted, and to stanch the bleeding wounds of the Conscience. Nay, David intreats him to put his bones in course againe. So Christ hath sent his Ministers, εν καταχτων, ad coagulationem, as Beza reads it, to put in joints the luxate members of the Church; that are compacted by joints. And in the period or full stoppe of time, God will minister to the world the phisicke of Fire, to purge the sicke body of it; as hee once gave it a Potion of Water to cleanse it.
God is the greatest and best Phisitian.

Quas olim intulerant terris contagia sordes, vos olim oltrices ablueratis aquae.
At nunc, cum terras, cum totas aquas inas polluerit manus, quam futurum, scelus:
Quid superest, celo nisi missus ut ignis ab alto,
Ipsas cum terris deore et ulter aquas?

Once in Gods fight the World so filthy flood,
That hee did walsh and soake it in a flood.
But now, it's growne so soule and full of mire,
Nothing remains to purge it but a fire.

Which Strabos, writing on the worlds destruction by fire, would seeme to gather from thos two colours in the Rainbow, caruleo et igno, blew and red. The first cataclysm of water is past, the second deluge of fire is to come. So saith the Apostle. The heavens being on fire shall be dissolved; the Elements shall melt with fervent heat: Novam qualitatem indeunt manent substantia: All earthly things shall waxe old and dye. Mors etiam saxis nominibus venit; but the substance shall remaine. It is but the fashion of this world that passeth away: oxymox, figura, non natura. When all the putrid with saxes, drossie and combustible matter shall be refined in the fire, all things shall be reduced to a cristalline clearenesse. Thus (though the heathen prophaneley made the Phisitian a God, yet) the Christian may saie truely, Our God is become our Phisitian. And his Ministers are his deputies vnder him, bringing in their lips the sauing Medicines, that God hath giuen them.

You see the willing similitude of these professions: Indeed the Phisitian cannot so aptly and ably challenge or make bold with the Ministers office, as the Minister
Minister may with his. The Clergie-man may minister medicines: the Phisitian may not administer the Sacraments. It is true thus farre, Every Christian is a Priest; to offer vp prayers for himselfe and the whole Church; although not publikely and ministerially: and none but a Cain will deny himselfe to be his Brothers keeper. Though exhortation be the Ministers dutie, yet exhort one another daily. And if wee serve one another in love, we must carry, euer one, a converting Ministrie, though God alone haue the converting power. Turne one another and live. Now as this converting worke, is a convertible worke, I meane, reciprocally and mutuall from one to another, the Phisitian may apportion to himselfe a great share in it. Who may better speake to the soule, then he that is trusted with the body? or when can the stampe of grace take so easie impression in mans heart, as when the heat of Gods affliction hath melted it? What breast is vn-vulnerable to the strokes of death? The miserable carcasse hath then or neuer, a penetrable conscience. This conscience is so deased in the dayes of our iollitie, with the loud noyse of Musick, Oathes, Carowlings, Clamours, Quarrels, Sports, that it cannot heare the Prophets cry, All flesh is grasse. When sicknesse hath throwne him on the bed of anguish, and made his stomacke too queasl for quasses, too fine and dainty for euen Junkets; naked him of his filikes, paled his cheekes, sunke his eyes, chilled his blood, and stunted all his vigorous spirits; the Phisitian is sent for, and must scarce be let out, when the Minister may not be let in. His presence is too dull, and full of melancholy; no messenger shall come for him, till his comming be too late. How justly then shoulde the Phisitian be a Divine, when the Divine may not be a Phisitian? How well may he mingled Recipe and Respissse,
As they apply Phisicke to his Body.

Thus, memorable and worthy to be our precedent, was that Italian Phisitians course: that when dissolution Ludonicus lay desolate in his sicknesse, and desired his helpe, hee answered him in his ownetune: If you shall live, you shall live, though no Phisicke be given you: If you shall dye, you shall dye; Phisicke cannot helpe you. According to the sicke mans libertine and heretickall opinion concerning Predestination. If I shall be saved, I shall be saved, how soever I live or live. If I shall be damned, I shall be damned, how soever I doe or dye. The Phisitians anfwered gave him demonstrative conviction, taught him the use of meanes, as well for his soules as bodyes health, and so cured recanting Ludonicus of both his diseases at once. A godly practice, worthy our Phisitians imitation.

But, with vs, Grace waites at the heeles of Nature; and they dive so deepe into the secrets of Philosophie, that they never looke vp to the misteries of Divinitie. As some Mathematicians deale so much in Iacobis Staffe, that they forget Iacobis Ladder: so some Phisitians (God decrease the number) are so deepe Naturallists, that they are very shallow Christians. The best cure depends upon Gods care. It is poore and eneruate help, to which Gods blessing hath not added strength. If God doth not heare the heavens for vertue, and heaven heare the earth for influence, and earth the Phisitian for ingredients, all their receipts are but deceits, and the paper of their Bils will doe as much good as the prescripts in it. Simples are but simple things, and all compounds idle, when they want the (best) ingredient of Gods blessing. Let Plato then, hold the candle to Moses, and all Phisitians drinke at the well of the sons of the Prophets. As their purpose aimeth at our healths,
Obser. 3.

Gods questions imply not any ignorance in him.

healths, so let them intreat God to leuell their hands: their direction and success stands in the name of the Lord of Hostes.

The forme of the words is Interrogatorie. Is there no Balme at Giliad? are there no Phistians there? It is most true: Balme is not scarce, nor are the Phistians few, yet Israel is sicke. God doth convince that by a question, which might be without question affirmed, but would not be (without question) granted. The best insinuation or piercing allertion is ex interrogando, by way of question; not onely for explication, but for application of truth. God doth as it were appeale to mans conscience; and fetch evidence from the impartial testimonie of his heart. That here, what is true in Gods reprehension, may appeare true in mans apprehension. The first word that euer God spake to man after his fall, was a question. ADAM, ubi es? where art thou? Hee continues the same (formam loquendi, normam arguendi) forme & methode of speech. Who told thee that thou wast naked? Hast thou eaten of the Tree, whereof? &c. And to the woman, What is this that thou hast done? Before man fell to sinne, God fell not to questioning. All his speeches were to him, either commendatory or commandatory: approbationis non exprobationis verba; words of approvall, not of exception. Hee createth, ordereth, blesseth man, and all things to him: but when man fell to slidding, God fell to chiding. Because man turned his heart to another object, God turned his voyce to another accent.

Gods questions are not of the nature of mans, the effects and helps of dubitation: according to the saying αν βεγα μην υπηρεσί αι ερωτησες:Doubting is the Mother of questioning. He that doubteth not, will not aske: no; Gods demands are not to satisfies himselfe, but vs: illations vpon our actions. That from the proposition
position of our sinses, and the assumption of his questions, we may conclude against our selues; as David, I have sinned. Neither can we giue solution to his interrogatories. Who dares, who can answere God? hie is not as a man, faith Job, that I should answere him. The intent is then, to justifie himselfe; to put into our conscience, a sense, a Science of our owne iniquities. God so apposed Iona: Dost thou well to be angry? And againe; Dost thou well to be angry for a Gourd? Art thou discontent for so contemptible a thing, a poore vegetative creature; and dost thou grudge my mercie to so many rationall creatures, brethren of thine owne flesh? Gods question was a manifest conviction, as strong as a thousand proofes. Iona sees his face in this little Spring, as if he had stood by a full River.

Chri$t, that had the best methode of teaching, and could make hearts of flint penetrable, moued his Disciples mindes, remoued his adueraries doubts, frequently by questions. He starts Peter, that was (nominis Dei, et nominis sui immemor) forgetfull of his God, of himselfe, with a quid, dormis? what, sleepest thou? Hee rectified the mistaking judgements of his Apostles, that turned his spirituall dehortation from the Pharisas leauen, to the litterall sense of forgotten bread; with a double demaund. Obliti ne estis? &c. Doe ye not yet understand, nor remember the suie loanes of the suie thousand? &c. Could so miraculous a Banker, as quickly slip from your mindes, as it did from your mouthes? So hee informed their understandings concerning himselfe, which so much concerned them to know; Whom doe mensay that I am? All which implied not his owne ignorance, but impelled their knowledge. Hee knew all the former questions so well as the latter; whereof hee could no lesse be ignorant, then of himselfe. Onely hee spake in a cate
gg 2 techifing
teaching formes, as the Ministers question succours the Novices initiall understanding. His reproofoes to his enemies were often cloathed in these interrogatorie roabes. How say they that Christ is Davids Sonne? When David himselfe calleth him Lord? confuting that falfe opinion, that the Jews had of their Messias, whose temporall Monarchie they onely gaped for. If hee was, onely to be the Sonne of David in the flesh, how doth he call him Lord, and equall him with the Father? A question, that did enforce a conclusion, himselfe desired, and a confusion of his enemys conceits. The like, ver.4. He cramped their critical and hypocritical exceptions with a question, The baptism of John, was it from heaven, or of men? which confuted their arrogance, though they would have valued it with ignorance, ver.7. We cannot tell. This manner of discoulling is not more vsiall with God, then effectuall. It convuerteth the Elect; it convuinceth the Reprobate. Wheresoever it is directed, it pierceth like a goad, & is a sharp stroke to the conscience: and howsoever the smart is neglected, it leaueth a print behind it.

If wee take the words spoken in the Person of God, they manifest his complaint against Israel. When God complaines, sinne is grieuous. Wee never read God breaking forth into this compassionate forme of speech, but Iniquitie is growne proud of her height. She nestles among the Cedars, and Towers like Babell: when hee that can thunder it downe with fire, doth (as it were) raine showers of complaint for it. It argues no lesse goodnesse in the Father, then wickednesse in the Children, when hee doth plaine, that can plague; and breath out the ayre of pitie, before he send the storme of judgement. So you may see a long pronounced Father, that after many chidings lost to his deafe Sonne; after some gentle chastisements inflicted,
When God complaines, Sinne is grievous.

inflicted, and intended to his calling home; he findes his errors growing wilder, his affections madder, his heart more senseless, his courses more sensual; he stands even deploiring his wretchedness, that could not amend his wickedness: and whiles Iustice and Mercie strive for the matterie, as loath that his lenite should wrong his Integritie, or yet that he should be as an executioner to him, whom he had begotten to be an executour to himself; he breaks out into complaint. With no lesse pitie, nay, with farre greater mercie, doth God proceede to execute his judgments, unwilling to strike home for his mercie; yet willing not to double his blow (but to lay it on sure at once) for our sinnes, and his owne Iustice. Or as some compassionate Judge, that must censure (by the law of his Countrey) an Hereticke, strivas first with arguments of reason to convert him, that arguments of yron and steel may not be used against him: and finding his refractarie disposition, culpable of his owne doome, by wilfully not being capable of good counsell, proceeds not without plaints and teares to his sentence: So doth the most iust God of Heauen, with the most vnjust Sonnes of men; pleading by reasons of gentle and gracious forbearance, and offering the sweet conditions of happy peace, and (as it were) wailing our refusall, before hee shooe his arrows and consume vs, or make his sword drunke with our bloods.

God hath Armies of Starres in the skie, Meteors in the ayre, beasts on the earth, yea of Angels in Heauen; greater Hoasts and leffe: and whither he sends a great Armie of his little ones, or a little of his great ones, he can easily and quickly dispatch vs: Lo, he stayes till he hath spoken with vs, and that rather by postulation, then expostulation. He is not contumely-
When God complains, Sinne is grievous.

[Verse 1]

When God complains, Sinne is grievous.

[Verse 2]

lious against vs, that have been contumacious against him. If his words can worke vs to his will, hee will spare his blowes. Hee hath as little delight in smiting, as we in suffering: nay, he suffers with vs, con doloring our estate, as if it were (which cannot be) his owne. For wee have not an high Priest, which cannot be touched with the feeling of our infirmities. Hee feeleth the griefes of his Church: the head akes, when the members suffer. Persecutors strike Christ through Christians sides. Saul strikes at Damascus, Christ Jesus suffers in Heauen. Mediatly he is smitten, whiles the blowes immediately light on vs. He could not in the days of his flesh, forebear bitter teares at Ierusalem present sinne and future judgement. How grievous is our iniquitie, how gracious his longanimity? He that weeps for our auerion passionately, desires our conversion vnfailingly. How pathetically he perswadeth his Churches reformation? Returne, returne, oh Shulamite, returne, returne: How lamentingly deplores he Ierusalem's desolation? If thou hadst knowne, at least in this thy day, the things that belong to thy peace. Let vs not thinke him like either of those Mimicks, the Player, or the Hypocrite, (who truly act the part one of another, but hardly either of an honest man) that can command tears in sport. When Christ laments the state either of our sinnes or our selues, hee shewes that one is at the height of rising, the other neere casting downe. Christ's double sigh over Ierusalem, is (as I may say) fetched and derived from those double woes of her: the unmeasurable sinne, that killeth the Prophets: the unauoydable Judgement, thy house is left unto thee desolate. Ingentia beneficia, ingentia peccata, ingentes peane. Great benefits abused occasion great sinnes, and great sinnes are the fore-runners of great plagues. So that Sinne is an ill conjunction copulative, that vnites two
Such is God's mercie, that he complaines at our miserie.

as contrarie natures, as nature it selfe ever produced, great mercie and great miserie. God is pleased in giuing the former, but he sithes at the latter. *Gaudet in misericordia sua, dolet in miseria nostra.* He reioycest in his owne goodnesse, hee greeueth at our wretchednesse.

Horrid and to be trembled at are the sinnes, that bring heauen in into the Courts of happinesse, and send grieuance to the very thresholds of ioy. That whereas Angels and Cherubins, the cælestiall Choristers, make musique before the Throne of God, for the conversion of one sinner: (of one? what would they doe at the effectuall suucess of such a Sermon, as Peter preached.) They doe (if I may speake) grieue and mourne at the auersion of our soules, (so hopefull and likely to be brought to Heauen) and at the aspiration of our climbing sinnes.

But it may be questioned, how God can be said to grieue, to complaine, to be sorrowfull for vs. True it is, that there is no passion in God. Hee that sits in Heauen, hath all pleazure and content in himselfe. What is here spoken, is for our sakes spoken. He dwelleth in such brightnesse of glory, as neuer mortall foot could approach vnto: the light of his face is to vs on earth insufferable: the knowledge of the invisiblle things in the Deitie vnpossible. Therefore to give some ayme and conjecture to vs, what hee is, hee appears (as it were) transfigured into the likenesse of our nature, and in our owne familiar terms speaketh to our shallow vnderstandings. *Hominem alloquens humano more loquitur.* As an old man speaking to a Childe, frames his voyce in a childilh phrafe. Before a great vessell that is full, can powre liquour from it selfe into a little empty Pot, that stands vnder it, it must stooppe and decline it selfe. Thus he descends to our capacities, and that
No passion can befall the Deitie.

that man may know him in some measure, hee will be knowne as man. Sometimes by bodily members, Eyes, Eares, Hands, Feet. Sometimes by spirituall affections, Anger, Sorrow, Iealousie, Repentance. By which he signifies, not what hee is indeed, but what is needfull for vs to know of him. For being well acquainted with the use, office, and effect of these naturreall things in our selues, wee may the better guess at the knowledge of that God, to whom wee heare them ascribed by translation. All which hee hath per figuram, non naturam. Angers effect in vs is reuenge. Nothing pleaseth a furious mans nature, but wreaking himselfe on his prouoker. The passion is Anger, the effect Reuenge. Whiles God giues the second, wee ascribe to him the first; and call that in him Wrath, which properly is his striking Justice.

Complaints are the witnes of a grieued soule: both are sufferings. God is here said to complaine. Why? he is grieued at our sinnes. Can he be grieued indeed? No nor need he complaine; that hath such power to right himselfe. Yet hee is often said to be grieued; Grieue not the Spirit of God, by whom you are sealed up to the day of Redemption: And here to complaine. To speake properly, God cannot complaine because he cannot be grieued: He cannot be grieued,because he cannot suffer. Every blow of ours,though we were as strong and high as the sonnes of Anak lights short of him. If some could have reached him, it had gone ill with him long ere this. All is spokem per aude coram eis. He is sine ira irascens, sine potentia potentiens, sine dolore dolens: angry without anger, grieving without sorrow. These passions are ascrib'd to him, quoad effectum, non quoad affeclum: They are perfections in him,what are affections in vs. The complaint that once God made against a whole world, as hee doth here against Israel, is expres-
There is no mutabilitie in God.

expressed in more patent and signifiant tearmes. It repented the Lord that hee had made man on the earth, and it grieved him at his heart. God so complaines against mans sinnes; that hee is sorry that hee made him. This, saith Augustine, non est perturbation, sed indicium, quo irrogatur poena: It is no disturbance in God, but onely his judgement, whereby hee inflicts punishment. And further; Pænitudo Dei est mutandorum immutabilis ratio: Gods repentance is his vnschangeable disposition, in things of a changeable condition. It is mutatio rei, non Dei: the change of the thing, not of God. Cum si quos curat mutatur, mutat ipsa res, prout iis expedit, quos curat: Hee will lath an expedient alteration of things, according to the alteration of them for whom hee provideth. So God is said to repent that hee made Saul King, or that hee threatened euill to Nimineh. In all which hee changed (non affectum, sed effectum) the externall worke, not his internall counsell. For as the Schoole speakes, immutabilliter ignoscit, hee vnschangeably pardons whom hee meanes to saue, though they seele it not till conversion; so immutabilliter nonignoscit, hee vnschangeably retains their sinnes in his judgement-booke, which amend not, as Saul.

The nature of Repentance is Sorrow: the effect of repentance is the abrogation of something determined, or undoing (if it be possible) of some thing done. Repentance is not in God, in regard of the originall nature of it; he cannot sorrow: but is in respect of the eventuall fruit; when hee destroyes that world of people, hee had made. Not that his heart was grieued, but his hands: his iustice and power vndid it. Alius est mutare voluntatem, alius velle mutationem: It is one thing to change the will, another thing to will a change. There may be a change in the matter and substance willed, though not in the will.
There is no mutabilitie in God.


will that disposeth it. Our will desires in the Summer a lighter and cooler garment, in Winter a thicker and warmer: yet is not our will changed, whereby wee decree in our seules this change according to the season. Thus (Quicquid superi volueret, peractum) Whatsoever God would, that did he in heauen and earth, in the sea and all deep places. God is (immutabilis naturae, voluntatis, consilii.) Unchangeable in his nature, will, and decrees. Onely these are, verba nostra paritati accommodata, words fitted to our weake capacities.

Well; in the meane time they are grievous sinnes, that make our gracious God thus seemingly passionate. There is great cause sure, if so patient and forbearing a God, be angry, forrie, penitent, grieved, that he hath made such rebellious creatures. It is long before his wrath be incensed; but if it be thoroughly kindled, all the Rivers in the South are not able to quench it. Daily man sinnes, and yet God repents not, that he made him. Woe to that man, for whose creation God is forrie. Woe to Jerusalem, when Christ shall so complain against her. Stay the Bells, ye Sonnes of wickednells, that ring so lowd peales of tumultuous blasphemies in the eares of God? Turne againe, ye wheeling Planets, that move onely as the sphere of this world turnes your affections; and despisethe directed and direct motion of Gods Starres. Recall your seules, ye lost wretches, and stray not too farre from your Fathers house, that your seekers come againe with a non est inuentus: least God complains against you, as heere against Israel; or with as passionate avoyce, as once against the world; It repents mee that I made them.

If wee take the words spoken in the person of the Prophet, let vs observe, that hee is no good Preacher, that complains not in these sinfull dayes. Esay had not
It is dangerous to give God cause of complaining.

not more cause for Israel, then we for England, to cry, We have laboured in vain, and spent our strength for naught. For if we equall Israel in Gods blessings, wee transcend them in our sinnes. The bloud-red Sea of warre and slaughter, wherein other Nations are drowned, as were the Egyptians, is become dry to our feet of peace. The Bread of Heauen, that true Manna, satisfyes our hunger, and our thirst is quenched with the waters of life. The better Law of the Gospel is giuen vs; and our failing health is not like a curious piece of Arras folded vp, but spread to our believing eyes, without any shadow cast over the beautie of it. We have a better high Priest, to make intercession for vs in heauen, for whom he hath once sacrificed and satisfied on earth: (actu semel, virtute semper: with one act, with euerlafting vertue.) We want nothing, that heauen can helpe vs to, but that which wee voluntarily will want, and without which wee had better haue wanted all the rest, thankesfulnessse and obedience. We returne God not one for a thousand, not a dramme of service for so many talents of goodness. We giue God the worst of all things, that hath giuen vs the best of all things. Wee cull out the leaft theafe for his Tyth; the sleepeift houre for his prayers: the chippings of our wealth for his poore: a corner of the heart for his Arke, when Dagon sits uppermost in our Temple. He hath bowels of brasse and an heart of yron, that cannot mourne at this our requitall. We giue God measure for measure, but not manner for manner. For his blessings heapen, and stacken, and thrust together, iniquities pressed downe and yet running over. Like Hogges we flauer his pearles, turne his grace into wantonnesse, and turne againe to rend in pieces the bringers.

Quis talia santis, temperet a Lachrimis? etc.

Who verling in his minde this thought, can keepe H h 2 his
his cheekes dry? Oh that my head were waters, and mine eyes a fountaine of teares, that I might weepe night and day, &c. No maruell, if animus memini dehorret. The good soule tremble to thinke it: especially when all this wickednesse ariseth (not from Sodome, and Sidon, and Edom, but (from the midst of) the daughter of Sion. Hinc ille Lachrimae. Hee that can see this and not sigh, is not a witnesse, but an agent; and sinne hath obstructed his lungs, he cannot sorrow. Forbear thee then, you captious sonnes of Belial, to complaine against vs, for complaining against you. While this Hydra of Iniquitie puts forth her still-growing-heads, and the sword of reproofe cannot cut them off, what should we doe but mourne? Quid enim nisi threnae superfluit? Whither can wee turne our eyes, but wee behold and lament at once: some rauing with lewdness, some rauing with madnesse, others reeling with ebrietie, and yet others railing with blasphemie. If we be not sad, wee must be guilty. Condemne not our passions, but your owne rebellions, that excite them. The zeale of our God, whom wee serve in our spirits, makes vs with Moses to forget our soules. Wee also are men of like passion with you. It is the common plea of vs all: If you aske vs, why we shew our soules thus weake and naked, wee returne with Paul: Why doe you these things? Our God hath charged vs, not to see the funerals of your soules, without sighes and teares. Thus faith the Lord: Smite with thy hand, and slappe with thy foote, and say, Alas, for all the eniill abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

Shall all complains of lost labours, and webrooke the greatest losse with silence? Merchants wailie the shipwracke of their goods, and complaine of Pyrates. Shepheards of their deuoured Flockes by sauage Wolues.
Wolves. Husbandmen of the tyred earth, that quits their hope with weedes. And shall Ministers see and not sorrow the greatest ruine (the losse of the world were lesse) of mens soules. They that haue written, to the life, the downfall of famous Cities, either vastrate by the immediate hand of God, as Sodome; or meditately by man, as Jerusalem: as if they had written with teares in stead of Ink, haue pathetically lamented the ruines. Aeneas Sylvius reporting the fall of Constantinople, historifies at once her passion, his owne compassion for it. The murthering of Children before the Parents faces, the slaughtering of Nobles like beasts, the Priestst tore in pieces, the Religious sla'd, the holy Virgins and sober Matrones first rauished and then mallecred; and euen the Reliques of the Souldiers spoile, giuen to the mercileffe fire. Oh miseram urbis faciem! Oh wretched shew of a miserable Citie! Consider Jerusalem, the Citie of God, the Queene of the Provinces, tell her Turrets, and marke well her Bulwarke, carrie in your minde the Idea of her glories: and then, on a sodaine, behold her Temple and houses burning, the smoke of the fire wauing in the ayre, and hiding the light of the Sunne, the flames springing vp to Heauen, as if they would ascend as high as their sinnes had erft done; her Old, Young, Matrons, Virgins, Mothers, Infants, Princes, and Priestst, Prophets and Nazarites, famished, fettered, scattered, consumed: if euer you read or heare it without commifferation, your hearts are harder then the Romanes that destroyed it. The ruine of great things wring out our pitie; and it is onely a Nero, that can sit and sing whiles Rome burnes. But what are a world of Cities, nay the whole world it selfe burning, as it must one day, to the losse of mens soules, the rarest pieces, of Gods fabricke on earth? to see them manacled
God will make us complain, if we make him complain too long.

with the chains of Iniquitie, and led up and downe by the Deuill, as Balaazeth by that cruell Scithian, stabbed and massacred, lost and ruined by rebellious obstinacies and impenitencies; bleeding to death like Babell, and will not be cured, till past cure they weep like Rabell, and will not be comforted: to see this and not pitie it, is impossible for any but a Faules, but a Deuill.

1. To make some further use hereof to our selves; Let vs auoyd sinne, as much as we may. And, though we cannot stay our selves from going in, let vs stay our selves from going on: leaft our God complain against vs. If we make him sorrowfull for a time, hee can make vs sorrowfull for euer. If wee anger him, hee can anger all the veins of our hearts. If in stead of servuing GOD by our obedience, wee make him serve with our sinnes, hee will make vs serve with his plagues. If we drive God to call a Convocation of heaven and earth: b Heare oh heaven, baren oh earth: I have nourished children, and they have rebelled against me: If he call on the c mountaines to heare his controuersie, he will make vs d call on the mountaines to helpe and hide our miserie. And they said to the mountaines and rockes, Fall on vs,&c. If we put God to his querelam, c controuersie, and make him a Plaintife, to enter his sute against vs; he will put vs to a complaint indeede. e Therefore shall the land mourne, and every one that dwelleth therein, shall languishe. He will force vs to repent the time and deeds, that euer made him to e repent, that hee made vs. Hee will strike vs with such a blow, that there needeth no doubling of it. h He will make an utter end; destruction shall not rise up the second time. As Abissai would haue stricken Saul i, at once, and I will not smite him the second time.

We cannot so wrong God, that hee is depriued of power
It is a confessed crime to make a sport of humanity.

Ezek. 22. 11.

If God complains against sin, let us not make our selves merry with it.

The maddened humors, idle and ridiculous oaths of drunken Atheists, are but the mirth for a Christian spirit. Wickedness in others abroad, should not be our Tabret to play upon our souls abroad. Should not our tabret play upon the soul of the maddened idolatries, to laugh both at our sins, and at vs for our sins. Rather lament. Make little weeping for the dead; but the life of the fool is worse than death. Weep for that. When Israel sinned, God was more than dead; for he was not: but the life of the dead, for the dead, is worse than death. Weep for the dead.
and their mournings were earnest, as the waylings of Hadadrimmon in the valley of Megiddo.

Where are you, ye Somnes of the Highest, ye Magistrates, put in power not onely to lament our sinnes, but to take away the cause of our lamenting; cease to beake your selues, like Ieboiakim, before the fire of ease and rest: rend your cloathes with Josiah, and wrap your selues in sackcloath, like Ninineb's King, as a corps laid out for burial. Doenot, Felix-like, grope for a bribe at criminall offenss; fell not your conniuence (and withall your conscience) where you should give your punishment. Let not gold weigh heauier then Naboths wrongs in the scoles of Iustice. Weepe ye Ministers, betwene the Porch and the Altar. Lament your owne sinnes, ye Inhabitants of the world. England, be not behinde other Nations in mourning, that art not short of them in offending. Religion is made but Pollicies stirrop, to get vp and ride on the backe of pleasure. Nimrod and Achiethell lay their heads and hands together; and whiles the one forrageth the Parke of the Church, the other pleads it from his Booke, with a Statutum eft. The Gibeonites are suffred in our Camp, though we neuer clap'd them the hand of covenent; and are not let to draw water and choppe wood, doe vs any service, except to cut our throates. The Receate (I had almost said the Deceate) of Cusfome stands open, making the Lawest tolleration a warrant: that many now fell their Lands, and liue on the vfe of their Monyes? which none would doe, if Vfurie was not an easier, securer and more gainesfull Trade.

How should this make vs mourne like Doues, and groane like Turtles? The wilde Swallowes, our vnbridled Youngsters sing in the warme Chimneyes: the luftfull Sparrowes, noctuagant Adulterers, fit cherping
The sinnes of England are exceeding great.

cherping about our houses: the filching Iayes, secret theuees, rob our Orchards: the Kite and the Cormorant, deuoure and hoord our fruits: and shall not among all these, the voyce of the Turtle be heard in our Land, mourning for these sinfull rapines? Haue whore-dome and wine so taken away our hearts, and hidden them in a maze of vanities, that repentance cannot finde them out? Can these enormities passe without our teares? Good men haue not spent all their time at home, in mourning for their owne sinnes; sometimes they haue judged it their worke to lament, what was others worke to doe. That Kingly Prophet, that wept so a plentifully for his owne offences, had yet b floods of teares left, to bewaile his peoples. Ieremy did not onely c wepe in secret, for Israels pride, but wrote a whole Booke of Lamentations: and was not lefte exact in his methode of mourning, then others haue beene in their Songs of ioy. It was Gods besheet to Ezekiell, d Sigh thou Sonne of man with the breaking of thy loynes, and with buttynesse figh before their eyes. Hee mourned not alone at Israels woe. She had a Solemne Funerall, and every Prophet sighed for her. e Looke away from me, faith Esay; I will wepe bitterly, labour not to comfort me; because of the spoiling of the daughter of my people: f I am payned at my very heart, faith Ieremie, because thou haft heard, oh my soule, the sound of the Trumpet, the Alarne of warre. Our sinnes are more, why shoulde our sorrowes be leffe? Who sees not, and says not, that g the dayes are euill! There is one laying secret Mynes to blow vp another, that himselfe may succede: there is another buying vncertaine hopes with ready money: there is another rising hardly to eminence of place, and menaging it as madly. There goes a fourth poring on the ground, as if hee had lost his soule in a
Muck-heape, and must scrape for it: yet I thinke, he would hardly take so much paines for his soule, as he doth for his gold, were it there to be found and saued. He that comes to this Market of Vanitie, but as a looke-rer on, cannot lacke trouble. Every enuill we see, doth either vexe vs, or infect vs. The fight and ineuitive societie of euils, is not more a pleafure to the Sodome, then a vexation to the righteous soule of Lot. One breaks iefts vpon Heauen, and makes himfelfe merrie with God. Another knowes no more Scripture, then he applies to the Theater; and doth as readily and desperately play with Gods word, as with the Poets. You cannot walke the street, but you shall meete with a quarrelling Dogge, or a drunken Hogge, or a blaspheming Deuill. One speakes villanie, another sweares it, a third defends it, and all the reft laugh at it. That wee may take crefel-light, and search with Ieremie, the streets and broade places of our Country, and not finde a man, or at leaft not a man of truth. Who can say, it can be worse? Ceafe complaints, and fall to amendment. Ye Deputies of Moses, and Sons of Leui, sharpen both your swords. Consecrate and courage your hands and voyces to the vallation of Iericho-walls. Be not vnmercifull to your Countrey, whiles you are ouer-mercifull to offenders. An easie cost repaires the beginning ruines of a house: when it is once dropt downe, with danger about our eares, it is hardly reediied. Seasonable caftigation may worke reasonable reforming. The rents and breaches of our Syon are manifold, and manifeft. Repaire them by the word of Mercie, and sword of Iustice. If Ierusalem-roofe be cast downe, as low as her pavement, who shall build her vp? It is yet time, (and not more then) enough. If you cannot turne the violent streame of our wickednelle, yet swimme againft it your selues.
Reproves must not be quite void of Lenitie.

and prouoke others; by your precepts, by your patterns. The successe to God.

3. The all-wise GOD complains. Hee doth no more, what could he doe lefse? He doth not bitterly inueigh, but passionately mourne for vs. He speakes not with gall, but as it were with teares. There is sweet mercie even in his chidings. Hee teacheth vs a happy compofure of our reprehensions. Wee are of too violent a spirit, if at leaft we know what spirit wee are of, when nothing can content vs, but fire from Heauen. Hee that holds the fires of Heauen in his commanding hand, and can powre them in floods on rebellious Sodome, holds backe his arme, and doth but gently loofen his voyce to his people. I know, there is a time, when the still voyce, that came to Elias, or the whisperings of that voyce behinde, this is the way, walke in it, can doe little good: and then God is content wee should deriue from his Throne, Thundring and Lightnings, and lowder sounds. The Hammer of the Law must eft-soones breake the stonie heart of rebellion: and often the sweet Balme of the Gospell must supple the broken conscience. Let vs not transpose or inuert the methode and direction of our Office; killing the dying with the killing letter, and preaching Judgement without mercie, leaft we reap Judgement without mercie to our felues. Some mens harts are like Nettles; if you touch them (but) gently, they will sting: but rough-handling is without preiudice: whiles others are like Bryers, that wound the hard grasping-hand of reproofoe, but yeeld willingly to them, that softly touch them with exhortation. One must be washed with gentle Bathes, whiles another must haue his vlers cut with Launcers. Onely doe all, medentis animo, non saevientis, not with an Oblique and sinister purpose, but with a direct intention to save.
laue. An odious, tedious, endless incultation of things, doth often tire those with whom a soft and short reproofe would finde good impression. Such, whiles they would in intent edifie, doe in event tedi-
sie. Indeede there is no true zeale, without some spice of anger: onely _substit iracundia, non proful_; giue thy anger due place, that it may follow as a servuant, not goe before as a Master.

It is objected, that the thoughts of God are peace. Hethat is couered with Thunder, and cloathed with Lightning, speaks, and the Earth trembles, _toucheth the Mountains, and they smoke_ for it; sharpenes not his tongue like a Rasor, but speaks by mournefull complaint. What then meane our Preachers, to lift vp their voyces as Trumpets; and to speake in the tune of Thunder against vs? We cannot wear a garment in the fashion, nor take vs for our Money, nor drinke with a good fellow, nor strengthen our words with the credite of an Oath; but bitter inuectuies must be shot, like Porcupines Quils, at these flight scapes. I answere, God knowes when to chide, and when to mourne; when to say, _Get thee behind me Satan_, as to Peter, and when coolely to taxe _Jonas_, _doest thou well to be angry?_ But he that here mournes for Israel degenerate, doth at another time protest against Israel Apostate; and _sweares, they shall never enter into his rest_. We would faine doe so to, I meane, speakenothing but grace and peace to you: but if euer we be Thones, it is because we liue amongst Briers: if we lift vp our voyces, it is because your hearts are so sleepy, that you would not else heare vs.

4. God did thus complaine against Israel: where are his complaints, you will say, against vs? Sure, our sinnes are not growne to so proud a height, as to threaten Heauen, and prouoke GOD to quarell. Oh ill-grounded
grounded flattery of our sences: an imagination that adds to the measure of our sines. Whiles wee conceive our wickednesse false, euin this conceit makes it somewhat more. If wee say, that wee haue no sines, there is no truth in vs. Nothing makes our guilt more palpable, then the pleading our sences not culpable. Every droppe of this presumptuous Holy-water, sprinkled on vs, brings new aspersions of filthine. It is nothing else, but to wash our spottes in mudde. Yet speake freely. Doth not God complains? Examine. i. The words of his mouth. 2. The works of his hand.

1. The voyce of his Ministers is his voyce. Hee that heareth you, heareth me. Doe not the Ieremies of these dayes mourne like Turtles, as well as sing like Larkes? Doe they not mingle with the tunes of Ioy, the tones of Sorrow? When did they reioyce ever vwithout trembling? Or leade you so currantly to daunce in Gods Sun-shine, that they forgot to speake of his Thunder? It is good to be merrie and wise. What Sermon euer so flattered you with the faire weather of Gods mercies, that it told you not with all, when the winde and the Sunne meetes there would be raine; when Gods Sun-like Iustice, and our raging and boysterous iniquities shal come in opposition, the storme of Judgement will ensue. Nay, haue not your iniquities made the Pulpit (the Gospels mercy-seat) a Tribunall of Judgement?

2. Will not these mournings, menaces, querualtions, stirre your hearts; because they are deriv'd from GOD, through vs (his Organ-pipes) as if they had lost their vigour by the way? Then open your eyes, you that haue deaf'd your cares, and see him actually complaigning against vs. Observe at least, if not the thunders of his voyce, yet the vvonders
of his hand. I could easily loose my selfe in this Common-place of Judgements. I will therefore limit my speech to narrow bounds; and only call that to our memories, the print whereof stickes in our sides: God having taught Nature, eu en by her good to hurt, (as some wash gold to deprave the weight of it) eu en to drayne away our fruits by floods. But alas, we say of these strokes, as the Philosopher in one sense, and Solomon's Drunkard in another, non memini me percussum, wee remember not that wee were stricken: or as the Prophet, of the Iewes. Thou hast smitten them, but they have not grieved: thou hast consumed them, but they have refused to receive correction: eu en whiles their wounds were yet raw, and their ruines not made vp. Many are like the Stoickes in Equinoct: though the punishment lye on their fleth, it shall not come neere their heart. God would schoole our heatie-spirited and coldly devoted worldlings, that sacrifice to their Nests, attribute all their thriving to their owne industry: and neuer enter that thought on the point of their hearts, how they are beholding to God. Here, alas, we finde, that wee are beholding to the Corne and other fruiues of the earth, they to the ground; the ground to the influences of Heauen, all to God.

When man hath done all in plowinge, tilling, sowing; if either the cloudes of Heauen denie their raine, or give too much, how soone is all lost? The Husbandman, that was wont to waite for the early and latter bowres, now casts vp trembling eyes to the cloudes for a nececent. For, your Barnes full of weedes, rather then graine, testifie, that this blow did not onely spoile the glory and benefit of your Meadowes, but eu en by rebound your Corne-fields also. Be not Atheists, looke higher then the cloudes: It was no lese, then the angry hand of God. Thus can God euery
every way punish vs. It was for a time the speech of all tongues, amazement of all eyes, wonder of all hearts, to see the showres of wrath so fast powring on vs; as if the course of nature were inverted, our Summer comming out in the robes of Winter. But as a Father writes of such a yeere: Our devotions begin and ended with the shoure.

*Nota pluit tota, redempt spectacula mane.*

It raines, and wee lament. But the Sunne did not sooner breake out through the cloudes, then wee broke out into our former licentiousnes. We were humbled, but not humble: dressed of God, not cured. Though God with-hold plentie, wee with-hold not gluttony. Pride leaues off none of her vanities. V fury bates not a crolle of his Interest. The Rioter is still as drunken with Wine, as the earth was with Water. And the Courteous had still rather *eate up the poore as bread,* then they should eate of his bread: keeping his barnes full, though their mawes be emptie: as if hee would not let the vermine fall, though the poore starue. No meruaile, if heauen it selfe turns into languishment for these impieties,

*Dic, rogo, cur toties descendit ab aere nimbus,*

*Grandog, de coelis sic sine sine cadit?*

*Mortales quoniam volunt sua crimina fiere,*

*Caelum pro nobis solutum in lacrymas.*

What meanes those aery spowtes and spongy clouds To spill themselues on earth with frequent flouds? Because man swelling sinnes and dry eyes beares, They weep pe for vs, & raine down shoures of teares.

God hath done, for his part, enough for Israell. He hath stored their Vials with *Balm,* their Cities with *Phi-
Phisians. It was then their owne fault, that their health was not recovered. Oh Israell, thou hast destroyed thy selfe, but in mee is thine helpe. Let euen the inhabitants of Jerusalem and Judah themselves be vmpires,

And what could I have done more to my Vineyard, that I have not done in it? God is not sparing in the commemoration of his mercies to vs: as knowing, that of all the faculties of the Soule, the memory first waxeth old; and of all objects of the memory, a benefit is soonest forgotten. Wee write mens injuries to vs in Marble, but Gods mercies in dust or waters. Wee had neede of remembrances, God hath done so much for vs, that he may say to vs, as once to Ephraim. Oh Ephraim, what shall I doe (more) unto thee? What could Israel want, which God supplyed not? If they want a guide, God goes before them in fire. If they lacke Bread, Flesh, or Drinke, Mercy and Miracle shall concurre to satisfie them. Heauen shall give them Bread, the Wind Quailes, the Rocke Waters. Doth the Wilderness denote them new clothes? their old shall not waxe old on their backes. A Law from heauen shall direct their Consciences; and Gods Oracles from betwene the Cherubins shall resolue their doubts. If they be too weake for their Enimies, Fire from heauen, vapours from the cloudes, Frogges and Catterpillers, Sunne, Aire, Waters, shall take their parts. Nay, God himselfe shall fight for them. What could God doe more for their reflexuing, for their preference?

If I should set the mercies of our land to runne along with Israells, wee should gaine cope of them, and out-runne them. And though in Gods actuall and outward mercies they might outstrip vs; yet in his spirituall and sauing health they come short of vs. They had the shadow, we the substance: they candle-light, we noone-day: they the brekefast of the Law, fit for
the morning of the world; we the dinner of the Gospel, fit for the high-noone thereof. They had a glimpse of the Sunne, we have him in the full strength: they saw per fenestram, we see medio. They had the Paschall-Lambe, to expiate sinnes ceremonially; wee the Lambe of God to satisfie for vs really. Not a typical sacrifice for the sinnes of the Iewes onely; but an evangelicall, taking away the sinnes of the world. For this is that secret opposition, which that voice of a Cryer intimates. Now what could God doe more for vs? Israel is stinged with fiery Serpents, behold the erection of a (strangely medicinally) Serpent of brass. So, (besides the spirituall application of it) the plague hath stricken vs, that haue striken God by our sinnes, his mercy hath healed vs. Rumours of Warre hath hummed in our ears the murmures of terrour; behold he could not set his bloody foote in our coasts. The rod of Famine hath beene shaken ouer vs, wee haue not smarcted with the deadly lashes of it. Euen that wee haue not beene thus miserable, God hath done much for vs.

Looke round about you, and whiles you quake at the plagues so naturall to our neighbours, blewe your owne safetie, and our God for it. Behold the Confines of Christendome, Hungarie and Bohemia, infested and wafted with the Turkes. Italy groaning vnder the flauerie of Antichrist, which infects the soule, worse then the Turk infects the body. Behold the pride of Spaine, curbed with a bloody Inquisition. France, a faire and flourishing Kingdome, made wretched by her Ciuill vnciuill warres. Germany knew not of long time, what Peace meant: neither is their warre ended, but suspended. Ireland hath felt the perpetuall plague of her Rebellions. And Scotland hath not wanted her fatall disasters. Onely England hath line, like Gedeons fleece,
fleece, dry and secure, when the raine of Judgements
have wetted the whole earth. When God hath tossed
the Nations, and made them like a wheele, and as the
stubble before the winde, onely England hath stood like
Mount Syon, with vnmoued firmenesse. Time was she
petitioned to Rome: now she neither feares her Bulls,
or desires her Bulemarkes. The deftitute Brittaines
thus mourned to their conquering Romans. Etio-
ter Consul gemitus Britannorum. Repellit nos Barbari
ad mare: Repellit nos mare ad Barbaros. Hinc oriuntur
duo funerum genera; quia aut ingulamur aut Submergimur.
To the Romanes Consull the Brittaines send groaning, in
stead of greeting. The Barbarous drive vs vpon the
Sea. The Sea beates vs backe vpon the Barbarous.
Hence we are endangered to a double kinde of death:
either to be drowned, or to haue our throates cut.
The Barbarous are now vnfeared enemies; and the
Sea is rather our Fort, then our Sepulcher. A peace-
full Prince leads vs, and the Prince of peace leads him.
And besides our peace, wee are so happy for Balme
and Physitians; that if I should sing of the blessings of
God to vs, this should still be the burden of my Song:
What could the Lord doe more for vs?

There is Balme at Gilead, there are Physitians there:
Will there be euer so? Is there not a time to loose, as
well as to get? If whiles the Sanctuarie is full of this
holy Balme, Gods word; if whiles there is plenty of
Physitians, and in them plenty of skill, the health of
Israell is not restored: how dangerous will her sick-
ness be in the priuation of both these restoratives?
They that grow not rich in peace, what will they doe
in warre? Hee that cannot liue well in Summer, will
hardly scape staruing in Winter. Israell, that once had
her Cities sowne with Prophets, could after say, Wee
see not our signes, there is not one Prophet among vs. They
that
that whilome loathed Manna, would haue beene glad, if after many a weary mile, they could haue tasted the crummes of it. He, whose prodigallity scorned the bread in his Fathers house, would afterwards haue thought himselfe refreshed vvith the huskes of Swine.

The Sunne doth not euer shine; there is a time of setting. No day of iollitie is without his evening of conclusion, if no cloud of disturbance preuent it, with an ouer-casting. First, God complaines, men sing, daunce, are louiall and neglectful; at last man shall complaine, and God shall laugh at their destruccion. Why should God be conjured to receive his Spirit dying, that would not receive Gods Spirit living? All things are whirled about in their circular courses; and who knowes whither the next spoake of their wheele will not be a blanke? Even in laughter the heart is sorrowfull, and the end of that mirth is heaviness. If the blacke stones of our miseries should be counted with the white of our ioyes, we should finde our calamities exceeding in number, as well as they doe in nature.

Often haue wee read our Saviour weeping, but neuer laughing. Wee cannot chuse but lament so long as we walke on the bankes of Babilon. It is enough to re-assume our Harpes, when we come to the high Jerusalem. In Heauen are pure ioyes, in Hell meere miseries, on Earth both, (though neither so perfect) mixed one with another. Wee cannot but acknowledge, that wee begin and end with sorrow; our first voyce being a crie, our last a groane. If any ioyes step in the midst, they doe but present themselves on the Stage, play their parts, and put off their glories. Successively they thrust vpon vs; striuuing, either who shall come in first, or abide with vs longest. If any be more daintie of our acquaintance, it is Ioy. It is a fre-
The opportunitie of Mercie must be carefully accepted.

quaint speech, *futurus Troes, we haue beene happy: Cum miserum quenguam videris, scias eum esse hominem: cum vero gloriosum, scias eum nondum esse Herculem.* If thou feelest one miserable, that's a man: but if thou feelest another glorying, yet that's no God. There is no prescription of perpetuitie.

It is enough for the Songs of Heauen, where *Saints* and *Seraphins* are the Choristers, to haue no burden, as no end belonging to them. Let that be the *standing house*, where the *Princes* of GOD shall keepe their *Court*, without griefe or treason: our Progress can pleade no such priuiledge. We must glad our selues here with the intermission of woes, or interposition of ioyes: let that place aboue chalenge and possesse, that immunitie from disturbance, where eternitie is the ground of the Musicke. Here, euery day is sure of his night, if not of clouds at noone. Therefore *mutet vitam, qui vult accipere vitam*; let him change his life on earth, that lookes for life in heauen.

*Tu quamcunq, Deus tibi fortunauerit horam, Grata sumem vari, nec dulcia differ in annum.*

Take the opportunitie, which Gods mercie hath offered thee. It is fit that God shoulde haue his day, when thine is past. *Your salvation is now neerer then you beleewe it; but if you put away this acceptable time, your damnation is neerer, then you feare it.* Mourn now for your sinnes, whiles your mourning may helpe you. *Thou, is the Mourners marke; yet the last letter of the Alphabet, for an ultimum vale to sinne. Every soule shall mourn, either here with repentance, or hereafter in vengeance. They shall be oppressed with desperation, that haue not expressed contrition. Herodotus hath a tale of the Piper, that*
comming to the Riuier side, began to play to the fishes, to see if they would daunce: when they were little affected with his musicke, he tooke his Net, and throwing it among them, caught some: which were no sooner cast on the dry ground, but they fell a leaping: to whom the Piper merrily replied, that since they had erft scorned his Musicke, they should now daunce without a Pipe. Let it goe for a fable. Christ faith to vs, as once to the Jewes; Wee have piped unto you, the sweet tunes of the Goffell, but ye would not daunce in obedience: time will come, you shall runne after vs, as the Hinde on the barren Mountaines: but then you may daunce without a Pipe; and leape Lenolto's in Hell, that haue daunced the Deuils Measures on Earth. This is the time, you shall hardly lay the spirit of ruine, which your sinnes haue raised. This World is a Witch, Sinne her circle, Temptation her charme, Satan the spirit conjured vp: Who comes not in more plausible formes at his first apperance, then shewes vgly and terrible, when you would haue him depart. Haue nothing to doe with the Spels of Sinne, leaft you pull in Satan with one hand, whom with both you cannot cast out. The dore is now open, Grace knockes at thy sleepy Conscience: Time runnes by thee as a Lackie, the Agents of Nature proffer their help. If all these concurrences doe no good to purge thy soule, thou wilt at laft dwell at the signe of the labour in vaine, and at once be whipp'd white with the Moore. For, if any will be unjuft, let him be unjuft: if he will be filthy, let him be filthy still. If any man will goe into captivitie, let him goe. As he in the Comedie, abeat, percat, profundat, perdat: let him finke, or swimme, or scape as he can. God will renounce, whom he could not reclame.

Lastly obferue: there is Balme and Phisitians; what is

Reu. 22. 11.

Obfer. 8.
is the reason, faith God, that my People's health is not recovered? or as the Hebrew phrase is, gone up? The like is said in the second of the Chronicles, 24. where the healing of the breaches of Sion is specified. So the worke-men wrought, and the worke was perfected by them. Hebr. The healing went up upon the worke. When a man is sicke, hee is in our usual phrase said to be cast downe: His recoverie is the raising him vp againe. Israell is cast downe with a voluntarie sicknesse; God sends her Philistians of his owne, and Drugges from the Shop of Heauen; why is shee not then reuied, and her health gone up? Would you know why Israell is not recovered by these helps? Runne along with mee, both with your understandings and selfe-applications, and I will shew you the reasons, why Gods Philicke worke, not on her.

Shee knew not her owne sicknesse. Wee say, the first steppe to health, is to know that we are sicke. The disease being knowne, it is halfe cured. This is the difference betwixt a Feuer and a Lethargy: the one angers the sense, but doth keepe it quicke, tender and sensible: the other obstupefies it. The Lethargiz'd is not lette sicke, because hee complains not so loud as the Aguish, He is so much the nearer his owne end, as hee knowes not that his disease is begunne. Israell was sicke and knew it not; or as Christ saide of the Pharasees, would not know it. There is no surer course for the diuell to worke his pleasure on men, then to keepe them in ignorance. How easly doth that Thiefe rob and spoile the house of our soules, when hee hath first put out the candle of knowledge? That tyrannicall Nebuchadnezzzer caries many a Zedechias to his infernal Babell, when hee hath put out his eyes. No meruaile, if the Gospell be bid to them that are hid to it: Whose mindes the God of this world hath blinded,
Ignorance of our sickness forbids our healing.

least the light of the glorious Gospel of God should shine to them. Who wonders, if the blinde man cannot see the shining Sunne? When Antiochus entred to the spoile of the Sanctuary, the first things hee tooke away were the golden Altar, and the Candle-sickke of light. When the Diuell comes to rifle Gods spirituall temple, Mans soule, the first bootie that hee layes his sacrilegious hands on, are Sacrifice and Knowledge, the Alter and the Lampe. That subtile Falconer knowes, that hee could not so quietly carry vs on his fist, without baiting and strying against him, if wee were not hooded.

Thus wretched is it for a man not to see his wretchednesse. Such a one spends his dayes in a dreame; and goes from earth to hell, as Ionas from Israel toward Tarshish, fast sleape. This Paul calls the cantarized Conscience; which when the Diuell, an ill Surgeon, would doe, hee first casts his Patient into a mortiferous sleepe: And that all the noyse which God makes, by his Ministers, by his menaces, by his judgements, might not waken him, Satan giues him some Opium, an ounce of Securitie,able to cast Sampson himselfe into a slumber: especially, when he may lay his voluptuous head on the lappe of Dalilah. Israel is, then, sicke in sinne, and yet thinkes her selfe righteous. Everie sinne is not this sickness, but onely wickednesse; an habite and delightfull custome in it. For as to a healthfull man, everie ach, or gripe or pang is felt grievous; whiles the sickly entertaine them with no great notice, as being daily guests. So the good man findes his repentant heart griped with the least offence, whiles great sinnes to the wicked are no leffe portable then familiar. Neither doth their strength in sin grow weaker with their strength in age: but preposterously to nature, the older, the stronger.
Every cross should put us in mind of our Sins.

stronger. And as it is storied of Rom. vi. 15, that being accustomed a Boy to bear a Calfe, was able himselfe growne a man, to bear the same, being growne a Bull: So those, that in youth haue won
ted themselves to the load of leffe sinnes, want not increase of strength, according to the increase of their burthens. Every sinne then may be a stitch or fit to the godly; but that which is meere sicknese, is meere wickednese.

2. As Israel did not judge from the cause to the effects, so nor from the effects to the cause. For though she was now grievously pained and pined with misery, she forgot to go down by the boughs to the roote, and digge out the ground of her calamitie. Ill she was, and that at hart. Gods sword from heauen had stroke their very flesh and finewes in severall judgements: which came on them by short incursions, before God ioyned the maine battell of his wrath. Israel cries out of her bowels, shee is payned at the very heart. Her children went with cleane teeth, lanke cheekes, hollow and sunke eyes: Could she not guess at the cause of this bodily languishmeint? So Paul schooled his Corinth: For this cause many are weake and sickly among you, and many sleepe. There is no weaknese, but originally proceedes from wickednese. As Mephiboseth caught his lameness by falling from his Nurse, so every one taketh his illness by falling from his Christ. Though sicknese may be eventually a token of love, yet it is properly and originally a stroke of justice. For every Disease God inflicts on vs, is a Sermon from Heaven: whereby God preacheth to vs, the vileness of our sinnes, and his wrathfull displeasure for them. That those, whom Gods spoyall Sermons cannot moue, his actuall and reall may pierce. Indeede, all things shall worke to their good, that are good.

And
And the rough Rockes of affllictions shall bring them (as Jonathan to the Garrison of the Philistines) by fit stayres to glory. Miseries doe often helpe a man to mercies. So the Leapers incurable Disease brought him to the Philitian of his soule ; where he had both cured by one playster, the saving word of Christ. A weake body is a kinde of occasion to a strong faith. It was good for me, faith the Psalmist, that I was in trouble. It was good for Naaman, that he was a Leaper: this brought him to Elias, and Elias to G O D. It was good for Paul that hee was buffeted by Satan. It is prooverbially spoken of a graue Divine, that (as pride makes fores of Salues, so) Faith makes Salues of fores; and like a cunning Apothecarie makes a Medicinall composition of some hurtfull simples. Of all hearbs in the Garden, onely Rue is the hearbe of grace. And in what Garden, the rue of affliction is not, all the flowers of grace will be foone over-runne with the weedes of impietie. David was a sinner in prosperitie, a Saint in Purgatorie. The afflietd soule driues vanities from his dore. Prosperitie is the Play-house, Adversitie the Temple. Rares femant felicibus arc : The healthie and wealthie man brings feldome Sacrifices to Gods Altar. Israels miserie had beene enough to helpe her recoverie; if shee had gathered and understood her vexation to God, by Gods visitation on her; and guessld the soules state by the bodies. Shee did not: therefore her sicknells abides. As Christ to the Pharifes: You say, you see: therefore be blinde still.

3. As she did neither directly feele it, nor circumstantially collect it, so shee never confessed it. Prima pars sanitatis est, velle sanari. The first entrance to our healing, is our owne will to be healed. How shall Christ, either search our sinnes by the Law, or value them
Afflictions work much good on the Faithful.

them by the Gospel, when we not acknowledge them? *Ipse sibi denegat curam, qui Medico non publicat causam.* He hath no care of his own Cure, that will not tell the Phisitian his grieffe. What spirituall Phisitian shall recouer our persons, when we will not discouer our sores? *Stultorum incurata pudor malus ulceracelat:* Lay the guilt on your falues, if you ranckle to death. It is heavy in thy friends eares, to heare thy groanes, and sighes, and plaints forced by thy sicke passion; but then sorrow pierceth deepest into their harts through their eyes, when they see thee grawne speechlesse.

*The tongue then least of all the losse doth mone,*
*When the lifes soule is going out, or gone.*

So, there is some hope of the sinner, whiles he can groane for his wickednesse, and complaine against it, and himselfe for it: but when his voyce is hoarc'd, I meane, his acknowledgement gone, his case is almost desperate. Confession of sinnes and sores is a notable helpe to their Curing. As Pride in all her Wardrobe hath not a better garment then humility (many clad with that was respected in the eyes of God.) So, nor humiliation in all her store-house, hath better food then Confession. *Dum agnoscit reus, ignoscit Deus.* Whilesthe vnjust sinner repents and confesseth, the iust God relents and forgiueth. The confident Pharife goes from Gods dore without an Almes: what neede the full be bidden to a Feast? *tolle vulnera, tolle opus medici.* It is searefull for a man to binde two sinnes together, when hee is not able to beare the load of one. To act wickednesse, and then to cloake it, is for a man to wound himselfe, and then goe to the Deuill for a playster. What man doth conceal, God will not cancell. Iniquities strangeld in silence, will strangle the soule in heauinesse.
Confeffion of Sickness is the first meanes to Remede.

There are three degrees of felicitie. 1. non offendere. 2. nofcre. 3. agnoscre peccata. The first is, not sinne: the second, to know: the third, to acknowledge our offences. Let vs then honour him by Confeffion, whom wee haue dishonoured by presumption. Though wee haue failed in the first part of Religion, an upright life, let vs not faile in the second, a repen- tant acknowledgement. Though wee cannot shew GOD, with the Pharife, an Inueryt of our holy workes: Item for praying: Item for fafting: Item for paying Tythes, &c. Yet (as dumbe as we are and feare-full to speake) we can write (with Zachaay. His name is John.) Grace, grace, and onely grace. Meritum inecum misericordianta Domine. My merit, oh Lord, is onely thy mercie. Or as another sung well.

Tu vere pins, ego rem:
Miserere mei, Deus.

Thou, Lord, art onely God, and onely good. I sinfull: let thy mercie be my food.

Peccatum argumentum soporis, confession animae suscitate. Sinfulnesse is a sleepe, Confeffion a signe that we are waked. Men dreame in their sleepe, but tell their dreames waking. In our sleepe of fecuritie, we leade a dreaming life, full of vile imaginations. But if wee confelfe and speake our finnes to Gods glory, and our owne shame, it is a token that Gods spirit hath wakened vs. Si non confessus lates, in confessus damnaberis. The way to hide our iniquities at the last, is to lay them open here. Hee that conceareth his finnes shall not prosper: but he that confesseth and forsaketh them shall have mercie. This is true, though to some a Paradoxe. The way to cover our finnes, is to uncover them. Quae aperimur in presenti,
presenti, operiumtur in ultimo die. If wee now freely lay open our iniquities to our God, he will conceal them at the latter day. Else (cruciant plus vulnera claudit) Sinnes that are smothered, will in the end fester to death. The mouth of Hell is made open to devour us by our sinnes; when we open our owne mouthes to confesse, wee shut that. Israell is not then restored, because her sicknesse is not declared.

4. The last defect to Israels Cure, is the want of application. What should a sicke man doe with Phiscke, when hee lets it fult in a vellell, or spils it on the ground. It is ill for a man to mispose that to losse, which God hath disposed to his good. Beloved? Application is the sweet use to be made of all Sermons. In vaine to you are our Ministeries of Gods mysteries, when you open not the dores of your hearts to let them in. In vaine we smite your rocky hearts, when you powre out no floods of teares. In vaine we thunder against your sinnes, couetous oppressions of men, treasonable Rebellions against God; when no man sayes, Master is it I? Quod omnibus dicitur, nemini dicitur? Is that spoken to no man, which is spoken to all men? Whiles Couetousnesse is taxed, not one of twenty Churles layes his finger on his owne sore. Whiles Lust is condemned, what Adulterer feeles the pulse of his owne conscience? Whiles Malice is enquired of in the Pulpit, there is not a Nabalis neighbour in the Church will owne it. It is our common armour against the sword of the Spirit; It is not to me he speakes. For which, God at last giues them an answerable plague: they shall as desperately put from them all the comforts of the Gospell, as they have presumptuously rejected all the precepts of the Law. They that would particularise no admonition to theselves, nor take one graine out of the whole heape
heape of Doctrines for their owne use: shall at last with as invincible forwardnesse, bespeak themselves every curse in the sacred volume.

Thus easie and ordinarie is it for men, to be others Philistians, rather then their owne: Statesmen in forraine Common-wealths, not looking into their owne dores: sometimes putting on Aarons Robes, and teaching him to teach: and often scalding their lips in their Neighbours Pottage. They can weede other Gardens, whiles their owne is over-runne with Nettles. Like that too obsequious Romane Souldier, that digged a fountaine for Cesar, and perished himselfe in a voluntary thirst. But Charitie begins at home, and hee that loues not his owne soule, I vvill hardly trust him with mine. The Vfurer blames his Sonues pride, fees not his owne extortion. And whiles the hypocrite is helping the dissolute out of the mire, he stickes in deeper himselfe. The Pharifes are on the Disciples Jacket, for eating with unwashed hands, whiles themselves are not blame-worthy, that eate with unwashed hearts. No maruell, if when we fixe both our eyes on others wants, wee lacke a third to see our owne. If two blinde men rush one vpon another in the vway, either complains of others blindness, neither of his owne. Thus, like mannerly guests, when a good morseell is carued to vs, wee lay it liberally on anothers trencher, and fast our selues. How much better were it for vs, to feed on our owne portion?

Goe backe, goe backe, thou foolish sinner: turne in to thine owne house, and stray not with Dina, till thou be rauished. Consider your wayes in your hearts. If thou findest not worke enough to doe at home, in cleaning thy owne heart, come forth then and helpe thy Neighbours. Whoeuer you are, sit not like loo-

L 3

Hag. 1. 5.
Application, the generall use of all Sermons.

...kers on at Gods Mart; but having good wares profferd you, and that so cheape, grace, peace, and remission of sinnes for nothing, take it, and bless his name that giues it. Receiue with no lesse thankfulnesse the Philicke of admonition, he sends you: apply it carefully: if it doe not worke on your soules effectuallie, there is nothing left, that may doe you good. The word of God is powerfull as his owne Maiestie: and shall never returne backe to him selfe againe, without speeding the Commission it went for. Apply it then to your soules in faith and repentance, leaft God apply it in feare and vengeance. Lord, open our hearts with the key of Grace, that thy holy word may enter in, to raigne in vs in this world, and to save vs in the world to come.

Amen.

FINIS.
THE Sinners passing-Bell.

OR

Phisicke from Heauen.

THE

Second Sermon.

Published by Thomas Adams, Preacher
of Gods Word at Willington in
Bedford-shire.

Hosea 13.9.

Oh Israel, thou hast destroyed thy selfe, but in mee is thy helpe.


Quid de testu ipse tam male meruisti, vt inter bona tua nolis aliquid esse malum, nisi teipsum?

How didst thou, oh wicked man, deserue so ill of thy selfe, that among all thy goods, thou wouldst have nothing bad but thy selfe?

L O N D O N:
Printed by Thomas Snodham for Ralph Mab, and are to be sold in Paules Churchyard, at the signe of the Grayhound. 1614.
TO THE VERIE WORTHY GENTLE-
man, Mr. John Alleyne,
saving health.

SIR, I have endeavoured in this short Sermon, to prescribe to these sick times some spiritual Physick. The ground I have received from the direction of God: the method I submit to the correction of man. In this I might err, in the other I could not. The maine and materiall objects I have levelled at, are. 1. to beget in vs a sense of the sinnes we have done, of the miseries whereby we are undone. 2. To rebuke our forgetfulness of Gods long-since ordained remedie,
remedie, the true intrinsike Balme of his Gospell. In the saving use whereof, wee are (like some Countries blessed with the medicinal benefits of Nature, yet) through nescience or negligence, defectuie to our selues in the application. Inward diseases are as frequent as outward; those by disquiet of minde, as these by disdiet of body. It was a rare age, that had no spiritual plague ranging and raging in it. Ours hath manifold and manifest, vile and visible ones: the World growing at once olde and decayed in nature, lustie and active in producing sinnes. Wickedness is an aged Harlot, yet as pregnant and teeming as euer. It cannot be denied, but that our Iniquities are so palpable, that it is as easie to proue them, as to reprove them. Were our bodies but halfe so diseased, (and yet this yeere hath not fauoured them) as our soules are, a strange and unheard of mortallitie would ensue. Man is naturally very indulgent to himselfe, but misplaceth his bountie. Hee gynes the body so much libertie, that it becomes licentious: but his soule is so prisioned vp in the bonds of corrupt affections,
The Epistle Dedicatory.

affections, that she cries of him, as that troubled Princelle of her strict keeper, from such a laylour good Lord deliever me. The Flesh is made a Gentleman, the Minde a Beggar. Sicke wee are, yet consult not the Oracles of Heauen for our welfare, nor sollicite the helpe of our great Physician Christ. He is our Saviour, and bare our sickneses, faith the Prophet: yea, tooke on him our infirmities. Infirmitates speciei, non indiuidui: Infirmities commune to the nature of man-kinde, not particularly incident to every singular person. Thos bee tooke on himselfe, that he might know the better to succour vs in our weakenesle. As the Queene sung of her selfe in the Poet. Non ignara mali miseris succurrere disco. It is most perfectly true of our Iesus, that bee learned by his owne sorrowes to pitie ours; though all his sufferance was for our sakes. But how should bee helpe vs, if wee make not our moane to him? How should we be restored, when Gods saving Physicke is unsought, unbought, unapplied? To convince our neglect, and perswade our better
The Epistle Dedicatory.

The use of the Gospell, tends this weak labour. To your protection it willingly flies; and would rest it selfe under your shadow. The God of Peace giue you the peace of God, which pasteth all understanding, and afford you many ioyes in this life to the end, and in the next his ioy without end.

Yours in the services of love,

Tho. Adams.
THE Sinners Passing-Bell.
OR Phisicke from Heauen.

The sixt Sermon.

I E R E M. 8. 22.
Is there no Balm at Gilead? Is there no Phitian
there? why then is not the health of the daugh-
ter of my people recovered?

He Allegorie is Tripartite, and
propounds to our considerations
1. What is the Balm?
2. Who are the Phisians?
3. Who are the sick.
The Balm is the Word.
The Phisians are the Ministers.
The Sicks are the Sinners. For
the first.

The Balsame-Tree is a little shrubbe, neuer growing
past the height of two Cubites, and spreading like a
Vine. The Tree is of an Ash-colour, the boughs small
and tender, the leaves are like to Ree.

Isidore thus distinguisheth it. The Tree is called
Mm 3
Gods word is the Tree of life.

Balsamum, the Roote orilo-Balsamum, the Branches Xylo-Balsamum, the Seede carpo-Balsamum, the Iuyce opo-Balsamum.

Plinie faith, the Tree is all medicinable: the chiefe and prime vertue is in the Iuyce: the second in the Seede: the third in the Rinde: the last and weakest in the Stocke. It comforts both by tasting and smelling. It is most commonly distinguished by Phisitans into Lignum, Semen, Liquorem, the Wood, the Seede, and the Iuyce. This is the nature of the Balsamum.

This holy Word is here called Balm: and (si fas sit magnis componere parua) if we may compare heauenly with earthly, spirituall with naturall things, they agree in many resemblances. The vn-erring Wisedome of Heauen hath giuen this comparison. There is no feare to build on Gods ground: whiles the Analogie of Faith limits vs. It is the Builders first and principall care to chuse a sure foundation. The rotten, moo-rist, quicke-sandy grounds, that some haue set their edifices on, haue failed their hopes, and desolatied their intents. How many worthy wittes haue spent their times and studies, to dawbe vp the filthy walls of Rome with untempered morter! How well had they hunted, if they had not mistaken their game! How rich apparrell haue they wouen for a Babilonish Harlot! How well had they failed, if Rome had not guided their COMPASS? But every mans worke shall be made manifeest. For the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans worke of what sort it is. Happy is he, that hath a b rocke for his ground, that no gusts, stormes, windes, waues may over-turne his house. Though other foundation none can lay, then that is laid, which is Iesu Christ, yet blessed is hee, that ἐποιεῖτο ὁ θεός τὸν ἱερόν τῶν ἁγίων, hath builded safely vpon this ground.

Ezek.13.15.

a 1 Cor.3.13.
b Math.7.24.
c 1 Cor.3.11.
Gods word is the Tree of life.

God hath here layd my ground; I will be bold to build my Speech on that, whereon I build my faith. Onely sobriety shall be my bounds. Wee may call Gods word, that Balme tree, whereon the fruit of life growes. A tree that heales , a tree that helps: A tree of both medicament, and nutriment. Like the Tree of life, which beares twelve manner of fruits, and yeeldeth her fruit every moneth. Neither is the fruit onely nourishing, but euery the leaves of the tree were for the healing of the Nations. Now though the Balme heere, whereunto the Word is compared, is more generally taken for the iuyce, now fitted and ready for application; yet without pinching the Metaphor, or restraining the libertie of it, I see not why, it may not so be likened, both for general and particular properties. It is not enough to say this, but to shew it. Let me say it now, shew it anone. For the Balme, you have the Tree, the Seed, the Juice. Gods Word will (not vnfitly) paralell it in resemblances, transcend it in effectuall properties.

The Tree itself is the Word. We finde the eternall Word so compared. e I am the true Vine, and my Father is the Husbandman. Hee is a Tree, but arbor imnorta: the roote of this tree is in Heauen. It was once made fleshe, and dwelt amongst vs (and wee beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth. Now hee is in Heauen. Onely this Word will speakes unto vs by his word: the word incarnate by the word written; male founding in the mouth of his Ministers. This word of His, is compared and expressed by many Metaphores: to leaven for seasoning: to honey for sweetning: to the hammer for breaking the stonic heart 8. Is not my Word like as a fire, faith the Lord? and like a hammer that breaketh the rocke in pieces? To a sword, that cuts both ways. n The word of God is quicker and powerfull, and

\[ \text{Heb.} 4.12 \]
It is not only like Phisicke, but like food.

sterper then a two-edged sword, &c. Another sword can but enter the flesh and pierce the bones, or at most divide the soule and the body; but this the soule and the spirit, where no other sword can come, no not the Cherubims fierie sword, that kept the passage of Paradise.

It is here a Tree, a Balme-tree, a saving tree. Albemsar faith, that the more medicinable a plant is the lefte it nourisheth. But this Tree (reedit agrotum sanum, sanum vero saniorum) makes a sicke soule found, and a whole one founder. It is not onely Phisicke when men be sicke, but meate when they be vwhole. Triacle to expell, preferuaties to preuent poyson. It is not onely a sword to beate backe our common enemie, but a Bulwarke to hinder his approach.

It carries a seed with it, Carpo-balsamum; an immortal and incorruptible seed, which concurses to the begetting of a new man, the old rotting and dying away: for it hath power of both, to mortifie and dead the flesh; to renewe and quicken the spirit. That seed, which the former went out to sow. Happy is the good ground of the heart that receiveth it. That little Mudderseed, which spread vp into branches, able to give the fowles of heaven harbour. Discrimen hoc inter opera Dei et Mundi. This difference is betwixt the workes of God and of the World. The workes of the world haue great and swelling Entrances, but, malo fine clauduntur, they halt in the conclusion. The vworkes of God, from a most slender beginning haue a most glorious issue. The word is at first a little seed; how powerfull, how plentifull are the effects? how manifold, how manifext are the operations of it; casting downe the highest things, that exalt themselves against the knowledge of God; and captiving every thought to the obedience of Christ.
The more the Gospel was opposed, the more it spread.

The juice is no lesse powerfull to mollifie the stony heart, and make it tender and soft, as a heart of flesh. The seed conuinceth the understanding: the Juice mollisifieth the affections. All is excellent: but still conspicuum minus, quod maxime est proclarum, the roote that yeelds this seed, this juice, is the power of God. A tree hath manifest to the eye, leaves, and flowers, and fruits, but the roote (most precious) lies hidden. In man the body is seen, not the purer and better part of him, his soule. *The Kings daughter*, though her clothing be of wrought gold, is most glorious within. In all things we see the accidents, not the forme, not the substance. There are but few, that rightly tast the seed, and the juice; but who hath comprehended the roote of this Balm?

The Balsame is a little tree, but it spreads beyond a Vine. The vertue of it, in all respects, is full of dilata- tion. It spreads 1. largely for shadow. 2. pregnandy for fruit. 3. all this from a small beginning. So that we may say of it, as the Church of her Saviour. *P As the apple tree among the trees of the wood, so is my Beloved among the Sonses. I sate downe under his shadow with great delight, and his fruit was sweet to my tast.*

It spreads. No sharpe frosts, nor nipping blasts, nor chilling aires, nor driffling flete, can marre the beautie or erenuate the vertue of this spirituall Tree. The more it is stopped, the further it growth. Many interdicti- ons rung peales of menaces in the Apostles cares, that they should speake no more in the name and word of Christ: they did all rather like Bells toll them into the Church, to preach it, more ferocently. The Princes of the Nati- ons would haue hedged it in with their prohibitions: but the Word of Heauen, and edict of Gods spirituall Court, of glory, scorned the Prohibitions giuen by their temporall or temporarie Lawes. They might
No humane power or Art can crosse Gods Decree.

easier haue hedged in the winde, or pounded the Eagle.

The Iewes would haue cut downe this Tree at the roote: the Gentiles would haue lopped off the branches. They stroke at Christ, these at his Ministers: both strucke short. If they killed the Meffenger, they could not reach the message. The blood of the Martyrs, spilt at the roote of this tree, did (as it were) make it spread more patently. There never died Preacher for Christ his cause, but almost euer a sh of his burned flesh bred a Christian. The old Foxes of Rome, that had caliditatis paululum, caliditatis plurimum, little warmth in their bloods, great subtilty in their pates, studied, plotted, acted, by cares, straragems, engines, to giue a fall, small subversion to the Gospel: yet they liued to see it flourish, and because it flourished, died, fretting themselves to dust. So, let thine enemies perishe, oh Lord, and burst their malicious bowels, that haue euill will at Syon, and despight this Balme.

It grew maugre all the aduercse blasts and floods, which the billowes of earth, or bellowes of Hell could blow or poure out against it. Let them loose a Barnabas from prison, whiles they shut a Barnabas in prison: let them giue Demetrie Libertie, whiles they shackle Paul; and at once, burne the profellours, and reward the persecutors of the Word: behold (for all this) this Balme flourisheth, and sends forth his sauing odours.

The Philistines shut vp Sampson in the Citie Gaza: they barre the gates, watch and guard the passages, and are ready to study for the maner of his death. The Iewes shut vp Christ in the grave: they barre it, they seale it, they guard it; sure enough thinkes the Iew, hopes the Deuill, to keepe him fast. The Gentiles shut the Apostles in prison, chaine them, beate them, threat them with worse, that had felt already their
Gods word never faileth of intended success.

bad vsage: now they clap their hands at the presumed fall of the Gospell. Behold, Sampson carries away the gates of Gaza; Christ the bands of death; the Word the barres of the prison.

What shall I say? still this Balme flouriseth. Fruit, viget, liber est, supra hominem est. As Ioseph (incipit a vinculis ferreis, finit ad torquem aureum) begins at yron, ends at golden chains: so this Balsame, the more it is strucke at with the cudgels of reproach and persecution, the faster, the fuller, the further it groweth. It is like the Vine for this vertue; onely the Vine (but onely) nourisbeth: the Balme both nourisbeth the good, and expelleth the euill, that is in man. These two are Gods trees. When every God, faith the Poet, chose his feueraall tree; Jupiter the long-liued Oake; Neptune the tall Cedar, Apollo the greene Laurell, Venus the white Poplar; Pallas (whom the Poets faine, to be borne of Jupiter's braine, and Mythologists interpret Wisedome) chose the Ume. Our true and onely God, that oweth all, hath more especially chosen the Ume and the Balme, one for preferuation, the other for restauration of our health. Onely the Balme hath both elementall Philsicke, and alimentall vertue in it.

As it giues boughes spacioufly, so fruit pregnantly, plentifully. The graces of God hang vpon this tree in clusters. My beloved is unto me as a cluster of Camphire in the Vineyards of Engedi. No hungry soule shall goe away from this tree unsatisfied.

It is an effectuall word, never failing of intended success. What Gods word affirmes, his truth performes, whither it be judgement or mercie. Nec verbum ab intentione quia veritas, nec factum a verbo quia virtus. His word differs not from his intent, because he is truth: nor his deede from his word, because he is vertue. What he intends hee declares, or rather what
he declares he intends, he is iust: and what he declares and intends, he performes; hee is powerfull. This is that Delphian sword, that vnuiuersall instrument, whereby he made, whereby he supports the world. It is not a fruitlesse and ineffectuall word, as mans. Propter nostrarum discere et velle, nihil in remutatur, faith the Philosopher: Our speaking or willing puts no change into any subject. A man is starued with colde, famished with hunger; wee advise him to the fire, to repast: is hee euer the fuller or fatter for our word? Not, vnuielle like a Camelion, he can live by ayre. But Gods word is fruitfull, it feedes. * Man liues not by bread onely, but by Gods word. Our word and will is like an Idols power: Gods volo is sufficient. * Voluntas eius, potestas eius. His will is his power. One fiat of his was able to make that was not, but had else line in euerlafting informitie; to constitute nature when it is not, to confirme or change nature when it is. When GOD was in the flesh, and went about doing good, a faithfull Centurion, for his fervant fo desparately sicke, desired not the trouell of his feet, nor a dramme of his Phisicke, nor fo much as the imposition of his hands, but dic verbum tantum: \r
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* Lord say the word onely, and my fervant shall be healed. This word is so effectuall, that it shall never faile of the purpose it first was sped for. The Sunne and Moone shall faile in their motions, day and night in their courses, the earth totter on her props, Nature it felfe shall apostate to confusion, before Gods word fall away vnaccomplished; whither hee dispenseth it to affect mans heart, or dispofeth it to effect his will. Of so powerfull efficacie is that word; which the world despi-

As this Balme spreads patently for shadow, potently for fruit; so all this arifeth from a little seed. Gods smelliest springs prove at length maine Oceans. His leaft be-

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God from small beginnings raiseth great effects.
ginnings grow into great works, great wonders. How stately the world begins, how lame it is at last? The Tower of Babel is begunne, as if it scorned Heauen, and feared Earth; how eaily a stratagem from God ouerthrowes it, though he never laid finger to it! Nebuchadnezzar begins with, who is God? and anone scarce referes to himselfe the visable difference from a beast. Another Nebuchadnezzar exterminates all Gods from the earth, that himselfe might raigne (solum Deus in folio, who was rather Demon in folio) onely God: behold a silly woman ouerthrowes him in his great Holophernes. With such proud entrances doth the world begin his Scenes; with such ridiculous shame doe they lagge off. Our God from small beginnings, raieth mountaines of meruailes to vs, of praises to himselfe. Even Joseph, that is in prison, shall ride in the second Chariot of Egypt. Drowning Moses shall come to countermaund a Monarch. Christ, that was buried in a grave, shall a bruise the nations, and break them with a rod of iron. Peter a Fisher shall catch whole Countries. A little Balme heale a world of people.

Well, it spreads; let vs get under the shadow of the branches. Happy and cool refreshing shall the soule scorched with limes and sorrowes finde there. Neuer was shade more welcome to the sweltred Traveller, then this word is to the afflicted conscience.

It is fructuell: let it bee so to vs in operation, it giues vs the fruits of life, let vs returne it the fruits of obedience. Gods word is significatine to all, operatine to his.

It is a powerfull voice, whither it giue life, or kill. Man and Musicke haue (virtutem vocis) the power of voyce: God onely referes to himselfe (vocem virtutis) the voyce of power. Lo he doth send out his voyce, and that a mighty voyce. Ascribe ye strength unto God. I might speake of his thunders in Sinai; but I turne to the Songs
of Syon, the sweet voice of his Gospel, whereof I am an (unworthy) Minister: the voice that speaks Christ and his death, Christ and his salvation. Hee that was annointed pro comfortibus, and pro consolitibus, for his fellowes, and above his fellowes. Who is the way, the truth, and the life. Via sine denio, veritas sine nubilo, vita sine termino. The way without error, the truth without darkness, the life without end. Via in exilio, veritas in consilio, vita in premio. The way in exile, the truth in counsel, the life in reward. Oh whither shall we goe from thee? Lord, thou hast the words of eternal life. All the word calls vs to Christ. Post me, per me, ad me. After me, by me, come. After me, because I am truth: by me, because I am the way: to me, because I am life. Qua vis ire? Ego sum via. Quo vis ire? Ego sum veritas. Obi vis permanere? Ego sum vita. How wilt thou goe? I am the way. Whither wilt thou goe? I am the truth. Where wilt thou abide? I am the life.

Now, there is no action without motion, no motion without will, no will without knowledge, no knowledge without hearing. Ignoti nulla cupidio. There is no affection to unknowne objectes. God must then by this word call vs to himselfe. Let vs come when and whiles hee calls vs; leaving our former euill loues and euill liues: (for mali amores make malos mores, faith Saint Augustine. Bad affects produce bad effects.) And let vs shew the power of this Balme in our confirmed healths. Solummodo bene conversus est, qui bene conversatus est: A good converstion is proued by a good converstion. Perhaps these effects in all, may not be alike in quantitie, let them be in quallitie. God hath a liberall, not an equall hand: and giues geometrically, by proportion, not arithmetically, to all alike. Onely magis et minus non tollit substantiam: the dimensions of greater or lesse doe not annihilate the substance. Our Faith
The word is pure and without corruption.

Faith may be precious, nay like precious, though lefle and weaker. Sanctification admits degrees, Justification no latitude. Luther faith, wee are as holy as Mary the Virgin, not in life, which is actiu holiness, but in grace of adoption, which is passive holiness. Come wee then faithfully to this Balm; so shall wee be safe vnder the shadow, and filled with the fruits thereof. Thus in generall: let vs now search forsome more special concurrences of the Simillitude.

1. The leaues of the Balsame are white: the word of God is pure and spotlese. Peter faith, there is sincertie in it. Perfection it selfe was the finger that wrote it: neither could the instrumentall pennes blot it with any corruption: the Spirit of Grace giuing inspiration, instruction, limitation: that they might say with Paul, Quod accepi a Domino, tradidit vobis: I received of the Lord, that which I delivered to you, neither more nor lefse, but just waight. It is pure as Gold fined in a seauen-fold fornace. Every word of God is pure, faith Solomon. There is no breath or steame of sinne to infect it. The Sunne is darkness to it: the very Angels are short of it. It is white, immaculate, and so vnblemishable, that the very mouth of the Diuell could not fully it. Even the known Father of lies thought to disparage the credit of the Scriptures, by taking them into his mouth; hee could not doe it. They are too vnchangeably white, to receiue the aspersion of any spot.

2. The Balsame, say the Philistians, is gustu mordax & acre, sharpe and biting in the taste, but wholesome in digestion. The holy word is no otherwise to the vnregenerate palate, but to the sanctified soule it is sweeter then the hony-combe. The Church faith, his fruit is sweet unto my taste. It is Folly to the Jews, and a stumbling blocke to the Gentiles: but to the m: called both of Jewes and Gentiles, the power of God, and the wisdome of God. Salu-
The word is sour to the unregenerate palate.

Saluberrima ratio incundissima: Rellish and goodnesse are not ever of the same congruence. The Gospel is like leaven, sour to the naturall spirit, yet makes him fit for (holy) bread. It is said of the Leaven, to which Christ compares the Word, that massaam acror grato excitat, it puts into the lump a sauoury sowrenesse. It is acor, but gratus, sharpe, but acceptable. The Word may rellish bitter to many, but is wholesome. There cannot be sharper pills giuen to the Usurer, then to cast vp his vniiust gaines. The Potion that must source the Adulterers reines, makes him very sicke. Hee that will let the proud mans Plurisie blood, must needs pricke him. To bridge the voluptuous beast, will make him stampe and fret. All correction to our corruption runnes against the graine of our affections. Hee that would bring Mammon to the barre, and arraigne him, shall have Judge, Jury, siters and standers, a whole Court and Sessions against him. These sinnes are as hardly parted with of the owners, as the Eye, Hand, or Foote, necessary and ill-spared members. Forbid the Courtly Herod of his Herodias: the Noble Naaman of his Rimmon: the gallant Sampson of his Delilah: the Citie-Dis: of his quotidian feast: the Country-Naball of his churchnesse: the rusticall Gergesites of their hoggish: the Popish Laban of his little Gods: the Ahabish Landlord of his enclosings: and you giue them bitter Almonds, that will not digest with them, like the queasie Masse-Priest, whose God would not stay in his stomack. But let God worke the heart with the preparatiues of his preventing Grace, and then this Balme will haue a sweet and pleasing sauour.

There are too many, that will not open their lips to taff of this Balme, not their eares to heare the Word. But as one mocks the Popish-Priest celebrating the Masse, (who vseth onetrick amongst other histrionical gestures,
Our owne Lusts make the Word distastfull to us.

gestures, of stopping his eares) that hee doth it least he should heare the crackling of his Saviours bones.

Digitis tune obserat avres,
Ne collisa crepunt Christi, quem conterit, osfa.

So these become voluntarily deafe Adders, and will not heare Christ crucified, the preaching of the crosse of Christ, as Paul calls it; which is able to kill our finnes, and quicken our soules. I have read it reported, that the Adders in the East and those hot Countries, did so subtilly euade the Charmers, thus. When she heares the Pipe, she will couch one eare close to the ground, and couer the other with her taile. So doe worldlings: they fill one eare with earth, as much couetous dirt as they can cramme into it: the other eare they close vp with their lewd lusts, as the Adder with her winding taile: that they have none left for their God, for their good. And being thus deafe to holy and heauenly incantations, they are easily by Satan ouer-reached, ouer-rul'd, ouer-throwne.

So vnweldy is Christ's yoke to the raging Mule: so heauiie his burden to the reluctant horfe: so hard his Law to the carnall Capernaite: so sourre his Balme to the wicked palate. (Though to the godly his a yoke is easie, and his burden light.) b Woe unto them, for they call sweet sourre, Gods Balme distastfull; and sourre sweet, the worlds Boleno lauoury. They are not more propitious to vice, then malicious to goodneffe. For others, they loue a Barrabas better then a Barnabas. For themselfes, euery one had rather be a Dives, then a Dives: a rich sinner, then a poore Sain. No maruell, if the blinde man cannot judge of colours, nor the deafe distinguish sounds, nor the sicke rellish meates. Gods word is sweet, how euer they judge it: and their Oo hearts

Phil. 3. 18 and
Gal. 3. 1.

Psal. 32.

a Matth. 11. 7. 8.
b Esay 5. 20,
hearts are sower, how ever they will not think it.

3. They write of the Balsamum, that the manner of getting out the iuyce, is by wounding the tree. 

Sauicta arbor prebet opobalsamum. Provided, that they cut no further then the rinde: for if the wound extends to the body of the tree, it bleedes to death. I have read no lefte of Vines, that vniuistly pruin'd, they bleede away their liues with their sappes. The issuing Balme is called opobalsamum; as some from the Greeke opo, which signifies a Denne; or rather of oinos, Iuyce. A treble lefson here invites our obseruation.

1. The Balsametree weepes out a kinde of gumme, like teares: the word of God doth compassionately beemoane our sinnes. Christ wept not onely teares for Jerusalem, but blood for the world. His wounds gush our like fountains, and euery drop is blood. Ecce in lachrimis, in sanguine locutus est mundo. His whole life was a continuall mourning for our sinnes. Nunquam ridere dicit, sile sapissime. Hee may adiuere vs to repentance and obedience, by more forcible arguments, then euer Dido vsd to Aeneas: Ego vos per has lachrymas, per bos gemitus, per hce vulnera, per corpus sanguine mersum. I entreate you by teares, by groanes, by wounds, by a body (as it were) drown'd in it owne blood: by all these mercies of Christ, whereby wee doe not onely perswade you of our felues, but God doth beseech you through vs. If those teares, sighes, wounds, bloud, moue not our consciences, we haue impenetrable soules. If the heart-blood of Christ cannot make thy heart to relent, and thy feeteto tremble, when thy concupiscence sends them on some wicked errand: thy hands, tongue, and all parts and powers of thee to forget their office, when thou wouldst finde obstinately,
They have hard hearts, whom Christ's tears move not.

nately; thou art in a desperate case. These were the tears of this Balme tree. The word doth in many places, as it were, weep for our sinnes, panting out the grievance of a compassionate God.  

Why wilt ye dye, oh you house of Israel? What Prophet hath written without sorrow? One of them Threnos suspirat, sighs out a booke of Lamentations; which Greg. Nazianzen faith, (Nunquam a se cicis oculis lectos esse,) that he could never read with dry eyes. The other Prophets also, like Quailes, curas hominum gefferunt, tooke on them the burden of many mens sorrowes. Cyprian had so compassionate a sympathic of others euill deedes, euill sufferings, that (cum singulis pecus meum copulo, cum plangentibus plango, faith hee) I joyn my bread with others, and challenge a partnership in their griefes. A Minister, faith Chryfostrate, & debet esse lugens sua et aliena delicta; should be still lamenting his owne sinnes, and the sinnes of his people.  

Monachus est plangentis officium. The office of a Minister, is the office of a Mourner. All these are but as Canies, to derive to our observation the tears of this Balme.

2. The way to get out the iuyce of Balme from Gods word, is by cutting it: skilfull division of it, which S.Paul calls ἔφοροι νενάγον έλαυθέλον, rightly divid- ing the word of truth. It is true that Gods word is, panis viti, the bread of life: but whiles it is in the wholeloafe, many cannot helpe themselues: it is needfull for children to haue it cut to them in pieces. Though the Spice vnbroken be sweet and excellent, yet doth it then trebble the fauour in delicacie, when it is pounded in a Morter. All the Balme-tree is medicinall, yet the effectuall working is better helped, by cutting the stocke, by taking out the iuyce, and by distributing to every man a portion, according to the proportion of his wants. With no lesse heedfulnesse must the word be
be divided; that some may receive it gentle and mollifying, and others as a sharper ingredient. As there is a double composition in men, pride and humility; so there must be a double disposition in preaching the word, of meekness, of terror. Aaron's Bells must be wisely rung: sometimes the Treble of Mercy; sometimes the Tenor of Judgment; sometimes the Counter Tenor of Reproof; and often the Meane of Exhortation. There is no lesser discretion required to application, then to explication. As Phisitians prescribe their Medicines by drams or ounces, according to the Patient's strength or weakness. So Divine must feed some with milk, others with stronger meat. The learned should have deeper points, the simple plainer principles. How easy is it for many a weak stomach to surfeit even on the food of life! (though the fault lies not in any superfluity of the word, but in the deficiency of his understanding.) The absence of sobriety in the speaker is more intolerable then in the hearer. The people must take such meat as their Cookes desire to them. Let none of Eli's Sonnes flubber vp the Lords Sacrifice or Service. Let not good Balm be marred by a lustie vestelle. Seasonable discretion must attend upon sound knowledge. Wisedome without Wit is meat without salt: Wit without Wisedome is salt without meat. Some Wells are so deep, that a man can draw no water out of them; these bury their gifts in the grave of sullen silence. Some are shallow pits, that run so long open mouth, till their Springs are quite dry: whiles they will be prius Doctores, quam discipuli. Matters that never were Schollers; and leape into Pauls Chaire, when they never sat at the feet of Gamaliel. There must be therefore Wisedome both in the Dispensers & hearers of God's mysteries; in the former to distribute, in the other to apportion their due and fit share of this Balm.
Wresting of Scriptures is a kind of Sacrilege.

3. The Balsame tree being wounded too deepe dyes: the word of GOD cannot be marred, it may be martyred, and forced to suffer iniuous interpretations. The Papists haue made, and called, the Scriptures a noze of waxe; and they wring this Nofe so hard, that as a Solomon fayes, they force out blood. As Christ once, so his word oft en is crucified betweene two Theeues; the Papist on the left hand, the Schismaticke on the right. These would rauiish the virgin-pureneffe of the Gospell, and adulterate the beautie of it. They cannot cut, except they cut a pieces; nor distinguiush, but they must extinguishe. They diuid faire, but they leaue the Quotient emptie. They subdiuide, till they bring all to nothing but fractions, but factions. Wee may obserue, that among these, there are as few unmisi in the Church, as Munisci in the Common-wealth. They are commonly most miserable men of their purses, moft prodigall of their opinions. They diuide the Word too plentifully to their turbulent Auditors: they diuide their goods too sparingly to poore Christians. There are too many of such ill Logicians, that diuide all things, define nothing. As a moderne Poet well:

Definit Logicus res, non modo diuidit; at nos
Nil desinimus, omnia diuidimus.

These pierce the Balm too deepe; not to straine out Iuyce, but blood; and, in what they are able, to kill it.

4. When the Balsame is cut, they use to set Vials in the Dennes, to receive the Iuyce or fappe. When the word is diuided by preaching, the people should bring Vials with them, to gather this fauing Balm. These Vials are our eares, which should couch close to the Pulpit, that this intrinique Balm may not be spilt besides.
How many Sermons are lost, whilsts you bring not with you the vessels of attention! We cut and divide; and slue out Riuers of saving health from this Tree, but all runnes besides, and so your health is not recovered. You come frequently to the Wells of Life, but you bring no Pitchers with you. You criе on vs for Store of Preaching, and call vs idle Drones, if wee goe not double Journey euery Sabbath, but still you goe home with unhallowed, with unhallowed hearts. Our Gilead affords you Balme enough, yet you haue sickly soules. You heare to heare, and to fee, to either your humours, or your opinions, or your hypocrities. You shall heare a puffed Ananias cry, Alas, for his non-preaching Minister, if, at least, he forbeares his snarling and cur-riish inuectuies of dumbe dogge, &c. When, alas, let many Apoftles come, with the holy coniuration of Prayer and Preaching, yet they cannot cast out the deafe Deuill in many of them. They blame our dumbe Dogges, not their owne deafe Deuils. They would seeme to cure vs, that are sent to cure them, if at least they would be cured. Wc would haue cured Babell; nay we would haue cured Bethell, but shee would not be cured.

It will be saide, that most hearers bring with them the Vials of attention: yeeld it; yet for the most part, they are either without mouthes, or without bottoms. Without mouthes to let in one droppe of this Balme of Grace: or without bottoms, that when wee haue put it in, and looke to fee it againe in your liues, behold it is runne through you, as water through a sieue, and scarce leaues any wet behinde it. And (to speake impartially) many of you, that haue Vials with bottoms, cares of attention with hearts of retention, and the ground of remembrance, yet they are so narrow at the toppe, that they are not capable but of drop by
Preaching is made vaine to many through defect of attention.

by drop. Thinke not your selues so able to receiue at the care, and conceive at the hart, innumerable things at once. You are not broad glasse, but narrow-necked Vials, and then best receive this Balm of life, when it is stilled from the Lymbcke of Preaching with a soft fire, and a gentle powring in. So saith the Prophet, Line must be added to line, precept upon precept, here a little and there a little. When a great vellell powres liquor into a straie-mouth'd Viall, the source must be small and sparing, fit to the capacite of the receiuer: that in time it may be filled. It is often seen, that when this iuyce comes with too full and frequent a streame, almost all runnes besides. I doe not speake this (vel prohibendi, vel cohibendi animo) to curbe the forwardnesse of godly Ministers, or perswade the raritie of Sermons. God still of his mercie, multiply labourers into (and labours in) his harvest. But to correct your obstreperous clamours against vs: not to chill the heate of your zealous hearing, but to inkindle the fire of your conscionable obeying. Doe not stand so much upon Sacrifice, that you forget Mercie. Bee not so angry for want of two or three Sermons in a weake, when you will not obey the least Doctrine of one in a month. You bleisse your Samuells in the name of the Lord, with protestation of your obedience to the will of the Lord: wee reply; what means then the bleating of the Sheepe, and the lowing of the Oxen in our eares? the loud noyse of your Oaths, Injuries, Oppressions, Fraudes, Circumventions? You come with booke in your hands, but with no booke for Gods Spirit to write obedience in. A Bible under the armes, with many, is but like a Rule at ones backe, whiles all his actions are out of square. The Historie of the Bible is carryed away easier then the misterie.

Philosophy saith, that there is no vacuitie: no vellell is empty; if of water, or other such liquid and materiall
Obedience manifested in the life

terially substances, yet not of aire. So perhaps you bring hither Vials to receive this Balme of Grace, and carry them away full, but onely full of winde, a vall, incircumscribed, and swimming knowledge is in some a motion, a motion, a meere implicite and confused tenencie of many things; which lyke like Corne, loose on the floore of their braines. How rare is it to see a Viall carried from the Church full of Balme, a Conscience of Grace! I know there are many names in our Sardi: I speake not to dishartenn any, but to encourage all. Onely would to God, we would shew leffe, and doe more, of goodnesse. Yet shew freely, if you doe godly. I reprehend not shewing, but not doing. Wee preach not to your flesh, but to your spirits: neither is this Balme for the eare, but for the soule. Therefore I summe vp this observation with a Father. a Quantum vas fidei capacis afferimus, quantum gratia inmundantium haurimus: Looke, how capacious a vessel of Faith wee bring with vs to the Temple, so much of this gracious and flowing Balme of life we receive. Consider that this Balme is b animae languentis medicina, the Philicke for a sicke soule. Come to it, like Patients, that desire to be cured. c Quidam veniunt ut noua perquirant, & hae curiositas est, quidam ut sciantur, & hae vanitas est: They abuse this word, that search it onely for newes, and this is curiositie; or to get themselves a name, and this is vanitie: or to fell the truth, and this is Simonie: or to ieft on it, and this is Epicurism: or to confute it, and this is Atheisme.

You doe well condemne, first, them that preferre Machiauell to Moses; Ismaels scoffes to Jeremies teares; Jericho to Jerusalem, the tower of Babell to the gates of Bethell: or secondly, those that put away the Ministry as a superfluous Office; and thinke they know inough to saue themselves.

Dux
Is a sure testimony of Grace wrought in the hart.

Dux ero, miles ero, duci me, me milite solus
Bella geram.

They will be their owne captaines and their owne
souldiers, and without calling the assistance of man
or Angell, Prophet or Apostle, they will bandy with
the Diuell and all his army, hand to hand: or thirdly,
those that, like the Collier, dance in a circular measure,
and hang all their Faith on the hookes of others be-
liefe : exercising all their religion by an exorcising
Matre : whiles they count the Old and New Testa-
ments booke of controersie, and that it is peremp-
tory sacrileged to meddle with the scriptures. You doe
well to abhorre these dotages : but still looke, that all
be well at home. Loue the Word; and that with an ap-
petite. Beati efurientes : d Blessed are they that hunger and
thirst after righteousness, for they shall be satisfied. But as
you haue loue to it, so liue by it. e Non schola, sed vite
discendum: Wee learne, not onely to know good, but
to liue well, f Audiatis ut sciatis ( faith Saint Bernard )
sciatis ut adiscemini, et hoc integritas est : ut adiscetis, et
hoc Charitas est. Heare to know, know to edifie your
selues; this is integritie : to edifie others, this is Charitie.
Bring then to this Balsame, vials of sinceritie, not of hy-
pocrifie; leaft God fill them with the vials of his in-
dignation. It is not enough to haue cares, but cares to
heare. Idle Auditours are like Idol Gods, which haue
members not for vse but shew: like glasse windowes
upon stone-walls, to giue ornament, not to receiue
light.

5. The Balsame tree was graunted sometimes to
one onely people, Iudea; as g Pliny testifies. It was
thence derived to other Nations. Who, that is a Chri-
stian, doth not know and confesse the appropriation
of this spirituall Balsame, once to that onely Nation?
h He sheweth his word unto Iacob; his statutes and his judg-
ments
The Word was once appropriated to Israel only.

The text continues:

ments unto Israel. Hee hath not dealt so with any Nation:
and as for his Indigemnts, they have not knowne them. Now,
as their earthly Balme was by their civil Merchants
transported to other Nations: so when this heavenly
Balme was giuen to any Gentile, a Merchant of their
owne, a Prophet of Israel, carried it. Ninineh could not
have it without a Ionas. Nor Babilon without some
Daniels. And though Paul and the Apostles had a
Commission from Christ, to preach the Gospell to all
Nations, yet observer how they take their leave of the
Iewes. It was necessary that the word of God should first have
been spoken to you: but seeing you put it from you, and judge
your selves unworthy of everlasting life, loe, we turne to the
Gentiles. Other Lands might bragge of their naturall
and nationall benefits: onely Iry of both the Balmes.
Non omnis fert omnia tellus. Nihil est ex omni parte bea-
tum.

India mitit ebur: molles dant thura Sabaei:
Totae, thuriferis Panchaia dines arenis.

Hiram had store of Timber, Moab of Sheepe, Ophir
was famous for gold, Chittim for Iuorie, Bafan for
Oakes, Lebanon for Cedars; Flascon had the best
Wines, Athens the best Honey, Persia the best Oyle,
Babilon the best Corne, Tyre the best Purple, Tharsis
the best Ships: the West Indies for Gold, the East for
Spices: but of all, Iry bore the Palme
for bearing the
Balme. Such grace had Israel for the temporall, much
more for the spirituall Balme: that all Nations might
make lowe courtesie to her, as the Queene of the Provin-
ces, and be beholding to her, for the crummes that
fell from her Table; as the Syrophenician desired of
Christ. Yet shee, that transcendted all in her blessings,
descended lower then all in her disobedience. And as
shee lift vp her head, and gloried in her speciall privi-
ledges;
Diners Nations have severall sines proper to themselves.

ledges; so she might hang downe her head for shame at her speciall wickednesse.

For it is obserued, that there are sines adherent to Nations, proper, peculiar, genuine, as their flesh cleaueth to their bones. That as for the climate of Heauen, their bodies differ; so for the custome of their liues, their dispositions vary from others. So that many Countries are more dangerous, either for sines or calamities. For of necessitie, they that liue among them must either imitate them and doe ill, or hate them and suffer ill: since amicitia pares aut quaerunt aut faciunt: cohabitation of place seekes or makes coaptation of manners. S. Paul notes the Creitans for Lyers: S. Luke the Athenians for newes inquirers and bearers. The Gracies were noted for light: the Parthians for fearefull: the Sodomites for Gluttons; like as England (God save the sample) hath now suppld, lythed, and stretched their throates. If we should gather Sines to their particular Centers, wee would appoint Pride to Spaine, Lust to France, Poysoning to Italie, Drunkenneffe to Germanie, Epicurifme to England. Now it was Israels wickedneffe and wretchedneffe, that they fell to Idolatrie. Not that other Nations were not Idolaters, but Israels vilest, because they alone were taught the true worship of God.

Iofofhus holds, that the Iewes were the best Soldierours of the world, both for abilitie of body, and agilitie of minde, in strenght, in stratagem. Divers people are now excellent fighters on especiall and singular way. The Romanes fight well in their Counsels, I had almost said Fence-schooles: the Italians in their Shops: the Spaniards in their Ships: the French-men in a hold: the Scot with his Launce: the Irish-man on foote, with his Dart. But the Iewes were (faith Iofofhus) euery way expert. Alas; their victorie came not from their owne.
owne strength: the Lord fought for them. So one of them chased ten of his enemies, a hundred chase a thousand. They had the shield of God's protection, the sword of his spirit, the word of God: defence and offence against their carnall and spirituall enemies: And if ever they received wound to their flesh or spirits, they had heere both the soueraine Balmes to cure them. But alas! they that were so ever-y-way-blessed, lost all by looling their Balme, and treading it under feet. For this cause their Balme is giuen to vs: their auersion, their euersion is our conversion. They were Gods to Vine, but they lost their sweetnesse. They were Gods to Olives, but they lost their fatnesse. Therefore God tooke away his Balme.

6. Pliny affirms, that euen when the Balsame tree grew onely in Juy, yet it was not growing commonly in the Land, as other trees either for Timber, Fruit, or Medicine; but onely in the Kings Garden. The prepared Juyce, or Opobalsamum, was communicated to their wants; but the Trees floode not in a Subieects Orchard. He faith further, that it grew in two Orchards of the Kings; whereof the greater was of twentie dayes aring. I force no greater credite to this, then you will willingly giue it; (which yet is not improbable) but this I build on, and propound for truth: that this spirituall Balme growes onely in the Garden of the King of Heauen. To him that overcommeth, will I giue to eate of the tree of life, which is in the midst of the Paradise of God. It growes in the Paradise or heauenly Orchard of God. The roote of it is in Heauen: there sits that holy tree, P at the right hand of his Father. His fruit, his feed, his Balme he sends downe to vs, written by his Prophets and Apostles, read and preached by his Ministers.

Mahomet would challenge this Balme to grow in his
his Garden, and bids vs search for it in his Alchoran. The Apostate Jewes affirme it to grow in their Sinagogue, and point vs to the Talmud. The Russian or Muscovitish turne vs ouer to their Nicolaitan Font; and bid vs duce for it there. The Pope pluckes vs by the sheeue; (as a Trades-man that would faine take our money) and tells vs, that he onely hath the Balme, and shewes vs his Maffe-booke. If we suspect it there, hee warrants the vertue from a generall Counsell. If it doth not yet smell well, he affirms,(not without menacing damnation to our mistrust, that it is euun (in secrinio pe-
loris sui) in the closet of his owne breast; who cannot erre. Tut, faith he, as it growes in Gods Garden sim-
ply, it may poison you. As if it were dangerous to be medled withall, till he had plaid the Apothecarie, and adulterated it with his owne sophistication. Indeede, he makes it sweet, by his fayning it; and therefore his Shop wants not Customers. But it is deere, when Gods is cheape, faith the Prophet. Buy it without money, with-
out price. Wherefore doe you spend money? &c.

Well: it can grow in one onely Garden, and that
is Gods. There is but one truth. One Lord, one Faith,
one Baptisme,&c. Euen they that haue held the greatest
fallhoods, hold that there is but one truth. Nay, most
will confesse, that this Balsame tree is onely in Gods
Garden; but they presume to temper the Balme at
their owne pleasure; and will not minister it to the
world, except their owne fansie hath compounded it,
confounded it, with their impure mixtures. No false
Religion, no fundamentall Heresie, but giue God the
appropriation of the Balme; but they take to them-
theselves the ministration, the adulteration of it. So in ef-
fected, they either arrogate the Balme to themselves; or
ake it out of Gods Garden (as it were, whither he will
or no) to plant it in their owne. So they bragge ever

P p 3

one
one of this Balme. But who will not suspect the Wares out of a knowne Counsener's Shop? It is unlawful and wicked, to offer to Gods Church, Balsbamum vel alterum, veldem alteratum, either another Balme, or after another fashion, then he appoints.

But as Clusius writes of new Balmes, Peruvianum et Balsamum deTolu, from Peru and Tolu; so demonstration is made vs of new Balmes; some rather Logical, then Theologall. Germanie knowes my meaning. Others produce vs Balmes of Piety, made vp with Pollicie: the coate of Religion put vpon the backe of State. Where there may be some Balme, but it is so mixed, that it is marred. For to a scruple of that, they put in whole ounces of other ingredients: an ounce of Oleum vulpinum, Foxe-like subtilltie, as much oleum viperis, poysoneable opinion, and no leffe oleum tartari, &c. A whole pound of pollicie, an arme-full of stinking weedes, friuolous and superstitious Reliques: all these are put to a poore dramme or scruple of Balme. Nay, and all these shall be dath'd and flubberd together by a Malfe-Priest, an idle and vnskilfull Apothecarie. And when any conscience is knowne sore, by auricular Confession, it shall haue a plaister of this stuffe.

Perhaps this is that they call their Holy-oyle, which is saied to heale the sicke body, if it recovers, or at least to cure the soule of her sinnes; at least, of so many, as may kepe a man from Hell, and put him into Purgatory: where he shall haue house-roome and fire-wood free; till the Pope with soule-Masses and merits can get him a plat of ground in Heauen, to build a house on. How shamefull is it to match their oyle with Gods Balme? to kneele to it as God, to ascribe euents to it, which God workes, (and to helpe the glory of it) to call those workes miracles; whereas they might finde fitter vse for it, about their boots. Though it be newly
invented, and every day more sophisticate then other, yet they make their Patients believe, that it is auncient, and deriv'd from holy Scriptures: and enter the lifts with the Champions of Gods truth, to maintaine the puritie and antiquitie of it.

A great while they kept (Gods Balme) the word wholly from the people: now, because the curlings of the people have a little pierced their soules, for ingrossing this Balme, and denying it to their sores; they have stopped their mouthes with the Rhemish Testament. But as they erst did curse them for hoarding Gods graine; so now their iust anger is as sharp against them, for the musty, mill-dew'd, blasted stuffe, they buy of them. Their wickednesse is no lese now in poysoning them, then it was before in starruing them. Before no Balme, now new Balme. Before no plaister to their wounds, now that which makes them ranckle worse. So they have mended the matter, as that Phisitian did his Patients health; to whom, because hee was urged to minister somewhat, hee gaue him a potion, that dispatched his disease & life at once. Thus the Popish Balme is, as Renodeus calson vulgar Balsamum, exoletum, inodorum, victum, rancidum: stale, vnfauory, rammish, lanke, vile.

Such is the sophisticate doctrine of superstitious heretikes; speaking for Gods precepts, their owne precepts: preaching themselves, and in their own names, for ostentation, like the Scribes: deliuering falsohoods, and fathering them on the Lord, Hee hath said it: abusing mens cares with old wiuws tales, and old mens dreams, traditions of Elders, constitutions of Popes, precepts of men, vnwritten truths, vntrue writings, either with holding the truth in unrighteousnes, or selling the word of God for gaine, or corrupting it, and dealing with it, as Adulterers doe in their filthinesse: as these respect not
not issue, but lust, so the other, not God's glory, but their owne wantonnesse: ministring Medicines, which God neuer prescribed to them. How can their *feete seeme beautiful, when like monsters, they haue too many toes on them, as the b Giants sonne; or too few, as c Adonibezeck and those whom hee maimed: offending either in excesse or defect? But it is god's fearefull protestation in the end of the Booke, summing and sealing vp all the curses, that went before it. d If they adde, hee that hath power to adde plagues with an euerlafting concatenation, will multiply their miseries without number or end. If they diminish, hee that can abate his blessings so low, that not the least scruple shall remaine, will returne them their owne measure. And for you, my Brethren, heare the Apostle, e Let no man beguile you with Philosophie, and vaine deceit, or please you with false Balme. You may say of their naturall learning, as Alhumazer of Boleno, Henbane; whiles it growes, faith hee, in Persia, it is venemous; but if transplanted and growing in Jerusalem, it is not onely good medicine, but good meate. Well, if it were possible, that an f Angel from heauen should preach another Gospell, then that which God hath delivered, and his Apostles preached, anathema sit, let him be accursed: the true Balme comes onely from the garden of the King of heauen.

7. They write of the Balsame tree, that though it spread spacioufly, as a Vine, yet the boughes beare vp themselves: and as you heard before, that they must not bee pruined, so now here that they neede not bee supported. God's word needes no vnderletting. It is firmly rooted in heauen; and all the cold stormes of humane reluctancie and opposition cannot shake it. Nay, the more it is shaken, the faster it growes. The refractory contentions of worldlings to plucke it down, have added no leffe strength, then glory to it. Nor can the
God's word needs no humane supportance.

the ministeriall office of the dispensers of it, be called an ayde or vnderpropping to it. It is not the Balme, but you that stand in neede of our function. He that owes it, is powerfull enough to protect it. You cannot apply it to your selues without the Phisitians help. If you could, or did not more want vs, then that doth, you should fee it flourifi and spread without vs. Hee that supports all by his mightie word, askes no supporter for it selfe.

The Church of Rome challengeth more, then the Church of God; that she beares vp the word: and because she assumes to carry the keyes, she presumes that the dore of Heauen hangs vpon her hindges. They say, the Church is a Pillar: wee may ioyne issue vwith them, and yeeld it, as a reuerend Divine said. For a Pillar as it vpholds something, so is vpholden of something. If then the Church be a Pillar, Christ is the Rocke, whereon it stands: now, take away the Rocke, downe comes the Pillar. The Rocke is well enough without the Pillar, not the Pillar without the Rocke. Yet how fondly? They that would build all on their Church, yet build their Church on Peter: and not one-ly on Peter; that was weake, but on his fained Successour, who is weaker. Now this Heire built on Peter, and this Church built on this heire, must vphold the word, as they say, Atlas did the world. But, alas, if the word do not beare them, they will fall, like water spilt on the ground, not to be saued or gathered vp. These are miferable, arrogant, impudent wretches, that thinke, God's word could not hold vp the hands, (like Moses, vntellle Aaron and Hur helped him) if the Pope and his Counsels were not: forcing all our credite to the Gospell for this, because their Church allowes it. God's word must then stand or fall at mans approbation or dislike. Oh indignitie to the stable ordinance of

Qq
God can speake to vs by many Instruments.

an eternall Maiestie. It is enough for the lawes of a temporall Prince, to haue some dependance on his Officers promulgation. Hee that tooke no man nor Angell to his Councell, when he made it, demaunds the succour of none to preserve it. Hee is content to propagate the sound thereof through vs his Trumpets: if it had never beene preached by man, it should not haue lost the effect. Heauen and Earth shall sooner runne, like scorched skinnes, to heapes; then any iote, (as small a Character as the Alphabet affords) shall ineffectually perish. If man could denie this Office, God could speake it by Angels, by Thunder, by Lightning, Confusion, Terreur, by Frogges, Lyce, Caterpillers, Blasting, Plague, Consumpition, as he hath sometimes (holding his peace) preached actually to the World. It is his owne Balme, and shall spread to his pleasure, and hath no weakenesse in it, to neede mans supporrancr. Blessed are we vnder the shadow of the Branches, and wise if we build our saluations on it.

8. Philistians write of Balsamum, that it is paratu facile et optimum, easie and excellent to be prepared. This spirituall Balme is prepared to our hands: it is but the administration that is required of vs, and the application of you. Not that wee should stubber it ouer, as the Somne of Eli, in preaching: nor that you should clap it negligently to your selves in hearing. A mortall wound is not to be iesled withall, though the Philistian hath in his hand, the Balme that can cure it. Your diseases are as different in your consciences, as in your carkasses. Your constitutions of body are not more various, and often variable, then your affections in soule. There must be some wisedome in vs, to hit the right boaxe, and to take out that Philiscke, which God hath made fit for your grieses. Wee are sure, the
There is no Disease in the Soul,

That shall kill the Deuill in you, is in Gods Quiuer; indiscretion may easily mistake it, misapply it. This 

Balme is ready, soone had, and cheaply: let not this make you disesteeme it. Gallant humours vilipend all things that are cheape. But if in Gods Mart, you refuse his Wares, because their price is no greater, you may perhaps one day, when they are gone, curse your withstanding your Markets. And being past obtaining, prize it the higher, because in the days of your facietie you did vnder-value it. The guests, in the Gospell, bidden to a Supper gratis, make light of it: when the Feast-maker had protested against them, that they should never taste of his Supper, they doubtless would have beene glad, if their money could have purchased it: though it cost one his 

Farmer, and the other his Oxen.

9. Balme is utiles ad omnium morborum expugnationem, good against all diseases. The Receipt, that Linus, Hercules his Schoolemaister gave him, when he taught him wrestling, was onely a Balme. Darius, faith Re- nodem, so esteemed it, that non modo inter pretiosissimam supellestitem reponeret, sed cunctis opibus præponeret; hee did not onely lay it vp amongst his richest treasures, but euen preferre it before them all. This spiritual Balme is farre more precious in it selfe, and fructuous to all men; if they apprehend it in knowledge, apply themselves to it in obedience: possesling it in science, in conscience. Philosophers, Poets, Philitians, Historians haue reported some one extraordinarie thing, exceeding all the rest in their obseruations. They talke of Cornucopia; that it supplied men with all necessarie foode. They hammer at the Philosophers stone, which, they affirme, can turne baser mettals into gold. Vulcans Armour, faith the Poet, was of prove against all blowes. Philitians tell vs, that the hearbe

Panaces
Panaces is good for all diseases: and the drugge Catholicon in stead of all Purges; as both their names would seeme to teftifie. They come all short of this spirituall Balme. It hath in deed and perfection, what they attribute to those in fiction. Panace is an hearbe, whereof Plinie thus teftifieth. Panace, ipso nomine, omnium morborum remedii promittit. The very name of it, promiseth remedie to all sicknesses. It is but a weede to our Balsame; which is a tree, a tree of life, a complete Paradise of trees of life, flourishing and bearing every moneth, the fruit being delectable, the leaves medicinable. It is a true purging vertue, to cleanse vs from all corruption of spirit, of flesh. Now are ye cleane, through the word, which I have spoken unto you. Catholicon is a drugg, a drudge to it. It purifieth our hearts, from all defilings and obstructions in them. A better Cornucopia, then euer Nature (had she beene true to their desires and wants) could have produced: the bread of Heaven, by which a man lives for euer. A very supernaturall stone, more precious then the Indies, if they were consolidad into one Quarrey; that turns all into purer gold, then euer the land of Hamlah boasted. A stronger Armour then was Vulcans, to shield vs from a more strange and favage enemie, then euer Anak begot, the Deuill. It is a Panary of wholesome food, against fenowed traditions. A Phisitians Shop of Antidotes, against the poysons of heresies, and the plague of iniquities. A pandect of profitable Lawes, against rebellious spirits. A treasurie of costly jewels, against beggarly rudiments.

The Aromaticall tree, hath sometimes good sauour in the rinde, sometimes in the flower, sometimes in the fruit. So it fareth in the Cinnamon, that is a rinde; the Mace is the flower, and the Nutmegge the fruit. According as the dry and earthie part, mingled with the subtle
...Which God's Balme, applied by Faith, cannot cure.

subtle watry matter, hath the Masterie in any part, more or lesse, that part smellleth beft. As in common flowers, which fauour in the flower, when from the stalk or root ariseth nothing. Onely the Balme smelth well in every part. So the word is in every respect the sweet fauour of life; though to some, through their owne corruption, it becomes the fauour of death. We may say of the word, as one of the Lambe; it is all good: the fleee to cloath, the flesh to eate, the blood for medicine. Thus, *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thorougly furnished unto all good works.*

His salubritas, et corriguntur pruna, et nutritantur pruna, et magna obelstantur ingenia. Euill wittes are corrected, simple are illighted, strong are delighted by the word. And, *In his quotidie proficerem, si eas folas ab ineunte pueritia, usque ad decreptam senectutem, maximo otio, summo studio, meliore ingenio conaver addiscere.* In these I should continually profit, if from the first day of my understanding, to the last of my old age, I should be conversant with them.

Other things may have in them (salubritatem quandam) a certaine wholesomenesse; but from this Balme (sanitas et ipsa vita petitur) health & life it selfe is deriued. Humane writings may, like the Alpate, put blood in our cheeks; but this is the true Philick to cherish our spark, to maintaine our life. Other hearbs, & plants, and roots may be toxica, and poysen the broath; this is Elias's salt, that onely sweetens it. *Lignum crucis, is lignum vitae, like Moses wood, to put a healthfull taff into the bitter waters of humane knowledge. These are the two Testaments of God (which no man shal interline without certaine judgment) like the two pillars of smoke & fire, one dark like the old, the other bright as the new, only able*
The Scriptures have in them, and afford to us, to conduct us from Egypt to Canaan: and to furnish us with all necessaries by the way, if we depend thereon. The two Cherubins, that looke directly toward the Mercie-seate, both pointing to Iesus Christ. The "Treasure, that hath both old and new in it, sufficiently able to instruct the Scribe to the Kingdom of Heauen. This is that medicamentum medicamentorum, as Petrus Apponenfis faith of the Balme, qui nihil deficit, quod in salutem sufficit, where, there is no want of any thing requisite to salvation. "Quis plenitudinem adoro, whose fulneffe I reverence and admire.

This is that light, which can iuftly guide our steps: this is that measure of the Sanctuary, that must weigh all things: this is that great Scale, that must warrant all our actions. This giues at one Sermon, Balme sufficient to heale divers diseases. Peter had Auditours of divers Nations: Parthians, Medes, Elamites, &c: Jews and Profeíites, Cretes and Arabians: and no question but their affections were as naturally, as nationally different: yet were three thousand wonne at one Sermon. So the Multitude, the Publicans, the Souldiours had all their lessons at one time: so many in number, and such manner of men in nature, had their remedies together, and their severall diseases healed, (as it were) with one plaiftcr. The people had a doctrine of charitie: the Publicans of equitie: the Souldiours of innocencie. This was prophesied by Esay, fulfilled here, and often in Christ's Kingdome. The Wolfe is turned to the Lambe, when the Souldiours are made harmelesse; the Leopard into a Calfe, when the Publicans are made iuft: the Lyon and Beare into a Cow, when the Multitude is made charitable.

Water searcheth, and winde shaketh, and thunder terrifeth euen Lyons, but the word onely is strong to convert the heart of man. Some indeede, both in fens
and censure, judge it weake; but they, alas, shall finde it, (if weake to saue them, yet) strong to condemne them. If it cannot plant thee, it will supplant thee. This then is that foueraigne Balme, medicinable to all maladies. Philistians ascribe many healing vertues to their Balsame: many, and almost what not? This Metaphysicall doth more properly challenge that attribution.

1. They say, that Balme taken fasting, Asthmatis, is very good against short-winded-ness. Truly, Gods word lengthens and strengthens the breath of grace; which otherwise would be short, the conscience (as the lungs) being soone obstructed with iniquities. For goodnesse soone faints, where the word is not without the Gospell, the health of obedience loseth, and the disease of sinne gathers strength.

2. They say, that Balme taken inwardly, disfolues, and breaks the stone in the reynes. But Jeremie, in Gods Phisicke-booke, faith, that our Balme is as a Hammer to breake the stone in the heart. The stone in the reynes is dangerous, in the bladder painefull, but none so deadly as the stone in the heart. This Balme supplies the stonie heart, and turns it into a heart of flesh.

3. They commend their Balme for a speciall case to the anger of a venomous biting. But our Balme is more excellent in aculeum Draconis, imo mortis, against the sting of that great red Dragon, nay of Death it selfe. Oh Death, where is thy sting? Three Serpents giue vs venomous wounds. Some first stings vs, the Deuill next, and Death last. This Balme of Christ fetcheth out all their poysons.

4. Others say of this Balme, that it is the best solutio to the obstructions of the Liuer. I haue heard the Liuer
True zeale is a kindel yeate of Grace, no Incendiarie.

Liuier in the body, compared with zeale in the soule. The Liuier (according to Philistians) is the third principal member, wherein rest the animall spirits. In the soule two graces precede Zeale, Faith and Repentance. I say not this in thes but in hypothesis, not simply, but in respect; and that rather of order, then of time. For a man is begotten of immortal seed, by the Spirit at once. Now as the Liuier calefies the stomach, (like fire vnder the Pot) and thence succours digestion: so doth zeale heate a mans workes, with an holy fervour; which are without that, a cold sacrifice to God. A soule without zeale doth as hardly liue, as a body without a Liuier. Holy calles the Liuier the Well of Moisture: wee may say of zeale; it is the very Cisterne, whence all other graces, as liuing there doe issue forth into our liues. The Liuier is called Hepar and Iecur, because it draweth iuyce to it selfe, turneth it into blood, & by vaines serteth the body, as the water-house doth a City by pipes. Nay, it miniftreth a surging heate to the braine, to the eyes, to the wits, faith Isidore. The Pagan Nigromancers, sacrificed onely Liuers on the altar of their God Phæbus, before his oraculous answeres were given. In the soule other graces, as Faith, Hope, Charitie, Repentance, did first rather breede zeale, but zeale being once inkindled doth minister nutrimentall heate to all these; and is indeede the best sacrifice that wee can offer to God. Without zeale all are like the oblation of Cain.

Now if any obstructions of sinne seeeme to oppresse this Zeale in vs, this Balme of Gods word is the onely soveraigne remedy to cleanse it. For the zeale is dangerous, as the Liuier, either by too much heate, or too much cold to be distempered. To overheate the Liuier of zeale many haue found the cause of a perillous surfeit in the Conscience: whiles like the two Disciples, nothing
nothing could content them but fire from heaven against sinners. If euer Bishop was in the time of Pope-rie, away with the office now. If euer Maife was said in Church, pull it downe. Though some depopula-tours have now done it, in extreme coldnesse, nay frozen dregges of hart, making them either no Churches, or polluted ones; whiles those which were once Temples for Gods shepherds, are now coates for their owne. Yet they in vmeasurable heate wished, what these with unreasonable cold Liuers affected. Such miserable theeu's have crucified the Church, one by a new religion in will, the other by a no religion in deed. They would not onely take away the abuse, but the thing it selfe; not onely the Ceremonie, but the sub-

stance. As the Painter did by the picture of King Henry the eight, whom hee had drawne fairely with a Bible in his hand, and set it to open view against Queene Mary's comming in triumph through the Citie: for which being reproved by a great man, that saw it, and charged to wipe out the booke; he, to make sure worke wiped out the Bible and the hand too; and so in mending the fault, hee maymed the picture.

This is the effect of præter-naturall heate, to make of a remedie, a disease. Thus whiles they dreame, that Babilon stands uppon Ceremonies, they offer to race the foundations of Ierusalem it selfe. Well this Balme of Gods word, if their sicke soules would apply it, might coole this vngente heate of their liuers. For it serues not onely to inkindle heate of zeale in the ouer-cold heart, but to refrigerate the preposterous servour in the fiery-hote. This is the sauing Balme, that scources away the obstructions in the Lier, and prevents the dropifie. For the dropifie is nothing else, faith the Phi-

lofopher, but the errour of the digestiue vertue in the hollownesse of the Lier. Some have such hollownes
The word is a soueraigne remedie for all Diseases.

in their zeale, whiles they pretend holinesse of zeale; (as was in the yron bornes of that false prophet Zedekiah) that for want of applying this Balme, they are ticke of the dropse of hipocrifie.

Innumerable are the vses of Balme, if wee giue credit to Phisians, vel potum, vel inunctum. It strengthens the nerues, it excites and cherishe the natuie heate in any part, it succoureth the paraliticke, and delayeth the fury of convulsions, &c. And laft of all, is the most soueraigne help, either to greene wounds, or to ineute-rate vlers. These, all these, and more then euuer was vntruely fained, or truely performed by the Balsame to the body; is spiritually fulfilled in this happy, heauenly, and true intrinsicque Balme, Gods word. It healeth the fores of the conscience, which either originall or actual sinne haue made in it. It keepes the greene wound, (which sorrow for sinne cuts in the hart) from raunceling the soule to death. This is that Balsame tree, that hath fructum uberrimum, usum saluberrimum, plenteous fruit, profitable vse: and is, in a word, both a preservative against, and a restorative from all dangers to a beleuing Christian. It is not onely Phyficke, but health it selfe; and hath more vertue, suauing vertue, validitie of suauing vertue, then the tongues of men and Angels can euer sufficiently describe.

You haue here the similitudes. Heare one or two discrepancies of this naturall and supernatural Balmes. For as no Metaphore should of necessitie runne like a Coach on foure wheele, when to goe, like a man, on two sound legges is sufficient; so earthly things compared with heauenly, must looke to fall more short, then Linus of Hercules, the shrub of the Cedar, or the lowest Mole-banke of the highest Pyramides.

1. This earthly Balme cannot preferue the body of it selfe, but by the accession of the spirituall Balme.

Euen
Euen Angels food (so called, not because they made it, but because they ministred it) cannot nourish without Gods word of blessing. a For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. If the mercie of God be not on our sustenance, we may dye with meate in our mouthes, like the Israelites. If his prouidentiall goodnesse with-hold the vertue, were our garments as costly as the Ephod of Aaron, there is no benefit in them. When many are sicke, they truft to the Philitians, as Asa, or to this Balme, fasting their eyes and hopes on that: whereas Balme, with the destitution of Gods blessing, doth as much good, as a branch of heare-John in our Pottage. Nature it selfe declines her ordinary working, when Gods reuocation hath chidden it. The word without Balme can cure; not the best Balme without the word.

2. So this naturall Balme, when the blessing of the word is euen added to it, can (at vmoost) but keepe the body liuing, till the lifes taper be burnt out: or after death, giue a short and insensible preperation to it, in the sarcophagall graue. But this Balme giues life after death; life against death, life without death. c To whom shall we goe? Lord, thou hast the words of eternall life. The Apostle doth so found it, the Saints in Heauen haue so found it, and we, if we beleue it, if we receive it, shall perceiue it, to be the word of life. And as Augustine of God, Omne bonum nostrum vel ipse, vel ab ipso: All our good is either God, or from God: so all our ordinary meanes of good from God is vel verbum, vel de verbo, either the word, or by the word.

The Prophet deriues the Balme from the Mount Gilead; demanding, if Gilead be without Balme. It seemes, that Gilead was an aromaticall place, and is reckoned by some among the Mountaines of spice. It is called

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Obseru.
The description of the Mount Gilead.

called in some places of Scripture Galaad; and by an ease varying of the points in the Hebrew writing, Gilead. This Mountaine was at first so called by Iacob, by reason of that solemne Covenant, which hee there made with his Father in law, pursuings Laban. Though it be called Mount Gilead, before in the chapter. ver. 21. 23. 25. He set his face toward Mount Gilead, &c. Yet it is by anticipation; spoken rather as the hill was called when the Historie was written by Moses, then as it was saluted and ascended by Iacob: who abode in it, till Laban ouer-tooke him; where the pacified Father and the departing Sonne made their Covenant. d Laban called it Iegar-Sahadutha: but Iacob called it Galeed. It signifiques a heape of witnesse, a name imposed by occasion of the heape of stones, pitched for the league betwenee them. e Laban said, this heape is a witnesse betwene mee and thee this day. Therefore was the name of it called Galeed. There was one Gilead, sonne of Machir, sonne of Manasseh; of whom, because it is said, that f Machir begat Gilead: and of Gilead came the family of the Gileadites; some ascribe the attribution of this name to Mount Gilead. But this Mount had the name, long before the sonne of Machir was borne. We read of it, that it was. 1. a great mountaine. 2. fruiftull. 3. full of Cities. 4. abounding with Spices.

1. It was a great Mountaine; the greatest of all beyond Iordan, in length fifty miles. But as it ranne along by other Coasts, it receiued divers names. From Arnon to the Citie Cedar, it is called Gilead. From thence to Bozra, it is named Seir; and after, Hermon: so reaching to Damasenus, it is ioyned to Libanus. So Hierome conceiteth on those words of God unto the Kings house of Judeah. g Thou art Gilead unto me, and the head of Lebanon; that therefore Lebanon is the beginning of Gilead.

2. Fruifiull,
Fertillitie of soil delighteth mans nature.

2. Fruitfull, abounding with great variety of necessaries and delights; yeelding both pleasure and profit. This every part and corner thereof afforded, even as farre as Mount Seir, which the Edomites, the generation of Esau, chose for a voluptuous habitation. This the children of Reuben, and the children of God, and halfe the Tribe of Manasseh, when they saw the land of Gilead, that the place was a place for cattell, desired of Moses, and of the Princes of the Congregation, that they might possesse it: for it is a land for cattell, and thy servants have cattell. The condition, that Moses required, being by them granted, that they should goe armed with their brethren, till the expulsion of their enemies had given them a quiet seate in Canaan. Thy servants will doe as my Lord commandeth. Onely our little ones, our vines, our flockes, and all our cattell shall be in the Cities of Gilead. This fertillitie of Gilead contented them, though with the separation of Jordan from their brethren. Our Saviour describing the beautie of his Spoufe, Behold, thou art faire, my Loue, behold thou art faire (inwardly faire with the gifts of his spirit, and outwardly faire in her comely administration and government:) Thou hast Dones eyes within thy lockes, (thy eyes of vnderstanding being full of puritie, chastitie, simplicitie) hee addes withall, that her haire (her gracious profession, and appendances of expedient ornaments, are as comely to behold) as a Flocke of well-fed Goates, grasing and appearing on the fruitfull hills of Gilead. Which made them so pregnant, that like a Flocke of sheepe, every one brings out Twinnes, and none is barren among them. The same praise is redoubled by Christ, chap. 6. & c.

3. It was full of Cities; a place so fertile, that it was full of Inhabitants. Iair the Gileadite, who judged Israel, had thirty sonnes, that rode on thirty Asse-Colts, and they had thirty Cities, which are called Hanoth-Iair unto this day.
Gods wrath for mans wickednesse,

day, which are in the land of Gilead. It was as populous as fruictuous; and at once blest with pregnancy both of fruits for the people, and of people for the fruits. It was before Israel conquered it, in the dominion of the Amorites; and more especially, of Og king of Bashan, that remained of the remnant of the Giants: whose bedstead was a bedstead of yron; nine cubites long, and foure cubites broad, after the cubite of a man. It was not onely full of strength in it selfe, but guarded with Cities in the plaine. All the Cities of the plains, and all Gilead, and all Bashan, &c. So the Inheritance of Gad is reckoned by Iosiah. Their coast was lazier, and all the Cities of Gilead. It appeares then that Gilead was full of Cities. So blest, as if the Heauens had made a Couenant of good vnto it, as Iacob did erft with Laban vpon it: A hill of witnesse indeede, for it really testified Gods mercie to Israel. God calls it his owne. Gilead is mine, Manasseh is mine. The principall or first name of Kingdom, that usurping Ishboseth was by Abner crowned ouer, was Gilead. And bee made him King ouer Gilead, and ouer the Ashurites, &c.

4. It was (laftly) a Mountaine of Spices; and many Strangers resorted thither for that Merchandise. Euen when the malicious brethren, hauing throwne innocent Joseph into the pit, sate downe (in a secure neglectfulness) to eate bread: Behold (surely the Lords sent and directed) a company of Ismaelites came from Gilead, with their Camels, bearing Spicery, and Balme, and Myrrhe. By which it appeares to be mons aromatum, a hill of Spices. Therefore God here; Is there no Balme at Gilead?

The Iewes were neere to Gilead; it was but on the other side of Jordan. The fetching ouer their Merchandise was no long nor dangerous voyage. Yet was this spirituall Balme neerer to them: it lay like Manna at their
their dores. *Venit ad limina virtus. The Kingdom of Heaven is among you, faith Christ. There needed no great journey for naturall Philicke, but lette for spirittuall comfort. Behold, God himselfe giues his vocal answeres betweene the *Cherubins. Yet alas! as it was once iustly prouerb'd on the Monkes, and such spirittuall, or rather carnall Couents, in that night of Popery: that the nearer they were to the Church, the further from God. So it was euon veresed of the Iewes, that by how much they were of all next to the Sanctuary, by so much of all remotest from sanctitie. And therefore, he that once said, "Gilead is mine, and of the Temple in Inda, *this is my house, called by my name; afterward left both the hill of Gilead, and the Mount Syon, and the holy Sanctuary, a pray to the Romans; who left not a stone upon a stone, to tellifie the ruines of it, or for succeeding ages to say, *This was the Temple of God. Thus faith the Prophet Hosea: "Gilead is a Citie of them that worke miquitie, and is polluted with blood. Therefore God turned that *fruitfull Land into barrennesse, for the wickeites of them that dwelt therein. For not content with the fertillitie of their foile, they manured it with blood, faith the Prophet. Hence no maruell, if it became at last, like the cursed *Mountaines of Gilboah, that drunke the blood of Saul and Jonathan.

You haue heard the Balme: the next subiect that offers it selfe to our speche, is the Phisitians. *Is there no Balmeat Gilead? *is there no Phisitians there? The Prophets are allegorically called Phisitians, as the wordis Balme. So are the Ministers of the Gospell, in due measure, in their place. To speake properly and fully, Christ is our onely Phisitian, and wee are but his Ministers, bound to apply his sauing Philicke to the sickly soules of his people. It is he onely, that cures the carkasse, the conscience.
Christ is the great and best Phisitian.

1. No Phisitian can heale the body without him. The Woman with the bloody issue was not bettered (by her Phisitians, though she had emptied all her substance into their purses) till Christ undertooke her cure. The Lepers, in the 8. of Mathew, was as hopeless, as hapless, till hee met with this Phisitian; and then the least touch of his finger healed him. Phisitians deal often, not by extracting, but protracting the disease: making rather diseases for their cure, then cures for diseases: prolonging our sicknesse by Art, which Nature, or rather natures defect, hath not made so tedious. Therefore as one faith wittily, the best Philicke is to take no Philicke: or as another boldly, our new Philicke is worse then our old sicknesse. But when our diseases be committed to this heavenly Doctor, and hee is pleased to take them in hand, our venture is without all peraduenture, wee shall be healed. The least touch of his finger, the least breath of his mouth, can cast out the euill in vs, that can cast out the diuell in vs, hee can, hee will cure vs.

2. No Minister can heale the Conscience, where Christ hath not giuen a blessing to it. Otherwise he may lament with the Prophet. I have laboured in vaine, I have spent my strength for nought. Or as the Apostle. I have fished all night, and caught nothing: yet at thy command, &c. Who then is Paul? or who is Apollo? but Ministers, by whom yee believed, even as the Lord gave to every man. I have planted, Apollo watered, but GOD gane the increase. If any be blinde, Hee is the Oculift: if any be lame, He sets the Bones: if any be wounded, Hee is the Chirurgeon: if any be sicke, Hee is the Phisitian.

They write of the Indian Phisitians, that they cure the wound by fucking the poison. Christ heales after a manner (I know not whither more) louing and strange; by taking the disease vpon himselfe. Who his owne selfe bare
Christ is the great and best Phisitian.

bare our sines in his owne body on the tree. He was wounded for our transgressions, hee was bruised for our iniquities, and with his stripes we are healed. And the Lord hath laid on him the iniquity of vs all. As the scape-goat was laid to beare upon him the sines of Israel: so faith the Prophet of his antitype Christ; morbos portavit nostros, hee hath borne our grieses: too vnsupportable a burthen for our shoulders; able to sincke vs downe to hell, as they did Caine and Indas, if they had beene imposed. Tullit Iesus. Christ caried our sorowes. Never was such a Philitian, that changed healths with his sicke Patient. But Hee was humbled for vs. Mans maker is made man, the worlds succourer takes sicke, the Bread is hungry, the Fountain thirsty, the Light sleepy, the Way weary, the Truth accused, the Judge condemned. Health it selfe is become sicke, nay dead, for our saluation. For mans sake (such was our weaknesse) Christ descended, (such was his kindnesse) tooke one him to cure vs (such was his goodnesse) and performed it, (such was his greatnesse.) It was not Abanah nor Pharpar, nor all the riuers of Damascus, not the water of Iordan, though bathing in it 70 times, not Iobs snow-water, nor Davids water of Iope, not the poole of Bethesda, though stirred with a thousand Angels, that was able to wash vs cleane. Onely Jesus fanguis Medici, factum medicamentum phrenetici: the blood of the Physitian is spilt, that it may become a medicine of saluation to all beleauers. This is the Pelican, that preferrues her young with her own blood. This is the Goat, that with his warme gore breakes the adamants of our harts. This is that lambe of God, that with his owne blood, takes away the sines of the world. When the Oracle had told the king of Athens, that himselfe must dye in the bataille, or his whole army perish; Codrus (then King) never stooke at it, but obtruded his owne life into the iawes of ineuitable death.
Incision is made in the Head, to cure the Members.

dea, that hee might save his peoples. The King of heaven was more freely willing to lay downe his, for the redemption of his Saints, when the eternall decree of God had propounded him the choyse. Is there no means to recouer the sicke world, but I must dye, that it may liue? then take my life, quoth Life it selfe. Thus me doluit, qui non habuit, quod pro se doleret: He was made sicke for me, that I might be made found in him.

This then is our Phisitian in whom alone is saving health. As Sybilla sung of him.

\[\text{παναλ} \text{ος πρα} \text{ουν, παναλ} \text{ενοσω θεαπευαω.}\]

Virgin partus, magnoque aqua Parenti
Progenies, superas coeli qua missa per anuras,
Antiquam generis labem mortalibus agris
Abluit, obstinatia, viam patescit Olympi.

Hee wrought all things with his word, and healed every disease with his power. To Him let vs resort, confessing our fores, our sorrowes. They that be whole neede not a Phisition, but they that are sicke. Foolish men, because of their iniquities, are afflicted: that their soule abhorreth all manner of meate, and they draw neere to the gates of death. Yet they cry unto this Phisitian, and hee deliviers them from their distresse. So hee hath promised in the Testament both of his Law, and of his Gospell. Call on mee in the day of trouble, and I will deliver thee. Come to mee all that are laden, and I will give you rest. There never went sorrowfull Beggar from his doore without an Almes. No maruells, if hee be not cured, that is opinionated of his owne health. They say, that the Tench is the Phisitian of Fishes; and they being hurt come to him for cure. All the Fishes that are caught in the Net of the Gospell come to Christ, who is the King of Phisitians, and the Phisitian of Kings. Come then to Him, beloved, not as
The earth is full of riches to them that wisely use it.

to a Master in name onely, as the Lawyer. Matth. 22. but as to a Saviour indeed, as the Leaper. Matth. 8. Lord, if thou wilt, thou canst make me clean. Non tanquam ad Dominum titularem, sed tanquam ad Dominum tutelarem: as one elegantly.

Ministers are Philistians vnder Christ; sent onely with his Philicke in their hands, and taught to apply it to our necessities. Neither the Philitian of the bo- die, nor of the soule can heale, by any vertue inherent in, or derived from themselves. We must take all out of Gods warehouse. God hath a double Boxe of Nature, of Grace: as man hath a double sickness, of flesh, of spirit.

1. The first boxe is mentioned. Ecclus. 8. The Lord hath created medicines out of the earth, and hee that is wise will not abhorre them. God hath not scanted earth of drugges and minersalls, the simples of Philicke for such as tread on it. And howsoever our vanitie in health transport our thoughts, earth hath no more precious thing in it, then (as sustenance to preserve, so) medicine to restore vs. You that haue digged into the entralls of the dead earth, and not spared the bowels of the living earth, the poore, for riches: You that haue set that at your heart, which was cast downe at the b Apostles feete, Money; as fit onely for sanctified men to tread vpon in contempt: You that haue neglected heauen, which God hath made your more glorious feeling, and richly stuck it, like a bright Canopy, with burning lights; and doted on your pavement, made onely for your feete to tread vpon; fixing your eyes and thoughts on that, which God hath indisposed to be your object: for mans countenance is erect, lessoning his soule to a iust and holy aspiration: You that haue put so faire for the Philosophers stone, that you haue endeavoured to sublimate it out of poore mens bones, ground to powder by

a Ecclus 38.4.  
b Acts 4.35.
your oppressions: You that have buried your Gods, 
sO soone as you had found them out, as Rahel did La-
bans in the Litter, and sit downe with rest on them,say-
ing to the Wedge, c Thou art my confidence. When your 
heads ake, dissolve your gold, and drinke it; wallow 
your crasie carkasse in your siluer; wrap it in perfumes 
and silkes, and try what ease it will afford you. Will 
not a silly and contemptible weede, prepared by a skil-
full Phifitian giue you more comfort? Doth not the 
common ayre, which you receive in, and breath out 
againe, refresh you better? How eager are our desires 
of superfluities, how neglectfull of necessaries? This 
boxe of treasurers hath God giuen vs, and indued some 
with knowledge to minifter them; leaft our ignorance 
might not rather prejudice, then succour our healths. 
No Phifitian then cures of himselfe; no more then the 
hand feedes the mouth. The meate doth the one, the 
medicine doth the other; though the Phifitian and 
the hand be unspared instruments to their seuerall pur-
poses. Thus God relieues our health from the Boxe 
of Nature.

2. The other Boxe is Grace; whence the Divine 
draweth out sundry remedies for our diseases of soule. 
This is not so common, as that of Nature. Once one 
Nation had it of all the world, now all the world ra-
ther then that Nation. But it is certaine, they haue it 
oney, to whom the Gospell is preached. It is indeede 
denied to none, that doe not denye their faith to it.

\[d\] Chrifte is that Lambe, that takes away \(\text{τὴν ἀμαρτίαν} \text{τού κόσμου}: \text{the sinne of the world.}\] But many want the Phif- 
sitians to teach and apply this. e And how shall they 
preach, except they be sent? Now, where these Phifitians 
are, is the people healed by any vertue derived from 
them? Is it the Perfumer that giues such sweet odours, 
or his perfumes? f Why looke ye so earnestly on us, as though
It is a dangerous pride, that derogates from God's glory.

though by our own power or holiness we had made this man to walk? & Be it known to you all, that by the name of Jesus Christ of Nazareth doth this man stand whole before you. Therefore, faith S. Paul, concluding this Doctrine so thoroughly handled, h Let no man glory in men, for all things are yours, whither Paul & c. all are yours, and ye are Christ's, and Christ is God's. It is the tidings we bring, that saues you, not our persons. Moses, that gave the Law, could not frame his owne heart to the obedience of it. It lyes not in our power to beget faith in our owne soules. The heart of the King is in the hands of God, as are the waters in the South. The soules of all, Prince and people, Prophets and Nazarites, Preachers and hearers, learned and ignorant, are converted by God, by whom they were created. It was the voyce euen of a Prophet: Turn vs, oh Lord, and so shall we be turned.

This consideration may serue to humble our harts, whom God hath trusted with the dispensation of his Oracles. It is a sacrilegious sinne, for any spirittual Phisitian, to ascribe God's doing to his owne saying; and to make His glory cleaue to earthen fingers. As Menecrates, a naturall one, wrote in a certaine Epistle to Philip of Macedon. Thou art King of Macedon, I of Phiscke. It lyes in thy power to take health and life from men, in mineto give it. So monstrous was his pride, yet so applauded by the befotted Citizens, that he marched with a traine of God's after him. One in the habite of Hercules, another of Mercurie, a third in the forme of Apollo: whilst himselfe, like Jupiter, walked with a purple robe, a Crowne of gold, and a Scepter; boasting, that by his Art, hee could breath life into men. Foolish clay! hee could not preserue himselfe from mouldring to dust. Ostentation in a spirittual Phisitian is worse, by how much our profession teacheth vs to be more humble. It is a high climbing pride in any

S f 3
Pharise,
Pharisee, and injurious to the Throne of God, to arrogate to himselfe a converting power. As in the fable, the Flye sitting on the Coach-wheele at the games of *Olympus*, gaue out, that it was she, which made so great a duff. Or as that malecontent in a deepe melancholy, who hearing the windes blow furiously, thought it was onely his breath, which made all that blustering. It is God onely, that can turne the heart, and tune the tongue, heale the body, and helpe the soule. Let the Instruments haue iust respect, God alone the praise.

*Ecclus. 38.1.*

*1 Tim. 5.17.*

Honour the Physician with the honour due unto him: for the Lord hath created him. And Esau the well-ruling Elders worthie of double honour: But let God be glorified, as the Author of all, above all, for all.

It hath pleased God to call his Ministers by this title, Physicians: many duties hence accrew to our instruction. I cannot, I neede not, dwell much on them. For every one can leaue vs, that will not be leaue'd by vs. Not that wee refuse knowledge from any lips; since nothing can be said well, but by Gods spirit: who sometimes reproves a Jonah by a Marriner; a Peter by a silly Damofell, a Balaam by an Alie. But because they, whose lips God hath seasoned, sealed to preferre knowledge, are held contemptible; and their feete soule, that bring the fairest message. So the franticke Patient beats the Medicine about his eares that brings it. The Prophets would haue cured Jerusalem, behold Jerusalem killeth them. You kill vs still; though not in our natural, yet in our ciuill life, our reputation. Wee feele not your murtherings, but your murmurings. Ithmaels tongue made him a Persecutor, as well as Esau's hands. Onely our God comfortes vs, as hee did Samuel: They haue not cast thee away; but they haue cast mee away, saith the Lord. A word or two therefore concerning their care of your cure.
Divers Diseases must have different Remedies.

1. The Philisian must apply himselfe to the nature of his Patient: so the Minister to the disposition of his hearer: leading the gentle, and drawing the refractory; winning some with loue, and pulling others out of the fire, 

1 having compassion on some, and saving others with feare. Medicamenta dosis pro parte et soli natura mutanda.

The prescription of the Medicine must be diversifid, according to the nature of the foile and the ayre. Hee shall never cure mens consciences, that lookes not to their affections; making a difference. Paul testifieth of himselfe. 

I. I became to the Iews as a Iew, &c. to the weake, as weake; that I might save the weake: I am made all things to all men, that by all means I might save some. We must vary our speech to their weake understandings, 

Judgement to whom judgement, mercy to whom mercy belongs.

And you, Beloved, must also apply your selues to vs; not scorning your owne Preacher, and running with itching eares to others; delighting rather in the varietie of Teachers, then in the veritie of Doctrines. It fares with Ministers as with Fish, none so welcome, as the new come. Set aside prejudice. The meanest Preacher, whom God hath sent you, can shew you that, which if you obediently follow, shall effectually safe your soules. The word is powerfull, what instrument so euer brings it: and Gods strength is made manifest in our weakenesse. Heare all, despise none. And as we are bound to "feede that Flocke, whereof the holy Ghost hath made us overseers: so doe you content your selues with that Pastor, whom God hath sent to feede you. Factions have thus beene kindled, (and how hardly are they extinguished?) whiles one is for Paul, another for Apollos, a third for Cephas: or rather (for these preferred one Analogie of truth in their Doctrine, and onely differed in plainenesse and eloquence of speech) when
It is God's glory, to worke great things by weake Instruments.

when some are for Cephas, and others for Caiaphas; some for Apostiles, and other for Apostates; some for sincere Preachers, others for Schismatichall Sectaries. Thus obseruing rather the diuersitie of Instructours, then the unitie of Truth, there arise, in the end, as many mindes as men, as many Sects as Cities, as many Gospels as Goddess.

2. The Phisitian must not commit his Patients health to the Apothecarie. God hath trusted thee with his peoples welfare, whom he hath purchased with his owne blood; thou must not be at thy man, and impose all on him. It was the reason, that the Romanes Horse was so ill tended, himselfe so well. 

Ego cor meipsum, Status vero equum. I looke to my selfe, but my man looks to my Horse. The like reason, sometimes, makes fat Shepheards, and lean Flockes. God hath placed vs, as Mothers to beare children vnto him: now as we must not be barren, and bring forth none; so we must not, when we haue them, put them forth to nurse. It is not more vnkinde in a naturall, then vn-naturall in a spirituall Mother. There is a necessarie use of the Apothecarie, so of the Reader. Hee that digges the ground is not to be despisde, though a more exquifite Gardiner draws the knot. But it is dangerous to trust all on him, and doe Gods bussinesse by an Atourney. God hath giuen thee the milke, that thou shouldest feeede his Sheepe, and not put them ouer to an hireling: who suffers the P Wolfe to enter, and teare the Lambs, never breaking his sleepe for the matter. Not but that preaching may yeeld to a more weightie dispensation. When the vaunts of some hereticall Go-liab shall draw vs forth to encounter him with our Pennes, against whom wee cannot draw the sword of our tongues: when the greater bussinesse of Gods Church shall warrant our non-residence to the inferiour:
The people's health is not to be trusted to an ignorant hireling.

Our: when one is called from being a Mariner, and running about, to the office of a Pilot, to sit still at the helm: then and upon these grounds, wee may be tolerated, by another Phisitian to serve our Cures; (for so I finde our charges, not without allusion to this metaphor, called:) a Phisitian, I say, that is a skillfull Divine; not an illiterate Apothecarie, an insufficient Reader. That meere reading of the Scriptures hath, and may save soules, who ever doubted? But that Preaching with Reading is more effectuall, can it be denied? Oh then, that any of the Sonses of the Prophets, whom God hath blessed with knowledge of his heavenly Philisike, should sit downe on the chaire of securitie, or shut themselves in the cells of obscuritie, or chamber themselves perpetually in a Colledge, or grase on the private commons of one mans beneuolence (as Micah had his Levite to himselle) whiles their gifts are not communicated to the Church of God.

Every spirituall Phisitian must keepe his right vbi. It is well observed by Arctius, vpon the occasionall calling of Peter and Andrew, when they were fishing: that God is wont to bleste men especially, when they are busyed in their proper element: working, as the Father charged his Sonne, in his Vineyard. Not in the wilderness of the world, nor in the Labyrinth of Lutes, nor in the field of Couteousness, nor in the house of securitie, much less in the chamber of Wantonnes, or in the Tauerne of drunkenesse, or theater of lewdnes; but in Gods Vineyard, their general or particular calling. Our vocations must be kept and followed; not making our selves Magistrates in forraigne common-wealths, Bishops in others diocesses, scalding our lips in our neighbours pottage. When those Shepheards heard the first glad tidings of Christ, they were attending their flockes by night in the field. Saul going honestly about his Fathers
God blesseth our honest diligence in our callings.

business, met with a Kingdom. And David was at the folds, when Samuel came with the holy uly. We say
Pluribus intentus, minus est ad singula sensus. and
Miles equis, Piscator aquis, &c. Quod medicorum est
Promittunt medici, tractant fabrila fabri.

Let none prescribe Philick, but practitioners in that facultie: none plead at the barre, but Lawyers. Let the Shooc-maker looke to his boot, the Fisher to his boat, the Scholler to his booke. The Husbandman in foro, the Minister in choro,

Omnia cum facias miraris cur facias nil?
Posthume, rem solam qui facit, ille facit.

He that would comprehend all things, apprehends nothing. As hee that comes to a Corne-heape, the more hee opens his hand to take, the leffe hee graspeth, the leffe hee holdeth. Who would in omnibus aliquid, shall in toto nihil scire. When a man couest to be a Doctor in all Arts, hee lightly proues a dunce in many. Let the naturall Philitian apply his miniftring, the spirituall his Ministerie. Quid enim in Theatro remnuicat or turpium, &c. The idle sports of the Theater, the wicked crafts in the Market, the gallant braueries of the Court, must not hinder vs, either to say Service in the Temple, or to doe service for the Temple. Clericus in opido, piscis in ari
do, as I haue read. Rather, from the words of that Fa
ter, if it be Gods will that when Christ comes to judgement, inveniat me vel precanem vel pradicanem, hee may finde me either praying, or preaching his holy word.

Well, wee haue euery one our owne cures; let vs attend them. Let vs not take and keepe livings of an hundred, or two hundred pound a yeere, and allow a poore Curate (to supply the voluntary negligence of our non-residence) eight, or (perhaps somewhat bountifullv) ten pounds yeerely: scarce enough to maintaine his body, not a dorr for his study. He spoke

sharply,
They that have the benefit, must bear the burden.

sharply, (not vntruly) that called this vsurie, and terrible vsurie. Others take but tenne in the hundred, these take a hundred for tenne. What say you to those, that undertaking two, three, or foure great Cures, and Phisicke them all by Atturneyes! These Philitians loue not their Patients, nor Christ himselfe, as hee taught Peter: which S. Bernard thus comments on. Unlesse thy conscience beare thee witnesse, that thou louest me exceeding much, that is, plus quam tua, plus quam tuos, plus quam te. More then thy goods, more then thy friends, more then thy selfe, thou art not worthy to undertake this Office. God hath made vs superintendents of our charges, and bound vs, (as Paul adiureth Timothie, a I charge thee before God, and the Lord Iesus Christ, who shall judge the quicke and dead at his appearing) to preach the word, and bee instant, &c. Many are content vVith presi-

dence, not with resiidence. b Ad si vii turi essent sine cura, cum peruererint ad curam. As if they had forgotten all care, when they haue gotten a cure. This is not (dispensantis, sed dissipantis officium gerere) to be a Ste-

ward; but a loyterer in Gods family. The Philitian sleepe in his Studie; the Apothecarie for want of judgement takes a wrong Medicine, or no Medicine for the sicke. The Pastor is absent, the hireling (very often) either preacheth idlyly, or negligently, or not at all. And thus Gods people are not recovered.

3. Philitians must not deale too much, with that they call blandum medicamentum: which Philitians thus describe. Blandum dicitur, quod mediocritantium quantitate sumptum, alium pigri et benigno mouendo, paucum desicit. Spirituall Philitians must beware, how they glue these soothing and supple Medicines, which rather confirme the humours, then disperse the tumours, or purge the crudities of linnes in their Patients. Robustum corpus, multis obstutionibus impeditum, blanda imbecillag.
Sweet Medicines cure not our Iniquities.

A soul setled, like Moab, on the Lees, or frozen in the dregges of infesterate and obstinate sinnes; is not stirred by faire and flattering Documents. GOD complains in this Chapter against those. They have healed the hurt of the daughter of my people slightly; saying, Peace, peace, when there is no peace. Such are described, Ezek. 13. They have seduced my people, saying, Peace, and there is no peace: and one built up a wall, and loe, others dambed it with untemperd Morder. God giues a terrible and universal threatening, ver. 15. 16. I will accomplish my wrath upon the wall, and upon them that have dambed it with untemperd Morder: and will say unto you. The wall is no more; neither they that dambed it. He proceeds to command Ezekiel, io prophetic against the women, that prophetic to Israel. Woe to the women, that few pillows to all arme-holes, &c. This is shamefull in a Preacher, to wink at Idolatrie in Bethel, because it is the Kings Chappell; and not to reprooue the iniquitie of Gilgal, the Countrey of opprefion, because himselfe feeds at an oppreffours Table. Some are so weake, that (as Mulieres, qua moliores, et pucri, quia teneri, et ex longo morbo resergentes, blandioribus agens medicinis) they cannot digest too strong a potion of reprooue. Therefore flecte quod est rigidum, fone quod est frigidum, rege quod est denium. Bend the refractory, warme the cold, direct the wandering.

I haue read in a Phisitian, that among many sophifications of this Balme, sometimes they faine it with water, and then it runnes aboue the water like oyle: sometimes with honey, which is thus perceived. If you put a drop thereof into milke, it runneth to curdes! When Ministers shall adulterate Gods pure and sacred word, with the honey or oyle of their owne flatteries, and giue it to a sicke soule; it is so farre from nourishing, as the sincere milke of the Gospell should doc;
A just conscience is better than an unjust credite.

do; that it curdeth in the stomach, and endangers the conscience worse. It is enough for Philickie, if it be wholesome. Not pleasant talk, but secret virtue commends Medicines. The Doctrine, that is sweet to flesh and blood, hath just cause of suspicion. It is (without question) harsh to the appetite of either soule or body, that heales either. Not that wee should onely blow a Trumpet of Warre, against opposers; but sometimes, yea often also, pipe Mercie and Gospell to those, that will daunce the Measures of obedience. We must preach as well libertie to Captiues, as captiuitie to Libertines: and build an Arke for those that desire salvation, as powre forth a Flood of curses against them that will perish, and open the dore to the penitent knockers, as keepe the gate with a flaming sword in our mouths against the obstinate. If we harpe somewhat more on the sad string of Judgement, know that it is, because your sinnes are riper and riper then your obedient workes. We must free our soules, that we have not administr'd soothing Sermions, least at once wee flatter and further you in your follies. You are apt enough to derive authoritie for your sinnes, from our liues; and make our patternes, patrons of your lewdnesse. As I wish that our life were not so bad, so with-all, that you would not out-goe, out-doe it, in euill. You goe dangerously farre, whiles you make our weaknesse, a warrant to your presumption. But if you faffen so wickedly on our vices, you shall never finde countenance from our voyces. Wee condemne our owne ills, and you for adventuring your soules to Satan, on so silly aduantage. Stand forth, and testify against vs. Did we ever spare your vsuries, depopulations, malice, fraudes, ebricie, pride, swearing; contempt of holy things and duties? Could any Pharise euer tye our tongues with the strings of Index purfe;
It is madness to chuse a wilfull sickness before a harsh remedie.

and charm our conniuence or silence with giftes? Wretched men, if there be any such, guilty of so palpable adulation; qui purpuram, magis quam desum colunt. Call them, your owne common slaves, not Gods servants, that to gaine your least favours, are favourable to your greatest sins; and whilst they winne your credites, loose your soules.

We must follow our Master, who gaue vs a Commission, and giues vs direction to performe it. Hee came, once with & pax vobis, peace be vnto you: at another time with vae vobis, woe be vnto you. We must be like him, (who was that good Samaritane) putting into your wounds, as well the searching wine of reprehension to eate out the dead flesh, as the oyle of consolation, to cheare your spirits. Sometimes with Ieremies' hammer, bruising your strength of wickednesse; though here with Ieremies Balme, binding vp your broken hearts.

And for you, my Brethren, know that the things which cure you, doe not cuemore please you. Love not your palates, aboue your soules. Thou lyest sicke of a bodely disease, and calleth on the Phisitian, not for well relished, but healthfull Potions: thou receiuest them spight of thy abhorring stomach, and being cured, both thankes and rewarded him. Thy soule is sicke: God thy best Phisitian (vntent to) sends thee Phisicke, perhaps the bitter Pils of affliction, or sharpe pre scripts of repentance by his word: thou loaste the fauour, and wilt rather hazard thy soule, then offend thy flesh; and when thou shouldest thanke, grumblest at the Phisitian. So farre inferior is our loue of the soule, to that of our bodie; that for the one, wee had rather undergoe any paynes then death; for the other, wee rather chuse a wilfull sickness, then a harsh remedie.
It is madness, to chuse a wilsfull sicknes before a harsh remedy.

Give then your Physician leave to fit and apply his medicines: and doe not you teach him to teach you. Leave your olde adiuration to your too obsequious Chaplens (if there be any such yet remayning) Loquimini placenta. k Propheis not unto vs right things: speake unto vs smooth things, prophesie deceits. Get you out of the way, &c. Threaten your Priests no longer with suits and queereles, and expulsions, from their poore Vineyards, which you haue erft robbed, because they bring you fowre grapes, sharpe wine of reproifes. Doe not colour all your malice against them, with the imputation of ill life to them, when you are, indeede, onely fretted with their just reprehension of your impieties. Barre not the freedome of their tongues, by tying them to conditions, this you shall say, and this not say, on paine of my displeasure. (You may preach against linesses, but not meddle with the Pope; or you may inveigh against Rome & Idolatrie, so you touch not at my Herodias; or you may taxe Lust, so you lett mee alone for Nabaoths Vineyard.) As if the Gospel might bee preached with your limitations: and forsaking the holy Ghost, wee must come to fetch direction from your lippes. Iona spared not Great Ninineh, nor the great King of Great Ninineh: why should we spare your linesses, that would saue your foules! You will love vs the better, when you once love your selues better. If any gaine were more valuable, then that of godlines: or any means more available, then spirituall Physicke, to your saluations, we would hearken to it and you. He that is wifest, hath taught vs it, we are rebels, if we not obey it. Your exulcerated sores cannot bee healed with incarnatiue salues.

4. Spirituall Physitians (no leffe then the Secretaries of Nature) must haue knowledge and Art. Empirickes endanger not more bodies, then ideotish Priests soules.
He that cannot powre healthfull moisture, and iuyce of life into the gasping spirit, and fill the veins, that affliction hath emptied; deserveth not the name of a spirituall Phisitian. Arts haue their vse; and humane learning is not to be despised, so long as (like an obedient Hagar) she serves Sana with necessary helpe. Onely let the Booke of God stand highest in our estimation, as it is in Gods elevateion, and let all the sheares doe homage to it. But Empiricke cannot brooke Craterus, saith the Proverbe: sottish Enthusiastes condemne all learning, all premeditation. This is to tye the holy Ghost to a Pen and Inkhorne, &c. They must runne away with their Sermons, as Horses with an emptie Cart. But now, he that will flie into Gods mysteries with such sicke feathers, shall be found to flagge low with a broken pineon: or soaring too high, without sober direction, endanger himselfe. Barbarisme is grosse in an Orator, Ignorance in a Phisitian, Dulnelffe in an Aduocate, rudencelffe in a Minister. Christ chose Fishermen, but made them Fishers of men; gaued them a Calling, and vertues for it. Shall therefore any phantastical spirit thinke, that Christes singular action is our generall patterne? As if men were, the more faultie, the more fit; the more silly, the more sufficient. Christ so furnished his with knowledge and language, that the people marveld at their wisdome, and m kno\text{w}, or rather acknowledged, that they had beeene with Iesus.

It is said of Empiricke, that they haue but one medicine for all diseases: if that cure not, they know not how to doe it: but the Scribe instructed for Heauen, and instructing for Heauen, drawes out of his treasur both old and new, which he hath carefullly laid vp by his former studie: high points for forward Schollers, easier letfons for those in a lower forme. To children milke: such things as may nourish, not oppresse: apta;
A bad Phisitian is the worst disease.

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non alta: to the profound, as Demosthenes said he desired to speak, non modo scripta, sed etiam sculpta, matters of weight and diligence. The truth is, that wee must preach Christ, not our felues: and regard the peoples benefit, more then our owne credite: being content to loose our felues, to winne others to God. And to this purpose is required learning: as a Phisitian is not lesse knowing, because hee giveth an easie and common receive to a certaine Patient; but rather out of his judgement findes that fittest for him. It is no small learning to illustrate obscurities, to cleare the subtilities of the Schoole, to open Gods mysteries to simple understandings, to build vp the weake, and pull downe the confident in their owne strengths. This shall discharge a man from the imputation of illiterate, as well as to preach Riddles and Paradoxes, which the people may admire, not admit; and make that frivolous vse of all, this was a deepe Sermon. Learning is requisite, or thou art but an Empericke. How many Paracelsian Montebankes have beene the worst diseases to the Commonwealth they live in; whiles they purge away the good humours, and leave the bad behind? Your Popish Teachers were such ill Purgers, drawne out the good blood of Religion from the vaynes of the Land, and powring in feculent corruptions, ridiculous fopperies, Magicks poysons in stead thereof: giuing a Malle for a Communion, an Image for the Bible, Stage-ashynesse for a sober Sermon: allowing either no Scripture, or new Scripture; so suppressing the words, and stifling the sense, that hiding away the gold, they throw their peole the bagge.

5. Good Phisitians must not ayme more at their owne wealth, then their Patients health. Indeede the spirituall Labourer is worthie of his hire; but if he labour for hire onely, he may make himselfe merrie with his
reward on earth, Heaven hath none for him. That good is well done, that is done of conscience. The Pastor feedes Christ's Shepe for his owne gaine: the Shepe are fed; Christ gives him no thankes for his labour. Peter made three manner of Fishings: hee caught Fish for money, Fish with money, Fish without money. The first was his temporall trade, the second a miraculous and singular action, the last his spirituall function. Some are of all these sorts: the worst now is, to fish for the twentie pence. Pisca&ntup vt ad piscantur, non homines, sed hominum. They labour hard to take, not men, but mens. Peters Successours called (Simons Successours not doubted) have so fish'd this many a hundred yeere, not with the Draw-net of the Gospell, but with the Purse-net of Avarice. There are too many such Siluer-fishers, that angle onely for the tributarie Fish: too many of those Phisitians, that set vp their bills, and offer their service and cure, not where the people are sickest, but where they are most liberall. Some will not practice, except they have three or foure Parishes vnder their Cure at once: these are Phisitians, not for Church, but Steeples. Some are wandering Empirickes, that when they come to minister, spend all the time in a cracking ostentation of their Cures, or demonstration of their skill in Pictures and Tables, never approving it to their credulous Patients: These are bragging Phisitians.

Some minister onely opium to their people, and so lull them in their sicke securitie: these are dull Phisitians. Some minister Medicines, not to ease their stomachs of the burden of their sinnes, but to put lightneffe into their braines, scaring Religion out of the wits: these are Schismaticall Phisitians. Some minister Antichristian poylsons, to breede the plague of Idolatry amongst
among the people: these are Seminarie Phisitians. Others of this Sect, (living from vs by a Sea-diision, yet) send our venomous precripts, binding Princes Subjects to Treason and Homicides: these are devilish Phisitians. Some will sell their knowledge for a meales meate: these are Table-Phisitians. Some minister in this place, in that place, in every place, in no place: these are obiquitary Phisitians. Some minister nothing, but what they gleane from others precripts, wanting skill to apply it: these are like Phisitians, but are none. Some ring the Changes of opinions, and runne a serpentine course, aburing now, what yester-day they embraced and warranted, winding from errour to errour, as Dolphins in the water; turning like Fanes on the house-top, with every new blast of Doctrine; Reedes shaken with every Gult, (contrarieto that testimonie of John Baptist) these are gadding, madding Phisitians. Some will minister nothing, but what comes next into their heads and hands: these are En-thusia slitcall Phisitians. Some againe, I will not say many, practife onely for commoditie, and to purge others wealth into their owne Purfes: these are mercenarie Phisitians.

Avarice, faith a graue Divine, is a sinne in any man, Heresie in a Clergie-man. The Papists have an Order, that professe wilfull pouerie: but some of them professe it so long, till they sweepe all the riches of the Land into their owne Lappes. The Purse is still the White they leuell at; as I haue read them described: the Capuchines, shooting from the Purse, the Franciscanes ayming wide of it, the Jesuites hitting it patte in the midst. So with long, or (at leaft) tedious Prayers, as the Pharifes, they pray vpon the poore, and deuoure their houses. Spirituall Phisitians shou'd abhorre such courteous desires. Sunt qui seire volunt, ut scientiam suam vendant.
A mercenary mind disparageth a high Office.

vendat, et turpis questus est. They that get knowledge to sell it, make a wretched gaine. Non vite docent, sed crumena. Seneca affirmes, that the Common-wealth hath no worse men, quam qui Philosophiam, vel ut aliquod artificium vendit, diducerunt. Miserable men, that looke to their owne good, more then the Churches; serving God in their parts, themselves in their hearts; working, like those builders about the Arke, rather for present gaine, then future safetie. But as they desire rather nostra quam nos, so they preferue rather sua quam se: winning, like Demas, the world, and loosing, like Indas, their soules. I haue read in the Fable, of a Widdow, that being thicke-sighted, sent to a certaine Philistian to cure her: he promiseth it to her, and shee to him a summe of money for satisfaction. The Philistian comes, and applies Medicines, which being bound over her eyes, till as he departs, he carries away with him some of her best goods: so continuing her paines and his labour, till hee had robbed the house of her best substance. At last he demanded of her, being now cured, his covenanted pay. Shee looking about her house, and missing her goods, told him that hee had not cured her: for whereas before shee could see some furniture in her house, now shee could perceive none: shee was erst thicke-sighted, but now poore-blinde. You can apply it without helpe. Well, those spirituall Philistians are onely good, that propound to themselves no gaine, but to heale the broken, recouer the lost, and bring home the wandring Lambs to the Sheepe-folds of peace; jeoparding a joynt to save a sicke conscience; with Moises and Paul, not respecting the losse of themselves, whilest they may replenish the Kingdome of Christ.

These are the Philistians. It remaines, that I should shew who are the Sicke, for whose cause God hath prepared
pared Balme, and inspired Physitians with skill to minister it. But the time runnes away so fast, and you are as hafty to bee gone as it; and this subject is fitter for a whole Sermon, then a conclusion: and lastly, I haue euermore declined your molestation by prolixitie; therefore I referue it to another opportunitie. If you shall iudge this that hath beene spoken, worthy your meditation, (laying it affectionately to your hearts, and producing it effectually in your luyes) that God, who gaue me power to begin this worke, will also assist me to finish it: without whom, neither my tongue can utter, nor your eare receive any sauing benefite of instruction. A word or two, for exhortation, and then I will leaue all in your bosomes, and your selues in the bosome of God. First for vs, the Physitians, then for you, the Patients, onely so farre as may concerne you in the former point. For vs,

1. We must administer the meanes of your redresse, which our God hath taught vs: doing it in dilectione, in delectatione, with loue, with alacritie. Though it be true, that the thing which perisheth shall perish; and they which are ordained to a perdition, cannot by vs be escaped out of the Wolues iawes. Yet spirituall Physitians must not deny their helpe, left dum alios perdant, ipsi pereant, whiles their silence damnifieth others, it also damneth themselues.  

a Joh.17.12.

b Ezek.3.17.

c Aug.

When I say unto the wicked, faith the Lord, Thou shalt surely dye, and thou giuest him not warning to save his life; the same wicked man shall dye in his iniquitie, but his blood will I require at thine hand. The Physitian knowes, that if the time of his patients life be now determined by God, no art can preuerue his taper from going out: yet because hee knowes not Gods hidden purpose, he with-holds not his endeouer. To censure who shall be saued, who damned, is not (indiciu m iu-
ti, sed sigili) the judgement of the clay, but of the Pot-
Examples are forcible, either to much good or hurt.

Rom. 9. 21.  

2 Cor. 5. 20.

Who onely hath power, of the same lumpy, to make one vessel to honour, another to dishonour. We know not this, therefore wee cease not to beseech your reconciliation. Nay we are Ambassadors for Christ, as though God doth beseech you by us, and wee pray you in Christ's stead, be ye reconciled to God. Thus hauing applied our Physicke, we leave the successe to God, who alone can make his word the favour of death, or of life, preserving or condemning, destructive to your finnes or your selues, as his good pleasure wills it.

2. The Physitian that liues among many Patients, if he would have them tenderly and carefully preserve their healths, must himselfe kepe a good dyet among them. It is a strong argument to perswade the good-nesse of that he administers. The Clergy mans strict dyet of abstinence from enormities, of fasting and prayer against the surfets of sinne, of repentance for errors, is a powerfull inclination to his people, to doe the like. Habet, quanto cum granditate dicitionis, minus pondus vita dicitis. The preaching of life is made more forcible by the good life of the preacher. An euill conversion is an euill engine to overthrow the walls of edification. Citharifante Abbate, tripudiant Monachi. When the Abbot giues themusick of a good example, the Monkes daunce after him; as was their proverbe: Plene dixit, qui bene vivit. He hath spoken fully, that hath liued fairely. There are foure sorts of these Physitian.

1. That neither prescribe well to others, nor liue well themselves: these are not Physitians indeede, but Italian Quackfalurers, that hauning drunk poyson themselves, minister it to the people; and so destroy the soules, that God hath bought with his bloud. Wretched Priests, that are indeed the worst diseases; allowing in precept, and approuing in practice the ryot of drun-
An ill course, and a good discourse, agree not.

1. That prescribe well in the Pulpit, but live disorderly out of it; so making their patients believe, that there is no necessity of so strict a diet, as they are enjoined; for then sure the Physitian himself would keep it: since it cannot be, but he loves his own life, and holds his soul as dear to himself, as ours are to vs. Thus like a young scribbler, what he writes faire with his hand, his sleeue comes after, and blottes it. This Priest builds up a Shepherds church, which shall not visite those that bee cut off, nor seek the young one, nor heale that which is broken; but hee shall eate the flesh of the fatte, and tear their claws in pieces.

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— Matthew 7:15.

Beware of false Prophets, that comes to you in sheepes clothing, but inwardly are raving wolves. Thus the Popish Fryers, like the false visionists in Zacharies Prophesie, will weare a rough garment to deceiue withall. Their austeritie shall be stricter then John Baptists, but not with intent to bring one soule to Christ. This cautelous demureness in them so bewitcheth their Patients, that they receive whatsoever these administer, though it poiysons them. Thus covered...
uered ouer with the mantle of sobriety and zeale, as a crafty Apothecary vents his drugges, so they their dregges, without suspition. To keepe the metaphor, as an naturall Phylitian, out of honest pollicie, couers the bitter pill with gold, or delayes the distastefull potion with sugar, which the abhorring stomach would not else take. So this mystical one (for he is a servant to the mysterie of iniquitie) so amazeth the people with a faire shew of outward sanctimony; that whiles they gaze at his good parts with admiration, they swallow the venime of his doctrine without suspition.

4. That teacheth well, and liueth well: prescribeth a good dyet of obedience, and keepes it when he is well; or a good medicine of repentance, and takes it when hee is sicke: thus both by preaching and practice recovering the health of Israel. Wee require in a good garment, that the cloth bee good, and the shape fitting. If we preach well, and liue ill, our cloth is good, but not our fashion. If we liue well and preach ill, our fashion is good, but our cloth is not. If we both preach well, and liueth well, our garment is good: let every spiritual Phylitian weare it, and weare it. This for our felues. For you, I will contract all into these three vLES; which necessarily arize from the present or precedent consideration.

1. Despise not your Phyllitians. You forbear indeed, (as the Pagans at first, and the Papists since) to kill, burne, torture vs: (whether it bee your good will, or the law, you liue vnder, that preuailes with you; God knowes:) yet you proceed to persecute vs with your tongues, as Israel smote Isaac; to martyr vs with your scornes in our civil life, our good names. In discourtenancing our Sermons, discouraging our zeales, discrediting our liues, you raise ciuill (or rather vnCiuiill) persecutions against vs. By these you exercise our patience,
Contempt of the Ministrye redounds to Christ.

patience, which yet we can beare, whiles the blow given vs, by a manifest rebound, doeth not strike our God. But per nostra latera petitur Ecclesie, impetitur Christus: when as through our sides you wound the Church, nay Christ himselfe, it is stupiditie in vs to be silent. Christ, when the glory of his Father was interelled, and called into question by their calumniations, tooke on him a iust apologie. k I have not a Dinell, but I honour my Father. 1 If I have spoken euill, beare witness of the euill: but if well, why smitest thou me?

Wee haue comfort enough, that wee can suffer this martyrdom for Christ hisfake, being blessed by the peace of our times from a worse. The Courtier cares not so much for the estimation of his fellowes, so his Prince approues and loues him. Let God bee pleased with our innocencie, and your base aspersions of scandalls against vs, shall not much mooue our mindes. The Ministers of God must approve themselves in much patience, in afflictions, &c. Our warre is serendo, non serviendo. The Miter is for Aaron, not the smiter. Wee must encounter with Beasts in the shape of men, with Wolves in the coates of sheepe, with Dinells in the habite of Angels, with unreasonable and wicked men: therefore we have need of patience. Indignities, that touch our private persons, may bee dissimulated, or returned with Isaaks apologie of patience, of silence. As Augustine answered Petilian: Possimus esse in his pariter copiosi, nolumus esse pariter vani. You doe in euent not so much wrong vs, as your selues. You soame out your owne shame, and bewray your wretched, I had almost layd reprobate, malice: for such are set downe in the seat of the cornfall, which the Prophet makes a low stepte to damnation, God shall laugh you to scorne, for laughing his to scorne: and at last despise you, that haue despisethim in vs. In expressis residit faciem, quod in coelum expuit.
It is cursed to spot at our Brothers weakness.

That which a man spittes against heauen, shall fall backe on his owne face. Your indignities done to your spiritual Physitians, shall not sleepe in the dust with your ashes, but stand vp against your soules in judgement.

2. If your Physitian be worthy blame, yet spot not, with cursed Charn, at your Fathers nakednesse. Our life, our life is the derision that stickes in your lawes, till you spette it out against vs. I would to God, our lives were no lesse pure, then are (even these our enemies being Judges) our doctrines. Be it freely acknowledged, that in some it is a fault. Our life should be the Counterpane of our doctrine. Wee are Vines, and should, like that in *Joahms* Parable, cheare both God and man. The Player, that misacts an inferiour and unnoted part, carriyes it away without censures; but if he shall play some Emperour, or part of observation unworthily, the spectators are ready to hifie him off. The Minister represents (you say) no meane person, that might giue toleration to his absurdities; but the Prince of heauen; and therefore should be holy, as his heavenly Father is. Be it confessed; and woe is vs, we cannot helpe it. But you should put difference betwixt habituall vices, nourished by custome, prosecuted by violence, and infrime or inuoluntary offences.

The truth is also, that you, who will not have eares to heare Gods word, will yet have eyes to obserue our wayes. How many of you have surdas aures, oculos emis- sarios, Adders eares, but Eagles eyes, together with critical tongues, and hypocriticall looks! You should (and will not) know, that our words, not our workes bring you to heauen. Examples are good furtherances, but ex preceptis vinitur; we must liue by precepts. If you have a Christian desire of our reformation, cease your obstreperous clamours, and divulging flanders, the infectious
It is requisite in a Christian to be familiar with the Scriptures:

infectious breathings of your corruption and malice; and reproves with the spirit of meekness, to our foreheads. If we neither clear our souls from imputed guiltiness, nor amend the unjustly reproved faults, nor kindly embrace your loving admonitions, proceed with your impartial censures. But still know, that we are nothing in our souls, though we be called lux mundi, the light of the world, yet solummodo lex est lux; God's word is the light, that must conduct your believing and obeying souls to the land of Promise. Did we live like Angels, and yet had our lips sealed up from teaching you, you might still remaine in your linnen. For it is not an ignorant imitation of goodness, but a sound faith in Christ (neuer destitute of knowledge and obedience) that must save you in the day of the Lord Jesus.

3. Lastly, let this teach you, to get your souls familiar acquaintance with the Scriptures: that if you be put to it, in the absence of your Pastor, you may yet helpe your souls. We store our memories, and (perhaps not trusting them) our Bookes, with divers receipts for ordinary diseases. Whom almost shall you meete, (whiles you complain of an Ague, of the Tooth-ach, of a Sore) but he will tell you a Salve or a Medicine for it? Alas, are our souls lesse precious, or their wounds, griefes, sicknesses easlier cured, that wee keepe the Closets of our consciences emptie of Medicines for them? The Jews were commanded to write the Laws of God on their walls, &c. God writes them on the Christians hearts. So David found it. Thy Law is within my heart. This is true acquaintance with it. It is our Masters charge, if at least we are his servants. 

Search the Scriptures, for in them is eternall life. We plead, that our faith is our evidence for Heauen: it is a poore evidence, that wants the seals of the Scriptures.
It was the weapon, that the Sonne of God himselfe vfed, to beate backe the assaults of the Deuill. Many ignorant persons defie the Deuill: They will shield themselves from Satan, as well as the best that teach them: the foule fiend shall have no power over them: yet continue an obstinate course of life. As if the Deuill were a Babe, to be out-faced with a word of defiance. It is a lamentable way, to braue a Lyon, and yet come within his clutches. Hee will beare with thy hote words, so hee may get thy colde soule. The weapon, that muft incounter and conquer him, is the sword of the spirit, the word of God. No houre is free from his temptations, that wee had neede to lodge with Gods Booke in our bosomes.

1. Who knowes, where he shall receive his next wound, or of what nature the sicknesse of his soule shall be?
2. The Minister cannot be present with every one, and at every time.
3. Satan is neuer idle; it is the trade of his delight to spill soules. Lay all these together, and then (in the feare of God) judge, whither you can be safe, whiles you are ignorant of the Scriptures. This is the Garden of Eden, whence runne those foure Riuers, of Wisedome to direct vs, of oyle to soften vs, of comforts to refreh vs, of promises to confirm vs.

As lightly as you regard the word, and as slightly as you learne it, you shall one day finde more comfort in it, then in all the world. Lye you on your Death-beds, grone you with the pangs of nature-oppressing Death, or labour you with the throbs of an anguished conscience, when neither naturall nor spiritual Philistia standes by you, to giue you succour; then, oh then, one dramme of your old store, taken from the treasurie of the Scriptures, shall be vnto you of inestimable comfort. Then well-fare a Medicine at a pinch, a drop of this Balme ready for a sodaine wound, which your memory shall
It is requisite in a Christian to be familiar with the Scripture.

shall reach forth, and your faith apply to your diseased soules, afflicted hearts. Thinke seriously of this, and recall Gods Booke from banishment, and the Land of forgetfulness, whether your securitie hath sent it. Shake off the dust of neglect from the couer, and weare out the leaues with turning: continually imploring the assistance of Gods spirit, that you may read with understanding, understand with memorie, and remember with comfort: that your Soules Cloister may never be vnsored of those heauenly receites, which may ease your grieues, cure your wounds, expell your sickneses, preferue your healths, and keepe you safe to the comming of Iesus Christ. Trust not all on your Ministers, no nor on your selues, but trust on the mericies of God, and the merites of our blessed Saviour. Nothing now remains, but to shew you, in what need you stand of this Phisicke, by reason of your ill healths, and the infected ayre of this world you breath in.

Meane time preferue you these instructions, and God preferue you with his mericies. For which let vs pray, &c.

FINIS.
Commandments

Edward Bulkman

his book among

Rememb.

Mr. William Bryan