A Christian and heavenly treatise: containing physicke for the soule: very necessary for all that would enjoy true soundnesse of minde and peace of conscience ... / [John Abernethy].

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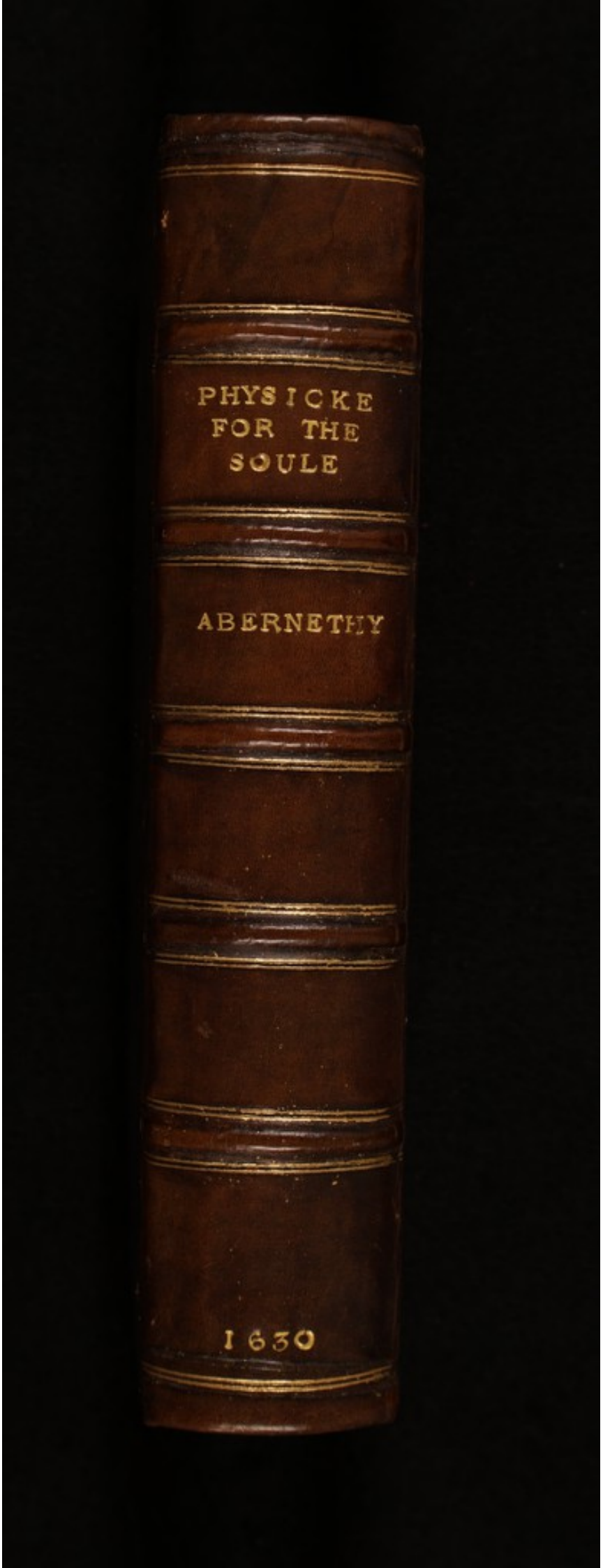
PHYSICKE
FOR THE
SOULE
ABERNETHY
1630

A CHRISTIAN AND HEAVENLY TREATISE:

CONTAINING PHYSICKE FOR THE SOVLE: VERY NECESSARY FOR ALL THAT *would enjoy true ſoundneſſe of* Minde, and peace of *Conſcience.*

By M. I. ABERNETHY, late *Biſhop of* CATHNES.

THE THIRD EDITION.

IOB. 5. 27. *Loe, this we haue ſearched, ſo it is: heare it, and know thou it for thy good.*

AT LONDON,
Printed by RICHARD BADGER for *Robert Allot*, and are to be ſold at his ſhop in *Pauls*-Church-yard, at the ſigne of the Blacke Beare. 1630.

Bradyard Bryce godgrand
Grace her hand book

Elizabeth Bryce her Book
1743

Elizabeth Bryce her Book
1743

Bryce Bryce her Book

Brigham Bryce her Book

Gabriel Gabriel Bryce

Gabriel Gabriel Bryce

Sir Reynold his hand March 23d 1735

To the Reader.

THou hast here the *Soules Physick:* The spirituall *Sicknesses* are amply described. The *Faculties* (as parts immediately affected) are shortly touched. The *Causes* are distinctly set downe, as so many fountains, from which diseases spring. The *Signs* & *Symptomes* are particularly specified, as so many branches, leaues, blossomes, and bitter grapes that grow vp and arise from any radicall sickenesse, and impurity. The *Prognostickes* shew the difficulties of the cure, with the danger, and all the euils that are likely to ensue. The *Remedies* are not gathered from amongst animals, vegetals, or minerals; (a whole world of those are not able to ease the soule for one moment) but out of the cleeere streames of reason, and most pure and perfect Fountaine of Diuine Scripture. The body and soule haue their fittest physick out of their own proper elements: that from beneath, this from aboue.

The generall Method.
Descri pion of the sicknesse:
2 The faculty aff & d.
3. The causes.
4. Signes and Symptomes
5. Prognosticks.
6. Remedies

I haue taken paines to pen, to correct and inlarge this Treatise. What I haue found pertinent in any ancient, or recent, with my owne I haue inserted. Let it please thee take some paines to peruse it for that thy necessary vse, for thy maladies, both inherent, and imminent; these to bee

Diligence of the Author.

Necessity of the Treatise.

preuented, the other to be cured. The diſeaſes of the body are no wayes ſo dangerous and deadly as thoſe of the ſoule. *Lazarus* painfull ſores, preiudiced onely his temporall life: but *Dives* his intemperancy preiudged him of eternall life. No bodily diſeaſe can hinder thy glorious reſurrection: but if thou die in a ſpirituall diſeaſe, it cuts off all hope of future glory, and precipitates vnto that ſecond death. The body may bee vigorous: the *Balſame* of life (Natures *Arch-Phyſician*) may diſpatch many maladies without any phyſicke but the ſoule (not hauing by nature one drop of the *Balſame* of grace) can neuer thorowly quit it ſelfe of any ſickneſſe.

1. Reaſon.

2. Reaſon.

This Treatiſe ſerueth for all indifferently. For who are not borne with the ſeminary of all euill? and who haue not iuſt cauſe to complain of their minds manifold maladies, diſquieting their hearts and conſciences, and bringing on endleſſe perdition; And what can be better, then *A ſound mind in a whole body?* We are afraid of the leaſt ague; we are ſenſible of the leaſt tooth-ach, and inquiſitiue to preuent any latent diſeaſe amongſt our noble parts: and ſhall we neglect thoſe ſo great, and ſo dangerous diſeaſes of our moſt noble part? The Swallow knoweth her Celidon, the Hart his Dittany, the Dog his graſſe, the Ibis her Cliſter, the Pigeon her lawrell, the Storke her origanum: and ſhall we be ignorant of the ſpecificke remedies of our ſoule? We are content to take phyſicke, of the bittereſt Calocynthis, moſt turbulent Antimony ſharpeſt vitriol, filthieſt excrements, worms, beaſts flies

3. Reaſon.

4. Reaſon.

5. Reaſon.

6. Reaſon.

flies, mice, and such like filthy and naughty wares (so horrible to nature and to sense) and can we not imbrace the most appropriate remedies for our best part; made of those best simples of sanctified reason, and of diuine graces?

The honorable, the strong, the wise the beautiful and wholsom, may find here what heaps of filthy maladies lie hid in their soule, vnder the carued and painted tombes of their bodies. The diseased in body are herein taught, first to seeke health for their soule, that they may the more speedily get health for their body: for God layeth diseases on the body, to restraine, or to punish the diseases of the soule, or to force vs to seek spirituall remedies for the same. We must not be like King *Asa*, who in his corporall sickneſſe sought not his spirituall health in God, but sought to the Physician. If in the sicknes of the body, the health of the soule be first sought: God shall either free thee, or else so comfort thee that with patience thou maist beare it: and in his own time, thou shalt find the great good of it, to thy euerlasting good. The Physician of the soule will find this Treatise most fit for his people, when he shal vse to looke vpon them with a compassionate heart; as vpon so many diseased patients, like vnto those sicke folke, *blind, halt, and withered, waiting for the mouing of the water, at the pole of Bethesda*; and by the preaching of the Word hauing his doctrines, applications, exhortations, and consolations, stored with variety of heauenly Antidotes, and specificke remedies, to draw their mindes to *soundneſſe* and health: Much time,

Persones to whom is is most necessary. Sicke in soule Diseased in body.

Gen. 20. 3, 4, 17.

1. Cor. 11. Psal. 32.

2. Chro. 16. 12.

Rom. 8.

Pastors, and their people.

Ioh. 5. 3.

many volumes, and moſt preachings, are ſpent on *Contemplatiue* and *Polemicall Theologie*, (the myſteries of common places, and controuerted heads) but too little vpon *Practicall Diuinity*, to cure the languiſhing ſoule; which of all, is moſt neceſſary.

Phyſicians. and their Patients.

The Phyſician of the body ſhall oft times find his Patients paſſionate mind, peruert and diſtemper the humors and ſpirits of his body; and vnder a crazy body a more diſeaſed ſoule. A heart ful of comfort to the one, is better then a box full of drugs to the other.

A particular admonition to the Reader.

If thou beter thy ſelfe by this Treatiſe, it is the thing I ſeeke: but if thou behold it with a diſdainfull eye, and a careleſſe mind of thy ſoules health: thou art an obiect of pitty. If thou meet my paines, with malicious cenſuring; doe firſt as much thy ſelfe, as thou findeſt here. It is eaſier to carpe, then to carue; to prattle, then to paint; to blame, then to build. What thou doeſt obiect, out of a diſeaſed mind (in blindneſſe, or in paſſion) againſt the Treatiſe, or the Author; in that caſe I decline the iudgement of a diſaſed minde: or, as the ſupplicant woman appealed from drunken King *Philip*, to ſober King *Philip*: So doe I appeale from my brainſick cenſurer, to my whol-ſome cenſurer. But what out of a ſounde minde thou canſt finde here blame-worthy, I aſſure my ſelfe, that in wiſedome and loue thou wilt admoniſh, excuſe, or amend it.

Thine in the Lord,

Mr. Io. ABRENETHY.

AD REVERENDVM ANTISTITEM IOANNEM ABRENETHIVM

S. S. Theol. Doctorem, Catheneſiæ Epiſcopum, &c. Virum multijugâ eruditionis ſupellectile inſtructiſſimum, præſertim verô vtriuſque medicinæ conſultiſſimum : cum ſuum de pſeuchiatria librum nouâ locupletatum curâ denuó ederet.

Quod ſi Phœbæis qui ſanant artibus artus
Corporeos miris laudibus afficimus:
Cumq; animam infeſtant morborũ mille cateruæ,
Pluráque quam corpus, tum grauiora mala.
Quantus honos eſt iure tuus, digniſſime Præſul.
Qui morbis animæ pharmaca ſuppeditas
Quantum animo corpus, Chriſto Latonia proles,
Et fluxa æternis inferiora bonis:
Tantum operi huic cedant Podalitius atque Machaon,
Galenique ingens, Hippocratíſque ſchola.
Corporis an Phyſices methodum primus medicorum,
Tam dextrè poteras applicuiſſe ſacris?
Immo Pæonias non ipſe Epidaurius artes
Doctius exercet te, meliúſue tenet.
Macte, tibi, proprium eſt medicinâ excellere vtráque,
Vt mens in ſano corpore ſana ſiet.
Vna ſalus nobis, medicus medicinaque Chriſtus,
Illum tuque doces, illéque te docuit.

Ioannes Strangius, S. S. Theol. D. &c.

Lectori, operi & Authori.

QVid natura *queat, quid possit* Gratia morbis
Conferre, hæc animi, corporis illa, tenens.
Ambarum hic mystes, methodum quam Græcia morbis
Corporis aptauit, aptat & ille animæ
Quid sit, pars, causæ, prognosis, signa, medela,
Q totties isto sunt repetita libro,
Hoc monstare queunt: methodum si Græcia, donet
Gratia materiem, quale putemus opus?
Nobile opus, quocunque ibis, tibi spondeo vitam:
Viues & vitam contribues alijs?
Macte, suum Præsul *te agnoscit* Gratia *mystem,*
Laudabit mystem & Panacæa *suum.*
Spondeo: sic sileo: mens sana in corpore sano,
Summa libri, voti est & tibi summa mei.

Patricius Sandæus, Academiæ *Iacobi* Regis, quæ est Edinburgi, primarius.

Ad Authorem Epigramma.

MActe *animo & virtute pari, dignissime præsul,*
Ordinis & patriæ stella in bárque tuæ.
Non plus laudis habet laceri qui membra coegit
Hippolyti ad proprios quæque redire locos.
Nec qui vmbram Euridices *auido reuocauit ab orco,*
Ille potens tantum threïcijsque sonis.
Gratia *te mystem medicum natura creauit,*
Instruxítque suis vtráque Diua *bonis.*
Illâ fretus agis morbos, symptomata pellis:
Et deploratis es panacæa malis.
Dum Mysten & Medicum *stupeo, doctissime fili,*
Hippocratis, pharium vertor in Harpocratem.

HENRICVS DANTISCANVS, *Andreapol.*

Aliud ad eundem.

Diuinis nate auſpicijs & Apolline dextro,
Palma Machaonij dulce decuſque thori.
Ancipites, deploratos, morbóſque ſolutu
Difficiles, mira dexteritate premis.
Hinc tanquam Phœbo nymphâque coronide natus,
Aurea ſublimi vertice ſigna feris.
Iamque opus emittis durante perennius ære,
Molibus & majus Memphi ſuperba tuis,
Naturæ prægnantis opus ditâſque fauiſſas,
Penſâque ſubtili dædala pingis acu.
Iure igitur duplici cingendus tempora lauro:
Sine manu curas, ceu pius ore doces.

G. Lynd. Andreapol.

In Authoris nomen Anagramma:

IOANNES ABRENETHIVS.

Ἀναγραμματιζομενος.

Sanior ſanè, vti benè.

Explanatio, & Authori.

SAnior, *vt mens ſit*, Sanè *myſteria pandis:*
Sanior hinc myſtes, ſanctior es Medicus.
Promis Vti *ſanè, ſic &* Benè *pharmaca condis:*
Hoc tua ſcripta ſonant: *hoc anagramma refert.*

Aliter, & Lectori proficienti.

I ſanè ſanior, vt benè (*ſubaudi viuas*)

Explanatio, allud. Iohan 5. 14.
Sanior I ſanè, vt *non pecces, ſed* benè *viuas,*
Sic animi felix, gratus eriſqué Deo.

The

The Authors name.

IOHN ABRENETHY.

Anagrammatized

Honey in breath:

Thus explaned, and to the Author.

THe *Honey* ſweet from grace vnto thee came:
Health for the Soule, and pleaſant to the heart:
Powr'd *in* thy *Breath*, it ſtilleth from the ſame,
Others to helpe, and comfort to impart.
That all may get, what is abone all money,
Their Soules health, if they will eate this Honey.

Concinit

HENR, DANTISC.

EN, quoties ſtillat roſeis affuſa labellis,
Gratia Meliſluis *dulcior vſque fauis,*
Aſcriptas animas morti, deuotáque Diti,
Pectora de ſtygijs eripis vltor aquis.

To

To the ſicke Soule.

MAns *Onely One*, and *chiefeſt One*, thou art
The *Breath* of life, *Gods Lampe* of loue and light,
A ghoſtly *Gueſt*, and *All* in to each part,
Thine houſe of clay cannot impaire thy hight,
Mans *honour* ſhalt thou be, and his beſt *Treaſure*,
His *Glory* great, and *Dignity* paſt meaſure.

Though thou doe lie blind, mad, repleat with ill,
Hard as a ſtone, ſcar'd deepe, and wounded ſore,
Senſeleſſe, corrupt, gangren'd, and plagued ſtill,
And falleſt, fret'ſt, and faint'ſt: and (which is more)
Deſpair'ſt of life, and loath'ſt all remedy,
And look'ſt for naught, but endleſſe miſery:

Yet come and ſee: thy *helpe* from heauen ſprings:
Compaſt thou art, with *Balmes* of ſauing grace:
The *Sunne* doth ſhine, with health into his wings:
The golden *Oyle* diſtilles, thee to ſolace.
Deare *Soule*, why art thou thus, ſo farre *deiected?*
Heere, to thy *ſores*, fit phyſicke is *detected*.

To the Authour.

OF knowne effects grounds too precisely sought,
Young Naturalists oft Atheists old doe proue.
And some who naught, saue who first moues, can moue,
Scorne mediate meanes, as wonders still were wrought:
But tempring both, thou dost this difference euen
Diuine Physician, physicall Diuine;
Who soules and bodies help'st, dost heere designe
From earth by reason, and by faith from heauen,
With mysteries, which few can reach aright:
How heauen and earth are match't, and worke in man;
Who wise and holy ends, and causes scan.
Loe true Philosophy, perfections height,
For this is all, which we would wish to gaine:
In bodies sound, that minds may sound remaine.

WILLIAM ALEXANDER.

COme, thou sad soule that now gron'st, quite bereauē
Of ghostly comfort, sicke with sinne to death,
Come, come and see heer's Physicke fetch't from heauen
By a North-Britan, diuine *Abreneath*.
Take it in time then, and be sure to finde
The best of blessings: health of body and minde.

I.P. Oxon.

To the Authour vnknowne.

HAile *Scot Platonicke* vnder frosty Pole;
Welcome thy *Spirit Diuine* vnto our coast:
Thy Sea of Eloquence inamours whole
Systemes of worlds, and angels of thee boast:
My gilden verse embellish euery Page
Should, if it could, containe my riming rage.

G.D. Cantab.

Edward's Sig. his hand and Pen

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THE

THE MEDICINE OF THE MINDE.

CHAP. I.

Of Spirituall ſickneſſes in generall.

MATTH. 9. 12. *The whole need not the Phyſician, but they that are ſicke.*

FOraſmuch as the body is but *the ſoules earthly Tabernacle:* and *a ſound heart is the life of the bodie:* Our chiefeſt care ſhould be, that a healthfull mind be in a healtfull body: That as, by the ſoundneſſe of the one, we enioy the ſweetnes of this our life: ſo by the ſoundneſſe of the other, we may haue the happie fruition, both of this life *heere*; and of that endleſſe life *hereafter*. All Philoſophers almoſt, haue aymed at this *health of minde*, (darkely, and confuſedly) and thought, there was no happineſſe without it: And that a happie life could no otherwiſe be attained, vnleſſe that firſt, the minde were made whole: and thereafter kept in a perpetuall poſſeſſion of health. But *Diuines*, by *Scripture*, (that healing, and wholeſome doctrine) doe leuell at this marke more cleerely:

Iob 4. 19. 2. Cor. 5. 1. Prou. 14. 13.

The health of the ſoule, is a great happineſſe.

Vt ſit mens ſana in corpore ſano. Lucret. Iuuenal Sa. 10. *Senec. de vita beata.*

Tit 1. 9. & 2. 1.

cleerly: ſhewing both the ſores: and the ſalue, and that there is no life, without this health. The diſeaſes wherwith this health is peſtred, and vndone, are many: both dangerous and deadly. For as out of that firſt diuine *Malediction*, all impurities are diſſeminate through the body (the ſeminaries of all enſuing diſeaſes and death:) So out of that ſame fountaine, doe ſpring all the radicall impurities of that *body of death*, cauſing in the ſoule, all manner of ſpirituall diſeaſes: and carrying all, vnto that *Second death*. The ſoule, is moſt ſeruilely imployed, in repelling, & repairing the incidēt ruines of this moulded muddy cottage, wherein it dwelleth: It ſhould haue a farre greater endeuour, to regard it ſelf, for the right obtaining, both of ſoundneſſe, and of ſafety. The moſt part are cumbred, & troubled about many things with care and cure for the body. But few, with *Mary* doe chuſe that good part (euen the ſoules health) which ſhal not be taken away. When Chriſt cured the diſeaſed bodies, he cured alſo the ſicke ſoules: when he opened the eyes of the body, he opened alſo the eyes of the ſoule. When he healed the lame body, he healed alſo the lame ſoule, that the diſeaſed might be *euery whit whole*. We are ſenſible enough of the leaſt ſickneſſes of the fleſh & of the ſmalleſt pin, poynting into the remoteſt part of the body: but as for ſpirituall diſeaſes, they are both many, and moſt eaſily contracted: hardly eſchewed: hardlier found, and felt: and moſt hardly helped, and healed. Their cognition, and curation, are both to be reſpected. And firſt in generall, they would be touched in their *Nature, cauſes, ſignes*, and *Symptomes, Prognoſticks, Curation, and remedies.*

Rom. 7. 14.

Luk. 10. 40.

Ioh. 9. 6 37 38.

Ioh. 5 5, 14. and 7. 23.

Mille mali ſpecies, mille ſalutis erunt.

That

That there are diseases in the soule, it is euident by these testimonies.

Testimonies of

ANimi morbi sunt cupiditates immensæ, &c. The diseases of the soule are immoderate lusts. *Cic. de finib. 1. & 7. 13.*

Ægris corporibus simillima est ægritudo animi. The disease of the mind is most like to diseased bodies. *Ibid.*

Morbi perniciores plureſque sunt animi quam corporis. The sicknesses of the soule, are both worse and more then these of the body *Idem. 3. Tus.*

Νοσοῦσι ψυχαῖς ἐστὶν φάρμακον πλὴν νόσος, vnto diseased soules, there is no fitter medicine then sicknes. *Isoc. de pace*

Hac conditione nati sumus, animalia obnoxia non paucioribus animi quam corporis morbis. We are borne vnder this estate, to bee liuing creatures, subiect to not fewer sicknesses of the minde then of the body. *Senec. de ira l. 2. c. 9.*

Βελτίον ὅτι σῶμα ἢ ψυχὴ νοσεῖν. It is better the body be sicke then the soule. *Menander.*

Qui ægrotant animo quo grauius ægrotant, hoc magis abhorrent a quiete & a medico. They that are sicke, in soule the sorer thy are sicke, so much the more they abhorre both rest, and the Physician. *Plutarch.*

Sunt vero alia magisteria quibus multimodi ac varij morbi animarum magna quadam & ineffabili ratione curantur. There are other speciall remedies, whereby the manifold and diuers diseases of the soule by a great and vnspeakable way are cured. *August. de vera religion.*

Si ad ægrotationem corporis, accedat ægritudo animi, duplicatur infirmitas. If with the sickneſſe of the body, there be ioyned the disease of the minde, the infirmity is doubled. *Hier. sup. Isai*

Animi morbi (si irrites) magis ac magis increscunt The diseases of the soule (if thou moue them) they waxe more fierce. *Chrysost.*

Quod si videre vis quales sunt animi morbi, cogit a mihi auaros, gloriæ cupidos. &c. If thou wouldest se what are the sickenſſes of the soul, cõsider the auaricius, ãbitious, &c *Origines*

Ier. 8. 22. *Is there no balme at Gilead? is there no Physician there? why then is not the health of the daughter of my People recouered?*

Ezek. 34. 4. *The weake haue ye not strengthened, the sicke haue ye not healed, neither haue ye bound vp the broken. They that are whole, need not the Physician, but they that are sicke.*

Mark. 2. 17. 1. Thes. 4. 5. Rom. 7. 5. Παθος Παθημα *The passion of vileneſſe,* Rom. 1. 26, 27. *The passion or diſeaſe of concupiſcence. The passion of ſinnes, are no other thing, but ſickneſſes.*

Those diſeaſes in the ſoule (becauſe of their nature and ſubiect) may iuſtly be called *Spirituall*, or *Mentall*: whereof the Scriptures make mention, as of *Blindneſſe of minde, Hardneſſe of heart, Madneſſe, the ſpirit of ſlumber a Cauterized Conſcience, Gangrene of hereſie*, and ſuch like.

Vſe. Whereby may be ſeene, what ſickly ſoules we carry within our crazy bodies.

What a Spirituall Sickneſſe is.

DESCRIPTION.

Definition. THe ſickneſſe of the ſoule, is a diſpoſition againſt nature, reſident in the ſoule: grieuouſly, manifeſtly, and immediatly hurting the functions and actions thereof: and offending *God*, vnto the eternall perdition of the whole perſon.

A diſpoſition. Διαθεσις. *affectus.* Ενεργεια. Rom. 7. 5. Παθη Ραδνμα. Iam. 1. 14. Διαθεσις, i. *affectus inde manans.* Epheſ 4. 18, 19 It is diſpoſition, cauſed by a certaine mutation and motion: wherein, there are to bee conſidered, Firſt, A force of the efficient cauſe, making this immitation. Secondly, The action it ſelfe of the paſſion and affection, diſpoſing and affecting the ſoule; working thereupon, and preparing it, to make it capable of the ſickneſſe. Thirdly, the affection becommeth inherent, exceeding, forcing the ſoule, moleſting and ſtopping the powers and functions thereof: and is at the laſt, the very imprinted

ted character of the affection. *Can the Black-more change his skinne, or the Leopard his ſpots? then may ye alſo doe good, that are accuſtomed to doe euill.* Ier. 13.23.

Euery ſinne maketh an immutation in the ſoule: but euery ſinne is not a mentall ſickneſſe, but onely that ſinne which ſtoppeth the ſoules functions.

That *ſinning ſinne*, (called *Originall*) is not properly to be called a ſpirituall diſeaſe: but is rather a worſe thing to wit, that firſt *Roote*, moſt *impure ſeminarie*, from which ſpring all thoſe wofull diſeaſes: and it is that pernicious *parent* of ſuch a damnable *off-ſpring*: and differs from thoſe diſeaſes, as the cauſe doth from the effect. Orig'nall ſinne no ſickneſſe. Rom. 5.14.

The infirmities of the regenerate, the claudications and haltings of the Saints, are not diſeaſes, but in a part: *Hee that is waſhed, needeth not ſaue to waſh his feete, but is cleane euery whit.* Becauſe theſe infirmities exceede not, nor become intolerable, they come not to an inherent and ſtedfaſt putrifaction: they imprint not their traces, they reigne not: but incontinent, as they are bred, or ſpring vp: they are repelled, or expelled, neither become they ſettled affections, or diſpoſitions. Infirmities are no ſickneſſes. Ier. 20. 10. Pſal. 38. 17. Ioh. 13. 10. Rom. 7. 13. 24

And whereas a ſpirituall diſeaſe, is called a *diſpoſition againſt nature*. By nature, is vnderſtood, not this our baſtard, corrupt, acquired, and inflicted ill *ſecond nature*: but that our *firſt nature*, before the *Fall*: euen that very excellent ſanctitie, repreſenting *Gods* Image, in all the faculties, functions, and actions of the ſoule. Gen. 1. 2, 3. 1. Pet. 1. 1. Epheſ. 4. 24. Coloſſ. 5. 10.

Whereas it is called againſt *nature*, it is becauſe, 1. it exceeds the limits of that our firſt nature: 2. It doth violence to the ſoule: 3. It interrupts, and immediatly and euidently troubleth the powers, functions, and actions thereof. Againſt nature Rom. 7. 23. 1. Cor. 2 14 Rom 8 7. 2. Cor. 3. 5 Epheſ. 4. 17.

This diſpoſition is ſaid to be reſident in the ſoule, ſticking faſt thereto, and as it were ſettled therein. In the ſub- Their ſickneſſes are reſident not in the ſubſtance, but in the faculties

ſtance of the ſoule, there is neither ſickneſſe, impurity, nor mortality. But in the parts of the ſoule (or rather faculties thereof) are properly diſeaſes: as in the minde *Blindeneſſe*: in the heart, *Hardneſſe*: in the affections, *Intemperancie*, *&c.* As for the contents of the ſoule, to wit, that *Originall and natiue concupiſcenſe*, it is that vniuerſall cauſe of al diſeaſes: In the functions of reaſoning, iudgement, knowledge, opinion, conſultation, election, appetite, deſire, &c. are properly the *Symptomes*.

Rom. 5, 14, & 7. 13.

Ephes 4. 18. &c.

Whereas ſickneſſes are immediately reſident in the faculties; It followeth that not euery light affection, or momentanie, paſſing, tempting, withdrawing, intiſing, deceiuing, conceiuing, deſiring, compelled, or ſudden: can be called a diſeaſe of the ſoule: vnleſſe it remaine, be reſident, and ſticke faſt thereto. Albeit otherwiſe it be a lighter ſort of diſpoſition.

They hurt the functions grieuouſly, euidently, immediatly, & per ſe

It is ſayd *to hurt and interupt the functions and actions*: peruerting, deprauing, and making them altogether repugnant to the purity of reaſon, ſanctitie of Gods image and equitie of his will: and ſuffering no action at all (or at leaſt but very corruptly) to be performed. And this it muſt doe, grieuouſly, euidently, and immediatly, *per ſe*, (and not (as the cauſes doe) *per accidens*.) For *Cauſes* beget ſickneſſes, *Sickneſſes* againe, beget and bring forth the *Symptomes*, as fruits.

They offend God, becauſe they are willingly acquired, and God the internall Phyſitian is contemned.

Offending of God &c. The ſickneſſes of the body are vnuoluntarie, and may moue others to commiſeration: but none to reuenge, becauſe they offend none, nor bring the patiēt vnder the reuerēce of any lawes. But the ſoule of man is willingly, & maliciouſly ſicke: and of the own accord, maketh it ſelfe vnfit for the ſeruice of the right *owner and Maſter*: at the leaſt, yeeldeth and conſenteth thereto: and had rather be ſicke beſide *Pharaoh's* fleſh-pots in bondage: then to be made whole with heauenly *Manna*, in a more free ſeruice. And for pleaſure of the fleſhes ſenſualitie, delighteth more, to be ſlauiſhly ſicke then (for the owne good, and honor of *God*) to be whole

ἑκὼν νοσεῖ. *Ariſt. Ethic. l. 3. c. 5.*

The

The diſeaſed in body, cõtemneth not the Phyſician he ſeeketh to him, calleth for him, diſcouereth to him his ſores, obeyeth his counſell, and is thankfull to him for his health. But the ſicke mind, as it delighteth in the own diſtreſſe: ſo it careth not for that *Great Phiſician of the ſoule*: neither for his *blood*, our moſt ſoueraigne medicine. Iſrael would not *acknowledge that God did cure them*. Neither would Ieruſalem be gathered vnder *Chriſts* wings, that he might foment them with his heat heale them, and ſaue them with his *Pelican* blood: By this willingneſſe therefore to be ſicke, and contempt of that great *medicine, God* is offended: the *Phyſician* turned into a Iudge, and his ſauing hand into iudgement: The ſoule dieth both the firſt, and the ſecond death: The firſt is ſpiritual, wherby it is depriued of the preſence of *Gods Spirit* (the ſoule of the ſoule;) dead vnto *God*, aliue vnto *Satan*. The ſecond is eternall, and to be accompliſhed after death, but neuer ended.

Mat. 9. 12.

Hoſ. 11. 3.

Mat. 23. 27.

Why are ſpirituall diſeaſes ſo perilous.

Hereby we may ſee, how deepe ſinne lieth within vs: how we alwaies carry fire in our boſome: and endleſſe death in our hearts.

Vſe.

The differences of mentall diſeaſes: and deſcription thereof.

ORiginall impuritie, and ſpiritual ſickneſſes, are both prohibited by the Law: and are ſinnes and tranſgreſſions of the Law.

Ἀνομία. 1. Ioh. 3. 4. Rom. 5. 14.

That *Originall*, is ſinne: and the cauſe of all ſinne: but theſe are ſinnes, and the effects of ſinne. Theſe are the branches and bitter fruits; the other is that moſt venemous roote from which they ſpring: which in this life can neuer be fully, and finally extirped.

Mentall diſeaſes differ from originall ſinne, and many actuall ſinnes.

Theſe ſickeſſes doe differ from actuall ſinnes, as ſpecials from the generall. For all actuall ſinnes are not diſeaſes: vnleſſe they reigne, and obedience be giuen there-

Rom 6. 12. & 2. 8.

to, and the faculties be offered vp to ſerue the ſame.

Some Idiopatheticke. Some Sympatheticke:

The diſeaſes of the ſoule differ among themſelues. Some are *Idiopathetick*, of a proper paſſion ariſing immediatly in the ſoule, and reſiding therein: as blindneſſe of minde, hardneſſe of heart, &c. Some *Sympathetick*, of a more improper paſſion: and they either ariſe from the body, & are imparted to the ſoule, as that ſort of a wounded ſpirit, which ariſeth vpon melãcholy: or elſe they ariſe from the ſoule, & are diffunded to ſome ſpeciall organs of the body, as the poyſonous Tongue, the deafe Eare, and euill Eye: and in ſome reſpect may be called *Symptomaticke*.

Mark. 7. 22, 23

No ſpirituall diſeaſe is it alone, either ſimple nor ſolitar. *Vt ſimplex in temperies.*

Againe, it is oft ſeene, that in the body there will bee one alone ſingle diſeaſe, without the company of another: but in the ſoule there are euer more then one: yea, many and diuers at one time. In the body there may bee one ſimple and ſolitary diſeaſe, voyd of the preſence of the efficient: and without any great *Symptome*. But in the minde, euery ſickneſſe is accompanied and nouriſhed by the owne *continent cauſe*, and hath ſome hard *Symptomes* following thereupon: like vnto that *Nephriticke* paſſion in the reines, that hath both at once, *obſtruction* for the *cauſe*, and *dolour* for the *Symptome*.

Spirituall diſeaſes are euer accompanied with their own cauſes, and with the fellowſhip of other ſickneſſes Act. 28. 27. And they are implicate.

No diſeaſe of the ſoule can be alone, but is euer accompanied with others, For either they are *implicat*, ſtill reſting in their owne affected parts, but yet conſpiring to the annoyance of ſome common function: as *blindneſſe* in the minde, and *hardneſſe* in the heart concurre to ſtop repentance. Which maladie was long among the *Iewes*: For *their heart waxed fat, and hard. their eares were dull of hearing, and with their eyes they winked, leſt they ſhould ſee with their eyes, and heare with their eares, and vnderſtand with their hearts, and ſhould returne, that God might heale them.*

Or connected

Or elſe they are *connected*, faſtened, and coupled together: and one of them is euer the continent cauſe of the other: being ſo neere in nature, ſuch doore-neighbours

bours in so neeare-affected parts, and of such acquaintance and communication: that the *Posterior* (in nature, order, or time) cannot be cured: except the *first* be first helped. So *blindnesse of minde*, and the *euill heart of incredulitie*, were connected together in the *Apostle*, when he was a blasphemer, who *did ignorantly through vnbeliefe*. *Blindnesse* and *hardnesse* were coupled together in the *Iewes*. *Hardnesse* and *impenitency* were fastned together in the *Gentiles*.

1. Tim. 1. 13. 2. Cor. 3 4. Ephes. 4 18. Rom. 2 5.

Or else they are *Consequents* and *Successiue*, when the first goeth away, and the other doth succeed in the place thereof, by a certaine interchange and commutation. The former is not the continent, and coniunct cause (although it may be an antecedent cause) of the other: before the second come in, the first must go away. As *Iudas* desperation succeeded to his spirit of *slumber*. This went quite away, and left anguish of conscience behinde it, to hold him awaking, with endlesse torments. And in many *Impatiency* succeedeth to *Intemperancy*: after that the pleasure of the one, is turned to the griefe of the other.

Or successiue.

2. Sam. 13. 15. 19.

Or else they are *Disiunct*, or dis-ioyned, resident in separate parts and faculties: and are of seuered forces: and haue little or no conspiring, to the hurting of any common function: and are like the *blindnesse in the eye*, and *gout* in the *foot*, that haue little or nothing adoe together but that they are in one body. As the *Gangrene of heresie*. and *Intemperancie*, may be both at once in one soule.

Or disiunct.

2 Pet. 2. 14. Reu 2 14. Iud. 8.

Sometimes a number of diseases incident in one part, and coupled altogether, will grow vp into one, and become a *Compound* sickenesse. As *incredulitie*, *selfe-loue*, *discontentment*, and *anger*, make vp the griefe of *impaciency* vnder the Crosse.

Compound.

The sicknesses of the soule, were in the regenerate, they are in the vnregenerate. In infants & children they are to be *actu*: and are presently in their seminary *potentia*. Againe, they are not alike in all persons: nor alike in degree, in any one person, at all times. They haue their owne

They are different in respect of the persons affected. And in respect of their period and degrees.

owne beginnings, augmentations, exaltations, remiſſions, intermiſſions, returnings and declinations.

Vſe. Thus we ſee, how that with ſuch a ſtrange confederacy of maladies, we are inuironed: and how ſtrong they are in their concurrences, inuaſions, and incurſions, and how great our care ſhould bee, to bee cured and freed from thoſe troupes of more then mortall diſeaſes.

The cauſes of ſpirituall diſeaſes.

The cauſes are either exteinall. THe cauſes are diuers: ſome *Externall, euident, and primitiue.* As all thoſe external obiects in the world prouoking vnto ſinne: *the luſt of the fleſh, the luſt of the eyes, and the pride of life.*

Obiects. 1. Ioh. 2. 16. The diuell in his malice worketh vpon the corrupt affections, by ſeducing and poyſoning the heart. When he is neere, he can ſeduce like a Serand bite as a Viper: when he is further off, he can with the *Torpedo*, by any mediate touch, inflict his *narcoticke* venome. And (if he were neuer ſo farre off) he is that *Dragon, whoſe taile drew the third part of the ſtarres out of heauen.*

Satan. Reuel. 12. 4. GOD. God herewith in his iuſtice is a deficient cauſe deſerting whom he will, and rendring them ouer to Satans hands, and to their owne wits and wils.

Or internall. Internalls are either antecedent, or continent. Some are *Internall:* and of thoſe, ſome are *antecedent*, and ſome *Continent.* As for *antecedents*: ſome of them are *Idiopatheticke*, and worke immediately vpon the ſoule: As for example: our natiue corruption a moſt *Vniuerſall, internall, antecedent cauſe* to all maladies. Some againe are *Sympatheticke*, as melancholly in the body, by a *Sympathy* with the ſoule, workes vpon the mind, corrupts the imagination, deceiueth the heart, affrighteth the conſcience, and peruerteth and perturbeth the affections.

Antecedents. are either Idiopatheticke, or Sympathetick.

Continent or coniunct cauſes. As for cauſes *Continent* and *Coniunct*, they are ſuch as are moſt neere adiacent vnto the ſickneſſe it ſelfe. As that particular and ſpeciall, *Giuing of our ſelues, as ſeruants to obey ſin vnto death.*

Rom 6. 16, 17. This is an acquired and imbraced corruption,

ruption, and impurity coniunct with the ſickneſſe: whē as (in euery particular diſeaſe) the ſoule yeeldeth to the yoke, giueth place to corruption; ſuffereth wit, reaſon, and grace to be diſtempered. As the bad humours doe ouer-rule the good, in a feauer: the firmamentall natiue heate, yeeldeth to the vnnaturall and elementary heate: So heere the heauenly ſparke giueth place to the diabolicall flames: the fleſh ouercommeth the ſpirit: as that gall of bitterneſſe, and bond of iniquitie cauſeth *incredulity*: the vanity of the minde cauſeth *blindneſſe* and *hardneſſe*. Here, one diſeaſe is the particular continent cauſe of another. As hardnes, cauſeth impenitency. Madneſſe of opinion, ſelfe-loue, and diſcontentment, cauſe the *Gangrene of hereſie*.

Παράνοια. Act. 13. 10. Epheſ. 4. §17. Rom. 1. 21. Rom. 2.

How one diſeaſe is the cauſe of another.

Hereby we may ſee, that ſickneſſes are the cauſes of ſickneſſes: and that becauſe, 1. The precedent ſickneſſes loſe the grace of the holy Spirit, and make a preparation for the ſecond. 2. God puniſheth the contempt of himſelfe, in a former ſickneſſe, by inflicting a new one: and by giuing ouer the diſeaſed, to himſelfe, and to Satan, to be more infected. 3. From one ſickeneſſe, there is both a ſhort and an eaſie paſſage to another, like it ſelfe: *Peccatum peccato trahitur*. So prodigality, is a cauſe of couetouſneſſe: Ebriety, a cauſe of luſt. 4. One ſickneſſe cannot be contracted without many mo. *Auarice is the roote of all euils. He that offendeth in one, is guilty of all. Be not drunken with wine, in the which is exceſſe.* 5. Oft times for the accōpliſhmēt of the Symptome of one ſicknes, another muſt be contracted. As *Iudas* and *Achab* in their couetouſnes, & *Dauid* in his luſt, wilingly became malicious. The firſt againſt *Chriſt*: the 2. againſt *Naboth*: the 3. againſt *Vriah*.

Rom. 1. 16. Epheſ. 2. 2. 2. Theſ. 2.

1. Tim. 6 10 Iam 2. 10. Epheſ. 5. 18.

Ioh. 12. 6. Math. 26 14, 15, 16

Hereby alſo we are admoniſhed, euer to looke to the cauſes of our euils, to be watchfull, wiſe and circumſpect: ſo far as can be, to auoyd all the occaſions of our deadly maladies: that we giue place to none: that wee neglect not the preſent remedy of any one: leſt many mo fall vpon vs, chained with other.

Vſe.

Signes

Signes and Symptomes.

Signes are collected, either from causes, effects, parts effected, or from any consequent.

BY *Signes*, is vnderstood whatsoeuer thing may declare, or make manifest the inward hid maladie: either to ones selfe, or to others: whether the signe be taken from the *enident cause*, or from the *effect* and *consequents* of the present disease: or from *the part and faculty* affected.

Symptomes are more speciall signes.

By *Symptomes*, are vnderstood those accidents that may befall and concur with the sickenesse. All *Symptomes* are *Signes*, but all *Signes* are not *Symptomes*. In the body, nothing can be both a *sickenesse* and a *Symptome*: as nothing can be both a *cause* of a *sickenesse*, and a *Symptome*. A *symptome* may be the cause of a *symptome*: as a *sickenesse* may be the cause of a *sickenesse*. And a *symptome*, is neither a sickenesse, nor a cause of a sickenesse. But it is farre otherwise in the soule, because it is spirituall. The sicknesses thereof so subtile, their concourse, concomitation, implication, connexion and succession so great and wonderfull: And the *mystery* of iniquitie so great, that we must not take the *Symptomes* so strictly as in Physicke: but more largely, and accordingly to the etymologie of the word: for all those things that are accident, contingent, incident, superuenient, or concurrent with such a disease: that characterizeth, and describeth the same more liuely in the vileneſse thereof. *By their workes yee shall know them, and an euill tree bringeth forth euill fruite.* They are (for the most part) the particular fruits of the more generall maladies, and anoyances of the functions and right actions.

A bodily Symptome differeth from a spirituall Symptome.

What a Symptome is. Συμπτωμα.

Mat. 7. 16. 20

Mala culpæ.

Some of those are *Pathognomicke*, and euer concomitant with the disease, as the shadow is with the body: they begin, they continue, and end with the sickenesse and are inseparable. Some againe are but *Assident*, sometimes only beginning with the disease, somtimes superuenient: they are not alwayes present, neither are they

Symptomes pathognomick and proper.

Symptomes assident and common. Δηλωτικα.

proper

proper, and inseparable: but common to many sicknesses. As to lie and deceiue, is a proper *symptome* of *hypocrisie*: but it is a common *symptome*, to a *cauterized conscience*. *Impenitency*, is a proper *symptome* of induration: but it is common to *blindesse of the minde*.

1. Tim. 4. 2. Isa. 6. 9. 10. Rom 2. 4 5.

By the consideration of the *signes* and *symptomes* of euery sickenesse: we may see the particular sins, that arise from one generall root: we may learne to know our maladies, in their owne liuely face: therby to lament them, and speedily to seeke conuenient helpe for them.

Vse.

Prognosticks.

PRognosticks are such signes, as declare the euent of the disease; or what euils and miseries are like to ensue thereupon: whether it is curable or incurable, or doubtfull. They are gathered, partly from the deplorate essence of the disease: Or from the causes, if they be great, maligne, deeply impressed, and strong: Or from the want, contempt, and reiecting of the right remedy. Or from the most deadly, and dangerous symptomes. As for example: The persecution of the godly, proceeding from the malice of the wicked, *is a manifest token* (as a Prognosticke) *of the righteous iudgement of God*. Againe, *God shall send them strong delusions, that they should beleeue lies: that all they might be damned, that beleeue not the truth: but had pleasure in vnrighteousnesse*. And, *thou after thine hardnesse, and heart that cannot repent; heapest vnto thy selfe wrath, against the day of wrath, and of the declaration of the iust iudgement of God*. And, *if ye would bray a foole in a morter, hee will not amend*. And many mo, as shall be set downe in euery particular disease.

Prognosticks and their vse. *Mala pœnæ*. The grounds from which they are collected.

2. Thes. 1. 5 8. 1. Pet. 4. 17. 2. Thes. 2. 11. 12.

Rom 1. 5.

Prou. 27. 22.

Whereby we are taught, to see the danger we lie into; and the iust deserued miseries that are due to vs, for our voluntary sicknesses, and contempt of such excellent remedies:

Vse.

medies: that thereby we may be forced to abhorre and anoyd our owne maladies: and of nothing, to be more carefull, then of preſent remedies.

That the diſeaſes of the ſoule are curable.

Cic. Tuſc. Senec. de ira l. 2. c. 13. ſanabilibus ægrotamus malis.

VVE muſt not thinke, there is no medicine for ſoules. *Morall Philoſophy* doth afford euident teſtimony in the contrary: And that wee are diſeaſed with curable ſickneſſes, *Diuinity* moſt plainly declareth and effectuates the ſame. *Dauid* ſaith, *Heale my ſoule.*

Pſalm. 41 4.

And the Lord heard Hezekiah, and cured the people. To wit, by the power of his *Spirit*, he ſanctified thē. *A whole heart is the life of the fleſh*, Pro. 14. 30. And, *A ioyfull heart cauſeth good health, but a ſorrowfull minde drieth the bones.*

2. Chron 30 20

Pro 14. 30.

Pro. 17. 22

They haue healed alſo the hurt of the daughter of my people with ſweet words: ſaying, Peace, peace, when there is no peace.

Ier. 6. 14. See Ier. 8. 22. and 17. 14.

Behold, I will giue it health and amendment, for I will cure them, and will reueale vnto them the abundance of peace and truth, and I will cleanſe them from all their iniquities, wherby they haue ſinned againſt me: yea, I will pardon all their iniquities whereby they haue ſinned againſt mee and whereby they haue rebelled againſt me. Chriſt was ſent to *heale the broken-hearted*, and for *recouering of ſight to the blind*, and to ſet at liberty them *that are bruſed*. Our Mediciner, comming to vs from aboue: and finding vs oppreſſed with ſo great diſeaſes: hee applied to vs ſomething ſemblable and moſt like, and ſomething contrary: being a man, he came to mē: but vnto ſinners, a iuſt one: he agreed with vs: in the verity of nature: but diſagreed in extremity of iuſtice.

Ier. 33. 6. 8.

Luk. 4. 18.

Veniens adnos deſuper Medicus noſter, &c. Greg. l. 2. 4.

Vſe.

We may comfort our ſelues in this: that our infirmities, and ſickneſſes, are curable: and we may the more be iuſtly blamed, either for neglecting, contemning or deſpairing of the remedy.

How

How the ſicke ſoule is to be cured, and remedied.

THe perfect curing of the diſeaſed body, craueth both the outward, and inward *Phyſician*. The inward *Phiſician* vulgarly is called, *Nature*: but more properly, our natiue liquor of life, and inbred balme of firmamentall Spirit. This in al men, is the beſt and greateſt *Phiſician*: without the which no medicine can auaile, no malady can be cured. This is hee, that doth digeſt, concoct, maturat, deopilat, purge, corroborat, expel, mitigat, reſtore, auert, and diſpach all ſort of bodily griefes: vnleſſe iniury be done to it, by ſome impediment; or if it get not due and conuenient ſeruice, and employment of naturall meanes. The *outward Phyſician* with all his Art: Method, Simples, Compounds, Antidotes, Cathartikes, Minoratiues, Diaphoretikes, Corroboratiues, Anodynes is but a ſeruant: and all his doings, but ſeruice vnto the inward Phiſician of the body.

Two Phyſicians for the body.

Internall. *interna Mumia Balſamũ internum.*

Externall.

Euen ſo, the ſoule cannot be cured, without two Phiſicians: the *internall*, and *externall*. The *internall* is God in his vnity & Trinity, who ordinarily by the outward meanes, giueth to his owne, the Spirit of a healthfull mind: by the which (as by an inward *Balſame* of grace) he helpeth all the diſeaſes of the ſoule, and bringeth it to a ſound temper. He cureth *Induration of heart*, by taking away the ſtony heart: and giuing the fleſhly. And healeth impenitency, by giuing to the *contrary-minded, repentance*.

Two Phyſicians for the ſoule

The internall is God πνεῦμα σωφρονισμοῦ. 2. Tim. 1 7 Pſal. 41. 4 and 103 3 and 147. 3. 2. Tim. 2. 25.

Chriſts is the great *Phiſician* of our ſoules. The great *Phiſician* came from heauen, becauſe the ſicke did lie, euery where through the whole world. In *Chriſt* is that *fountaine opened for ſinne, and for vncleanneſſe, euen a Fountaine of liuing water*, And by *himſelfe hath made a purgation of our ſinnes*. And that by his *blood that cleanſeth vs from all ſin*. In him we haue both, the *bread of life*, and

Chriſt. *Venit de cœlo magnus Medicus, &c.* Aug. Zach. 13 1. Ioel 3. 18. Καθαρισμὸν. Heb 1. 3. 1. Iohn 1. 7. Ioh. 6. 48. and 7 38 and 4 10

Reu. 22. 2.

and the *water of life:* but for meate, and for medecine. *He is that tree of life, which bare twelue manner of Fruites, and giueth fruite euery moneth: and the leaues of the tree ſerued to heale the Nations with.*

The holy Spirit.
Heb. 10. 22.
Epheſ. 5. 26.

The *holy ſpirit* alſo concurreth by ſanctification and ablution. *And ſuch were ſome of you: but yee are waſhed, but ye are ſanctified, but ye are iuſtified, in the name of the Lord Ieſus, and by the ſpirit of our God,* 1. Pet. 1. 22. 1. Cor. 6. 11.

The externall phyſicians.

The *externall Phyſician,* is euery one that hath the skill, and the calling thereto: whether it be a mans ſelfe by his owne conſideration, meditation, and right application of ſeuerall remedies, to his owne heart. Or whether it be any other, fit for the purpoſe. In old time, *Philoſophers* did ſupply this place: but now amongſt Chriſtians, the fitteſt man is a true *Theologue, a Meſſenger, or an Interpreter, one of a thouſand, to declare vnto man his righteouſneſſe. But the ſeruant of the Lord muſt not ſtriue, but muſt bee gentle toward all men, apt to teach, inſtructing the euill men patiently,* Ver. 25. *inſtructing them with meekneſſe, that are contrary minded; prooving if God at any time will giue them repentance, that they may know the truth.* verſ. 26. *And that they may come to amendment,* (or to a *ſound minde*) *out of the ſnare of the Diuell, which are taken of him at his will.* In the which words doth plainly appeare: I. The *Patients,* whoſe ſickneſſes are *Blindneſſe, Incredulity,* and *Impenitency.* (*Ex conſequent,* Verſ. 25.) The cauſe of their Sickneſſe is the *Diuell,* of whom they are taken as *priſoners.* The Signes are, they are *euill,* verſ. 24. *Contrary minded,* verſ. 25. They doe the *Diuells will,* verſ. 26. The euill prognoſticke is, they are in the *Diuels ſnare,* verſ. 26. II. The internall *Phyſician* is *God,* who cureth *them* whom he will, and *at any time, he will,* v. 25. III. The externall *Phyſician* is the ſeruant of the Lord, verſ. 24. His qualities are, his gifts: *Apt to teach.* His calling, *the ſeruant of the Lord.* His wiſdome is, *he muſt not ſtriue, but bee gentle toward all men, ſuffering the euill,*

Philoſophers.

Theologues.
Iob. 33. 23.
An example and teſtimonie hereof wherein remarke.
2. Tim. 2. 24. 25.

1.
The patients.
His ſickneſſes
Cauſes.
Signes.
Prognoſticks.

2.
Internall Phyſician.

3.
The externall Phyſician and his
1. Gifts.
2. Calling.
3. Wiſedome.

Verſ. 24.

verſ. 24. The ground and forme of his curation is, out of the *Diuine Phyſicall Aphoriſmes* of holy *Scripture*(to the which natures light muſt be ſeruiceable.) Wherein he hath his poſitiue warrants, methods, rules, & recipes ſet downe to him. The which is alſo *profitable to teach, to conuince, to correct, and to inſtruct in righteouſneſſe, Teaching and inſtructing them with meeknes, 2. Tim. 2. 25.* The time he muſt take to his cure: he muſt ſtill continue in his labour, prooving if *God at any time will giue them repentance*, verſ. 25. His chief indication he takes from their ignorance, and *contrary minde*, verſ. 25. His firſt intention is, that they may with a repēting heart *Acknowledge the truth*, verſ. 25. His laſt and greateſt intention is, that they may obtaine *ſoundneſſe and health of minde*, and be freed of the *Diuels ſnare*, verſ. 26. The externall *phiſician*, with all his Phyſicke, is but a ſeruant, with his ſeruice, to the great *phyſician*: All, are but meanes to the main curation: The internall may cure extraordinarily without the externall, but the externals helpe is nothing without the internals. *Paul plantes, Apollo watereth but God muſt giue the increaſe.*

4. Ground and forme. 1. Tim. 1. 10. Ioh. 15. 13. and 17 17. 2. Tim. 3. 16.

5. His time.

6. Indication.

7. His firſt intention.

8. His laſt intention.

The externall Phyſician and Phyſicke is ſeruiceable to the great Phyſician. 1. Cor. 3. 6.

Simples that come out of the terreſtriall ground, are fit medicines for the body. But words and ſentences which doe proceed from the grounds of grace or reaſon, are the onely beſt remedies for the ſoule. Corporall Simples come from the groſſe earth and alter the humours of the body. Spirituall Simples come from a ſpirituall fountaine, diuine or humane, and alter and cure the motions of the hart. *Heauineſſe in the heart of a man doth bring it downe: but a good word reioyceth it.* Pro. 12. 2.

There are both *vniuerſall* and *particular* remedies to be vſed in the ſoules ſickneſſe. The *Vniuerſals* are but few; the *particulars* to euery ſpeciall malady are many, The *particulars* do ſeruice to the *Vniuerſals*. And when the *particulars* faile, the *Vniuerſals* muſt ſupply. The *Vniuerſals* are ſuch, as ſerue almoſt to cure all diſeaſes As firſt, true faith in God, and application of Chriſts

The remedies are either vniuerſall, or particular.

Faith.

blood: without the which, we cannot please him: and whatsoeuer thing we doe, it is sinne, Secondly, the *feare of God*, because of his searching of the heart, his iustice and anger: his power and greatnesse: his Iudgement day, and threatned misery against sinne. Thirdly, the *loue of God*, (wherewith we loue him) because he loued vs first. His benefits are great, his grace is wonderful, his promises are true: and our Redemption is so precious. Fourthly, *Deuotion*, and daily acquaintance with *God* in powring out the heart before him. Fifthly, the consideration of the *Symptomaticke* and *Prognosticke* euils, that doe concurre in each disease. Sixthly, the eschewing of all causes of sicknesses, whether they be externall, or internall: so farre as is possible.

Feare.

Loue.

Deuotion.

Consideration of euils.

Euitation of all causes.

The light of nature, the councels of Philosophers, euident reasons, pleasant Histories, and manifest examples, are not to be reiected: but prudently vsed, as they are subordinate to the *greatest truth*: and, may any waies make the minde of man flexible, and capable of his remedy.

Philosophy. Historie.

If the soule be affected by the bodies sympathy (as oft times it falleth so forth) the corporall *physician* is requisite, to release and relieue the body of the owne impurities, that infect the mind

Corporall Physicke.

CHAP

CHAP. II.

1. Blindneſſe of minde.

Reu. 3. 17. *Thou knoweſt not that theu art blinde.*

DESCRIPTION.

THe mindes ſpeculatiue beames, emanant and direct to nature, (once ſo great, ſo ſure, and ſo cleere, that they did know all the creatures completely, truly, and diſtinctly: without exception, errour, or confuſion) become in that firſt ruine, and euer ſince, extremely dimmed: yet by ſearch, ſtudy, inſtruction, ſcience and experience are much repaired. But the immanent beames reflected on our ſelues, whereby we ſhould behold, contemplate and ſtudy our ſelues (which is both great Philoſophy, and a beginning of Theology) are farre more darkened. And moſt of all, thoſe aſcending beames, that ſhall penetrate vnto *God*, to mans finall ſafety, are not onely wonderfully weakned, that they cannot atttaine to their higheſt zenith: and ſtrangely ſtopped, by the interpoſition of ſo many clouds: but alſo in the very Chriſtialline humour of the minde ſo ſuffocate that now man is become darkneſſe in abſtract. And *if the light that is in the eye be darkneſſe, how great is that darkneſſe?*

The mindes beames.

Emanant to the creatures.

Immanent in our ſelues.

Aſcending vnto God.

Mat. 6 23.

Theſe two ſorts of blindneſſe, are two ſorts of moſt dangerous and deadly ignorances: moſt hardly to bee helped. The one of our ſelues: and firſt to bee handled: the other of *God*, next following.

Ignorance of our ſelues and of God.

There

There are three ſorts of the ignorance of our ſelues.

Ignorance of our ſelues negatiue. *Ignorantia puræ negationis: vel Neſcientia.*

Ignorance negatiue: As the ignorance of things needleſſe, ſuperfluous, impertinent, impoſſible, vnprofitable, vnneceſſary or forbidden: which we are no wayes obliged to know. As we need not know how many of the ſmalleſt branches of veynes, nerues, or arteries, are diſſeminate through the body: Or how oft we haue breathed, eaten, or drunken. We need not remarke our little and meere indifferent actions, words, and cogitations: which are of no importance, neither good, nor euill. This ſort of ignorance of our ſelues, is no vice, no ſinne, not euill, and is tolerable.

Ignorance priuatiue. *Ignorantia ſimplicis priuationis.*

Ignorance priuatiue, & ſimplicis. An ignorane of a meere and ſimple priuation, and it is a want of that knowledge that we are borne to haue, or that ſhould be inherent. As reſt is a naked and ſimple priuation of motion. Thus we know not our noble parts, nor the vſe of them: Wee know not the complexion, humours, and principles of our body, we know not how the elements are turned into our aliament? and how our eliment is turned into our ſubſtance. And of many mo excellent things, in our body and ſoule, are we ignorant: whereof *Adam* had knowledge, which we in him haue loſt. This ſort of ignorance of our ſelues is miſerable, yet it is no ſinne, but apart of our miſery, and puniſhment of ſinne: which we ſhould labour to get repaired in ſome meaſure, to our greate good, and Gods glory.

Ignorance corruptiue. *Ignorantia malæ & peruerſæ diſpoſitionis.*

Ignorance corruptiue, An ignorance of an euill and froward diſpoſition: as when one hath a habite of falſe principles, and falſe opinions. This is not a ſimple and naked priuation, like the former, but a priuation potentiall, including a power and diſpoſition to euill: like vnto rottenneſſe in an apple, which is not onely apriuation of the natiue heate thereof, but alſo a diſpoſition to corruption. It is not a ſimple priuation, (as blindneſſe is (but it retaineth ſomething of that which is depriued (as ſickneſſe is.) For priuation is negatiue in

in the natiue ſubiect: but corruption addeth a poſitiue contrary, founding that negatiue.

This blindneſſe of the mind, is not only a ſimple priuation of the knowledge of our ſelues, but alſo a wilfull want of that meditation vpon our ſelues: and of that vocation to employ our thoughts on our ſelues, to become skilfull & vnpartiall iudges of our ſelues. Whereby we are moſt vnwilling to call to mind, to conſider, to remarke, yea to feele, and contiuuall to ſtudy our ſelues. And when as we are moſt blinde, yet we will not acknowledge our blindneſſe. This is an ignorance of our ſelues, both *miſerable and abominable.* It is a moſt fearefull plague. The *Lord* ſmiteth many *with madneſſe, and with blindneſſe, and with aſtonying of heart.*

Deſcription of our blindneſſe.

Reu 3.17.

Deut.28.28

Part affected.

THE faculty of the minde, is heere the part affected: and in it, both reaſon, vnderſtanding & iudgement are eclipſed: being both vnable, and vnwilling to return their owne beames by a kinde of reflection: whereby a man might behold and contemplate himſelfe.

The minde.

Cauſes.

AS amongſt the cauſes of the blindneſſe of the eye, ſome are more outward, and vpon the moſt outward tunicle: Some are more inward, as thoſe that are in the *ſterne* And in the *Chriſtalline humour*, ſome are moſt inward of all, as thoſe that are in the *nerues opticke*, in the *viſory ſpirits*, and in the *brain* it ſelf. Euen ſo the cauſes of that ſpirituall blindneſſe of our ſelues, ſome are outward, ſome inward.

Cauſes diuers.

Cornea.
Pupilla.

That dangerous and deceiuing poyſon, that inchanteth the ſpirit, feedeth and entertaineth a man, with his owne

Flattery.
Sibi quiſque adulator eſt: Thales.

owne commendation: that ſolacious ſorcerer, *flattery*, the blind-folder of mindes: as ſweetly embraced, as ſmoothly deliuered. If it be a little withſtood, it ſo pleaſeth, that it is neuer throughly ſhut out: ſo that oft excluded, at laſt againe it is receiued: It ſo pleaſeth, honoureth, and commendeth, that the minde reioyceth at the own praiſe. It alwayes yeeldeth to one victory, to obtaine a greater. It is able to cauſe *Dionyſius* beleeue his ſpittle to be ſweeter then hony. There is nothing more dangerous: there is nothing that corrupteth & blindeth the minds of men more eaſily, then flattery.

Want of inſtruction an admonition.

Some want the meanes of inſtruction, and cannot get them: ſome haue them, and will not vſe them. There is nothing ſo vnſauory to many, as admonition. Neither doth the affected mind admit a graue admonition. How long was *Dauid* ignorant of himſelfe, vntill he was skilfully inſtructed, and admoniſhed by the Prophet *Nathan*! The vnbeleeuer, or vnlearned, is ſtill ignorant of the ſecrets of his owne heart, vntill he be rebuked and iudged: and then he falleth downe.

2. Sam. 12.

1. Cor. 14 24 25

Proſperity abuſed.

Peace and proſperity in themſelues are good, but to the baſe and beaſtly minde, euill: they blinde the owner, & make him vnhappily happy. Standing waters ſooneſt rot: reſting iron ſooneſt ruſteth: and reſting mindes are ſooneſt blinded. The bodies well-fare, is the ſoules blinder: *As eaſe ſlayeth the fooliſh, and the proſperity of fooles deſtroyeth them*: ſo it blindeth them. The minds of the beſt are in danger hereof: As *Dauid* confeſſeth of himſelfe, *In my proſperity, I ſaid I ſhall neuer be moued.*

Prou. 1. 32
Reuel 18. 7.
Pſal. 30. 6.

Ill examples.

We are to ſighty of examples, and ſwift to imitate: Theſe two moue moſt, ſimilitude and examples. Comparisons blind vs: when we iudge others to be too euil, we thinke our ſelues to be too good. He that through compariſon of worſe then himſelfe, appeareth to himſelfe good, is euen as if one, looking to the crooked, ſhould wonder at his owne ſwiftneſſe. It is a common ſaying of thoſe that are blinded in euill: *If I be ill, I haue many fellowes:*

Cicer. 3. de orat.
Qui ſibi comparatione, bonus videtur, perinde eſt, ac ſi quis ad claudos reſpiciens, ſuam miretur velocitatem.
Sen.

lowes : I am better then this man : I am not ſo ill as that man. Hee dare auouch his imagined goodneſſe before God, ſaying with that arrogant *Phariſe, O God, I thanke thee, that I am not as other men.*

The minde wanders away from it ſelfe, and loſeth it ſelfe in many externall things: whereas one were ſufficient and firſt to be done: and ſo falleth in that wandring vice. Many go to admire and know the height of mountaines, the raging ſurges of the ſea, the loftineſſe of hils, and moſt profound falles of floods, the compaſſe of the Ocean, the reeling motions of the ſtarres : And are too idle toward themſelues : *they learne to goe about from houſe to houſe: yea they are not onely idle, but alſo prattlers and buſie-bodies, ſpeaking things which are not comely* Theſe are thoſe buſie-bodies : buſie abroad to know all things: too idle at home to know themſelues. It may be ſaid to them, as *Demonax* (being asked if the world had a ſoule, or if it was round:) anſwered, You are curious of the world, and careleſſe of your owne vncleaneſſe: making two words meet other.

Rending and diuiding cares, that ſeperate the minde from it ſelfe, and from *God* diſtruſting and diſtracting cares of this world, and of this life: choking and oppreſſing the heart, and tyrannizing ouer the minde : they claime all the thoughts, they permit none to *God*, nor to our ſelues. The minde is ſcattered amongſt many things it doth ſeeke where it may reſt, and cannot finde it. In the viſible things that we ſee, our heart out from it ſelf is ſcattered here and there, and forgetteth whatſoeuer (of it ſelfe and within it ſelfe) is to be done: and that, while as it is externally buſied with cares too great, too long, or too ſoone.

God in his anger as a moſt iuſt puniſher, forſaking the ſinner) inflicteth this blindneſſe as a puniſhment: and cauſeth the eyes to be ſhut that they ſee not.

Satan, that prince of darkneſſe, and *God* of this world, blindeth the mind, that it can nether ſee it ſelf, nor *Chriſt*

That

Fellowes.

Luk. 18. 11. 12

Cutioſity.

Πολυπραγμοσύνα.
Ἀλλοτριεπισκοπά.

1. Pet. 4. 5.
Ἀργὰι φλυάροι. περίεργοι.

1. Tim. 3. 13. 5.
2. Theſ. 5. 15
1. Pet. 4. 1. 11
Vos de mundo ſolliciti eſtis & veſtram ipſorum immunditie non curatis.

Cares.
Mat. 13. 22.
Luk. 21. 34.

Greg. in Mor

God.
Deut. 28 28.
Rom. 2. 28.
Iſa. 6. 10.

Satan.
2 Cor. 4. 4.

Corruption.

That radicall firſt inbred venome, (euen the law of our members) but more acquired by the daily and cuſtomable contagion of ſinne; and moſt of all, hourely ſpewed in, by that tyrannizing Dragon; ſo peruerſely affecteth, and infecteth the mind, (being ſo depriued of light, and with darkenſie ſo depraued) that it cannot reflect the owne beames vpon it ſelfe. So farre are wee not onely inclined, but declined; that our mindes can approue vs in the worſt, and reproue vs in the beſt actions.

Of minde.

Memory. *Ariſt.* *Cicer. in par. orat.* Ier. 44 9. Iam. 1. 23, 24.

The Memory, (that inward Scribe) that ſhould retaine, record, reuolue, and furniſh the minde with matter of diſcourſe, is ſo peruerted, that on nothing leſſe will it ſpend it ſelfe, then on our ſelues. Wherby we *forget our owne wickedneſſe*. And if we haue conſidered our ſelues a little, we *forget immediately what manner of men we were.*

Conſcience. Gen. 42. 21. 1. Tim. 4. 2.

The *conſcience* being either benummed, or ſeared, not accuſing for ſinne, nor giuing forth cenſure againſt a mans ſelfe: He cannot truly know himſelfe, nor rightly iudge himſelfe.

Heart and affections.

The heart and affections, with a violent *Ataxie*, make their ſeditious mutiny, and ſlauiſh inſurrecton, againſt the more noble faculty of the ſoule: like an inſolent people againſt their *Soueraigne*. The *mind, memory, conſcience, will and affections*, doe not concurre with their reaſonings, to inable a man to know himſelfe. (The *mind*, not ſhewinge him the law: The *memory*, not ſhewing him the fact: The *conſcience*, not ſhewing him his cenſure: The *affection* and *will*, not ſtirring all forward, and not crying, All this is more then true; and woe to vs, we are like *a raging ſea.*) Thus men blinded, become; *As naturall bruit beaſts, led with ſenſuality, and made to be taken and deſtroyed. And whatſoeuer things they know naturally as beaſts, which are without reaſon, in thoſe things they corrupt themſelues.*

Luk. 19. 14. Rom. 2. 15. 2. Cor. 10. 14. Eſ. 57. 20. 2. Pet. 2. 12. Iud. 10.

Signes

Signes and Symptomes.

HE that knoweth not himſelfe, is not truely wiſe: he makes himſelfe a foole vpon his own charges. He either knoweth not *God*, or if he profeſſe to know him, in his workes he denieth him. He is importunatly arrogant. Hee preferueth no modeſtie, nor containeth himſelfe in his owne ranke. Hee enterpriſeth many things that paſſe his force. Hee neuer diſtruſteth himſelfe, thinking he vnderſtandeth well enough, when he vnderſtandeth nothing at all.

He is fooliſh. Mat.23.17, 19. Luk.12.20. Tit.1.16.

Arrogant.

He forgetteth himſelfe, and loſeth himſelfe about outward things. He looketh alwaies before him, he diſperſeth his wits vpon vanities, and neuer gathereth them home to himſelfe. He can put his houſe in order but not his life, nor his ſoule, like *Achitophel*. Hee remembreth not his paſſed paſſions, his peruerſe opinions. He neuer ſearcheth himſelfe, except it be groſſely: eſpying onely groſſe & open faults. He dealeth with himſelfe, ſuperficially, parcially, ſparingly: either excuſing, or neuer ſaying, *What haue I done?* He neuer conſidereth his naturall conſtitution, and inclinations. Hee knoweth not his owne infirmities and wants. He cannot mortifie nor moderate his paſſions, and careth not to amend them.

Vaine.

2.Sam 7.23. He forgetteth himſelfe.

Iere.8.6.

He conſidereth not the euils he runneth into, and that haue threatned him. His euils he feeleth not, nor feareth not: and ſeeketh no remedies to his miſeries. He prepareth not himſelfe for future changes and aſſaults. He many times falleth to the ground, and tumbleth head-long in the ſame fault. He leadeth not a regular life: all his actions are either ill or friuolous. He is a circumſtantial weather-cocke, and his goodneſſe is through fortunes occaſion: and not by a vertuous diſpoſition: Hee is a ſelfe-pleaſer, ſaying to himſelfe, *I am rich and increaſed with goods, and haue need of nothing*: whileas he hath iuſt nothing. *He conſidereth not the beame that is in his owne eye.*

He foreſeeth no danger. Ezec.16.44.

His life is euill. Iam.1.23,24.

Reuel.3 17.

Mat.7 3.

And

Gal. 6. 3.

And thinketh himſelfe to be ſomething, when he is nothing: deceiuing himſelfe in his imagination.

Prognoſtickes.

Caſe dangerous.
Gen. 6. 5.
Luk. 8. 14.
Reuel. 18. 7.

IF this blindneſſe be inueterate, the helpe thereof is the more hopeleſſe: and if one be not freed of it, before he be diſſolued, he ſhall be hurt of the *ſecond death.* If it be ſtill accompanied with diſtracting cares, abuſed wealth, lacke of inſtruction, euill examples, curioſitie of braine, and daily flattery, it is the more deſperate.

Enſuing ſinnes

It degenerateth (if in time it be not helped) into *impenitencie, hypocriſie, ſecurity,* and *hardneſſe of heart.* It is a harbinger to the *prince of darkenſſe:* and his delight is to lie in a darke cabbinet, where he hatcheth the *Cockatrice* egges, and ſeminarie of many ſinnes. It depriueth a man of *Gods* fauour, and procureth his iudgements: tending euer in the end to deſperation, and deſtruction. Vpon the which, the *day of the Lord commeth like a theefe in the night.*

Iohn. 9. 41.
1. Cor. 11. 32.
1. Theſ. 5. 4.

Caſe leſſe dangerous.

But if the man that is thus blindfolded, take gently and grauely with a reproofe: if he haue the world and ſeruants of *God* in ſome reuerence and regard: if he be not opinionatiue, or a ſelfe-louer: if he carry himſelfe ciuilly, and loueth morall vertues: if he delight in better company then himſelfe, and is not a deſpiſer of others: if he liſten to the Word, when the occaſion is offred: there is ſome hope of that man. But, O too heauie diſtreſſe (ſaid one) If I looke into my ſelfe, I ſuffer not my ſelfe: If I looke not into my ſelfe, I know not my ſelfe: If I looke into my ſelfe, my face affrighteth me: If I conſider not my ſelfe, my damnation deceiueth me: If I ſee my ſelfe, it is horrour intolerable: If I ſee not my ſelfe, it is death intolerable. And it is a rare thing to find a man that ſeeth himſelfe rightly.

Diſtreſſe grieuous.
Anſelm. in ſuis medit.

Nemo in ſeſe tentat deſcendere, nemo Perſ.

Curations

Curations and remedies.

TO make the blinded minde able and willing, with the owne reflected beames to ſee and know it ſelf: is a thing, as difficult and rare, as to miſdeeme and deceiue our ſelues is eaſie. *The heart is deceitfull and wicked aboue all things: who can know it? No man ſaith, What haue I done?* Man is a little world, ſaid the *Philoſophers*. Man is the greateſt miracle, ſaid *Auguſtine* (as he is *Gods* creature) But, as man, he is the *Deuils* workemanſhip, and a mans tongue, is a world of wickednesſe. *Si lingua, quid totus?* To know our ſelues therefore is a great worke, & had neede of a thouſand eyes. It is hard to know our ſelues, yet bleſſed.

Difficile curation.

Ier. 17 9. and 8 6.

Ezec. 16. 2. 43.

Eſchew all the externall cauſes of this blindneſſe, and conſider deepely the great and many euils that follow thereupon, as ſpecially may be ſeen, amongſt the foreſaid ſymptomes, and prognoſtickes.

Auoid the cauſes, and feare the euill.

Remember to haue thy eyes reflected vpon thy ſelfe, it is both *Gods* councell and command: *to iudge your ſelues*. The Ethnickes acknowledged it as an oracle from heauen: *To know our ſelues*. By humble prayer, buy a portion of that *eye-ſalue*, from that true *light*: that the eyes of thy minde may be thereby anointed, that thou maieſt ſee. The Ethnickes laboured much in this, by the light of nature. Thou art bound to goe beyond them, by the light of grace,

To know our ſelues is commanded. 1. Cor. 11. 31, 32 Γνωθι σεαυτὸν. It muſt bee praied for.

Begin, and acquaint thy ſelfe, with thy ſelfe. By vſe and cuſtome learne to take a view of thy ſelfe, that at length thou mayeſt attaine to ſome perfect habit in ſeeing, and knowing thy ſelfe thorowly. The child by frequent vſe and cuſtome, proceedeth, from creeping, vnto walking: from babbling, vnto ſpeaking: and from blotting, vnto perfect writing. Many things are learned by vſe and Art, that nature affordeth not: as appeareth in *Tumblers* that play walking vpon a coard. So much the more, threfore thou, that haſt the light of nature, and farre

Make a cuſtome of it.

farre more, the light of grace (if thou wilt seeke it) must take paines vpon thy selfe, to be exercised in reflecting thine eyes vpon thy selfe : *to know thine iniquitie*, Ier. 3. 1. 3.

Iob.39.37. Doe it exactly. Pro 20.27. Zeph.2.1,2.

The manner of this exercise must bee, by thy owne minde (*The Lords lanterne*) to search thy selfe: as it is said by *Zephan.* 2. 1. *Search your selues, euen search you, O nation not worthy to be beloued.* The Hebrew word signifieth, First, to gather *your wits* together, that was before despersed, out-with your selfe, vpon vanity : Secondly, to *fanne your selues*, to purge away your spirituall chaffe : Thirdly, to *search narrowly*, as for a lost Iewell; or hid mine.

Not grossely.

Thou must not search grossely, espying onely grosse errours, and palpable vices. Thou must not count little sinnes, no sinnes : and grosse sinnes, little sinnes. Esteem not secret sinnes, no sinnes: and open sinnes, little sinnes.

Nor superficially.

Thou must not examine *superficially*, excusingly, hypocritically : finding almost nothing to be wrong, by reason of so many deuised distinctions, mitigations qualifications, colours, questions, necessities, inconueniences, tolerations, ignorances : conuerting mountaines into moates.

But narrowly.

But thou must search *narrowly*, euen thy least errours, secret sinnes, priuie corruptions : neere to our nature, delightfull to our heart : as so many traitors to *God* and vs. It is harder to find them out, then to root them out : as *Cæsar* said of the *Scythians*. Thou must try *substantially*, searching euery corner; iudging great sins infinite : little sinnes, great ones; and no sin small. And for euery sinne, say, *It is of the Lords mercy that we are not consumed :* Spying all sinnes, sparing no sinnes, spending all times herein, neuer ending, the more ye find, suspect the more, that there is some more behind.

Substantially. Iob 22.5. Lament.3.22.

2.Cor.13. 1.Cor.11.

The Apostle saith, *Examine your selfe : againe I say, Examine your selfe.* He doubleth the word, *examine*, as *Zephaniah* doth the word, *search*, so that when we haue done with one examination, we must doe it againe, and euer

euer againe : And plumbe deepe into thy owne heart. Gather thy ſelfe vnto thy ſelfe; and ſhut vp thy ſelfe, within thy ſelfe, examine, ſearch, know thy ſelfe. Let the ſtudie of thy ſelfe, be true, long, daily, ſerious, attentiue : prying narrowly into thy ſelfe: try often, and at all houres, preſſing and pinching thy ſelfe to the quicke.

Noſce teipſum, &c.

Many great perſonages, as a rule and a bridle to themſelue, haue ordained one, euer to buzze into their eares, that *They were men.* Rowze vp thy ſelfe. Dwel with thy ſelfe, *Chilon* vſed to ſay, Obſerue thy ſelfe, or be wary of thy ſelfe. There is none ſo great an enemy, as man, to himſelf. This is that conſideration we ought to haue of our ſelues. As *Seneca* reporteth of *Sextius*, how euery night before he ſlept, he asked at his owne heart, What euil this day haſt thou am nded? what vice haſt thou reſiſted? in what part art thou bettered? What is more pleaſant then this conſuetude, to examine our ſelues, for the whole paſſed day? how ſweete a ſleepe doth follow vp on the recognition of our ſelues, how quiet, how com-fortable, how free?.

Horat. 1. Ser. 3. Perſ. Iuuenal. 11. Laer. l. 1. c. 4. φυλασσε, σαυτον, *Senec. l. 3. de ira.*

Try not thy ſelfe, by thy ſelfe : nor meaſure thy ſelfe with thy ſelfe: compare not thy ſelfe, with thy ſelfe, nor with others: for thus thou wilt neuer come to thy owne meaſure and line. Truſt not the world (that bewitching *Syren*) neither the deuill (that ſubtill ſerpent:) but looke into that *perfect law of libertie: for the commandement of the Lord is pure, and giueth light vnto the eyes. And it is a lanterne to the feete. For the word of the Lord is liuely, and mightie in operation, and ſharper then any two-edged ſword, and entereth thorow, euen vnto the diuiding aſunder of the ſoule, and the ſpirit, and of the ioynts, and the marrow, and is a diſcerner of the thoughts, and the intents of the heart.*

Search thy ſelfe by the Lawe.

2 Cor. 10. 12. 13 μετρον, Κανον. Ia 1 25. Pſal 19. 8. Pſal. 119. 105. Heb. 4 12.

By this word, take a view of thy ſelfe, and thou ſhalt finde, Firſt, that thou haſt ſinned in *Adams* loynes. Secondly, that in thee are al ſinnes: if not in practice, yet in *Seedes* : a mans heart is a ſea of ſinne. *Caines* murther : *Pharaoes*

Rom. 5. 14.

Pharaoes crueltie, *Sodomes* lust *Achitophels* policie, *Senacheribs* blasphemie, *Judas* treason *Iulians* apostacie should all haue beene thy sinnes, were not *Gods* restraining grace. Thirdly, that thou art a child of wrath by nature, and vnder a fearefull curse, and bondage vnder *Satan*. and vnder misery of the body and soule, in the first and second death. And fourthly, thou shalt find thy guiltinesse to be infinite: that suppose thou hadst kept the whole law, & yet failest in one point, thou art *guiltie of all*. He that hath a heart, that dareth offend *God* in one, hath a heart, that dareth offend *God* in all: He is infinite, so is thy guiltinesse great: One offence (as it is offensiue to *God*) surmounteth in guiltinesse, all offences done to man. As king *Dauid* acknowledged in himselfe; saying, *Against thee, against thee only haue I sinned, and done euill in thy sight.*

Iob. 22. 5.

Ia 2. 10. *Qui habet vnum vitium, habet omnia. Sen. li. d. ben. cap. 1.*

Psal 51. 4.

Thinke it better to know thy owne infirmities, then to know the whole world, and all the wonders thereof The proper subiect of the knowledge of our selues, is within vs. Many haue deuised many specials of this exercise. As, to *Consider*, who thou art by nature, who in thy person, what a one in thy life. And againe, A man must cõsider himselfe, what he is in himselfe? (a worm) What within himself? (a treasure of euil.) What vnderneath? (fewell to hell.) What aboue (an enemy to *God*.) Who against thee? (the Lord of hosts.) What before? (a miserable sinner.) What hereafter? (one to die in sinne.) Again, A man must consider where he was? (lying in sinne.) Where shall hee be? (vnder *Gods* iudgements.) Where he is? (in a miserable life.) Where he is not? (excluded out of heauen.)

Search thy self particularly. *Hor. 1. Ser. 3. Nec te quæsieris extra. Quid, quis, qualis. Bern. de Conf. Chr. in tract. de symb. l. 13.*

Vbi fuit, vbi erit, vbi est, vbi non erit.

But the more speciall consideration of our selues, is either *Naturall*, *Morall*, or *Spirituall*.

Consideration three-fold.

The Naturall consideration of our selues, concerneth the naturall frame, and constitution of our persons: in body, spirit, & soule, as the wonderfull workmanship of *God*,

Naturall.

1. Thes. 5 23.

Consider

Of the body.

Conſider therefore, that of the earth, was thy parents meat, of meat, was their blood: of blood was their ſeed: of their ſeede, was *Thy body made.* And ſo from the firſt, to the laſt: of the earth thou art made. *The firſt is of the earth, earthly*: Thou art but made vp of an heape of earth, or made vp like a piece of mud-wall: Our body is corruptible and mortall. *Mans breath departeth, and he returneth to his earth.* Say with *Dauid, I was made in a ſecret place, and faſhioned beneath in the earth.* Sinne hath defaced the body, and therby it is become, the garment of ignorance, the garment of wickednes, the bond of corruption, a liuing death, a ſenſible carriō, a portable ſepulcher, a domeſticke theefe: it flattereth, becauſe it hateth: it hateth, becauſe it enuieth: while it liueth, it depriueth thee of life.

χοϊκός. 1. Cor. 15 47. ψυχικός, ζῶσαν. 1. Cor. 15. 53. Pſal. 146 4. Pſal 139. 15. And with Iob 10. 10, 11, 12. *Herm. in Pæm.*

Of the ſoule.

The ſoule is a reall, and ſpirituall ſubſtance, of *Gods* owne making, placed in the body, and confined there: that man partaking both of *God*, and the world, might beare the image of both: and being a *minded-body*, and a *bodied-mind*, might become a *horizon* twixt the bodyleſſe angels, and the minde-leſſe bodies here below.

Her place.

This ſoule filleth the body all in all, and all into each part diffuſed, indiuiſible, vncorruptible, vntroubled, not interrupted. One in ſubſtance, yet by diuers powers, on diuers obiects, and in diuers effects, diuerſified, like the onely one *Sunne*, manifold in operation.

Her ſubſtance one. Her faculties diuers.

The body confineth her, but the bodies beauty, ſtrength, or health, will neuer refine her: neither can aliment, nor eliment, helpe her. In a ſicke, blind, or maimed body, ſhe may be whole, ſighty, perfect: and in the moſt weak body, moſt actiue: ſhe no-wayes dependeth on the body, but the body on her.

Diuerſe from the body.

Her powrs.

She is like a carefull houſe-wife, in guiding all well at home in the body, attracting, retaining, decocting, diſtributing, expelling, &c. She moueth the body, without & within, whither ſhe pleaſeth. She quickens the ſences, by

Her vegetatiue power. Motiue power both local and vital.

Senſitiue power.

by whoſe windowes, ſhe vieweth all things without, and bringeth them home to her ſelfe with all their ſeuerall formes, as ſhe pleaſeth beſt.

She gathereth them in one maſſe and heape. Shee beholdeth them, diſcerneth them, compoundeth, compareth, and eſteemeth them: And herein alſo is not idle, when we ſleep. She doth conſerue them in their order, till ſhe neede them to her vſe.

Cõmon ſenſe and imagination. Fantaſie. Dreames. Senſitiue memory. Wit.

Her eye (the bodies light, and fewell of natures lawes) reuiſeth, and remarketh theſe formes in their higheſt ſublimity: And from thence abſtracteth them, perceiueth them, diſcourſeth vpon them, compareth them, reſolueth effects into cauſes, collecteth vniuerſall natures of many ſpecials. It marks the inſide of things, the ſubſtance, the tree, the roote, and core: as by ſences ſhe marked the outſide, the circumſtance, the barke, the branch, and the ſound.

Reaſon. Vnderſtanding. Opinion. Iudgement.

when ſhe diſcourſeth, this her light and eye, is called *reaſon*. When ſhe ſtandeth fixed in concluſions, it is *vnderſtanding*. When ſhe ſtandeth lightly in concluſions, it is *opinion*, When ſhe groundeth her trueth on principles it is *iudgment*. And finally, iudging betwixt good and euill: truth, and falſhood (wherein it faileth not, nor ſeeketh the ſenſes skill) by many ſteps of *wits ſtaire*: the Soule aſcendeth to her high degree of *wiſedome*.

Wiſedome.

By her hand, and moſt delicate fingers: as ſhe findeth euery thing, fit or vnfit for her vſe: ſhe taketh, reiecteth, practiſeth. In her ſtore-houſe, ſhe containeth all Arts, & generall reaſons. She concurreth with *God*, in excuſing, accuſing, pacifyng, and affrighting; according to the mindes light, in all her actions.

Will, heart, affections. Intellectuall memory. Conſcience.

Thus, *O diuine ſoule*, within thy cabinet, ten thouſand forms may ſit at once, and each to keep his true proportion, as men, beaſts, trees, townes, ſeas, land, heauen, earth. Fire connerteth coals into fire. The body conuerteth meat into blood. Thou cõuerteſt bodies into ſpirits. From groſſer matters, ſubliming the quinteſſenced

An exhortatiõ to the ſoule.

formes

formes : transforming them into thy nature, to carrie them light on thy celeſtal wings. Thy quickning power feedeth the ſenſes; the ſenſes feede thy wit. Thy quickning power would onely *be* : the ſenſes would *be*, and *be well* : but wit would *be*, and *be well*, and *endleſly well*. *O Soule, goe to thy higheſt ſublimitie*, and fartheſt horizon thy ſight : and let that *Alpha and Omega* dwell within thy dimenſiue lines. With thy ſenſes ſee his workes; with thy wit know himſelfe, and with thy will, make choiſe of him, ſtil behold his trinitie, in the *trinitie of thy powers : vegetable, ſenſitiue*, and *rationall*. Reu. 1. 8.

The Spirt, is a third part of mans perſon : that as the body is of the earth, the Spirit is of the firmament. The Spirit is *ex traduce*, noriſhed by the ſubtil'ſt ſpirits of aliment, & worlds elements. It is the immediat life of the body. It hath obtained many names, amongſt the learned: It is called *vinculum*, becaſe theſe two extremes, the elementary earthly body, and the diuine heauenly ſoule (could not bee coupled) but by a firmamentall Spirit : partaking of both, to ioyne both together. As *Chriſt* is man, and God : partaking of both, to ioyne *God* and man together. It is called *Vehiculum*, becauſe it carrieth ſo readily all the Soules faculties, thorow all the parts of the body, to all the organes : for the ſpeedy diſcharge of all the functiones, and actions thereof. As in a moment, the skil of a player on an inſtrument, is quickly conceiued, from the wit of his braine, to the fartheſt ioynts of his finger. It hath many offices and effects in the body : It is bred with the body: ſympathizeth with the body : dyeth with the body : yet doth differ from the body, in ſubſtance and power. The Spirit. Luke 1. 47. 1 Theſ 5. 23. Gen. 2. 7. *Spiritus ſydereus.* *Corpus inuiſibile.* *Magnes microcoſmi.* *Veſtimentum animæ.* *Animæ mundi ſcintillula magnetica.* *Vinculum & Vehiculum animæ.*

So in thy ſelfe marke an *Elementary body : A firmamentall ſpirit:* and a *diuine ſoule*, a ſhadow of the bleſſed *Trinitie*. This being the difference : In vs there are three eſſences in one perſon : but with God there are three Perſons, in one eſſence. Shadow of the Trinitie.

The morall conſideration of our ſelues, is obtained Morall conſideration.

by the examination of our ſelues: according to the foure cardinall vertues: *Iuſtice, Fortitude, Prudence* and *Temperance.* Whereof the volumes of morall Philoſophy are filled. According to the which, if we ſhall try & ſift our ſelues; we ſhall finde many things fault-worthy, in regard that like wandring ſtarres, wee haue forſaken (except at ſtarts) the ecliptick line of the golden meane, and haue wandred amongſt all the extremities of vices.

Inconſtancie. *Quod petijt, ſpernit, repetit quod nuper emiſit.*

The greateſt and beſt part of our actions, are but occaſioned eruptions, and impulſions. Irreſolution beginneth them: inſtabilitie followeth them. Our actions are contrary; we are not euer like our ſelues, we runne from our ſelues, and rob our ſelues of our ſelues. Appetite and occaſions, with change of time, carie vs as the winde.

Aeſtuat, & vita diſconuenit ordine toto.

Weaknes.

Good things in our hands, are made worſe through our weakneſſe: we are weake in vertue, veritie, extremity, and ſuddennesſe of newes. Our thoughts are vaine, and breede vaine deſignes, and vainer deſires, and bring out vaine beliefes, and more fooliſh hopes. Cares trouble vs with thinges, that ſerue more when we are dead, then when we are liuing, we take not ſo much care, what we are in our ſelues, as what we are in the publike knowledge of men.

Vanitie.

Cares.

Troubles.

We are more troubled with little, and light occaſions, then for greater affaires, we are moleſted with phantaſies, dreames, ſhaddowes, fooleries, choller, ſorrow, ioy, lies, impoſtures, tales: yea with nothing: As *Greece* and *Aſia* was ſet on fire for an apple. We let the greateſt euils ariſe vpon the ſmalleſt grounds. And the circumſtance or accident, moueth more then the ſubſtance.

False contentment.

We place our contentment in moſt friuolous toyes: without the which we may liue. We feede opinions and dreames. Beaſts content not themſelues with nothing, but with that which is preſent, palpable, and in verity. We runne, we ruſh, we raue, and build caſtles in the

the aire. We liue, we flee, we die, and a mote at the laſt, is the hire of our daies worke, *vniuerſa vanitas omnis homo viuens.* And as God hath all good in eſſence, and all ill in vnderſtanding only. So we quite contray : we haue all our good in our fanſie, and all ill in eſſence. Pſal. 62. 9.

We cannot chooſe, what we ſhould : what wee haue choſen and obtained, doth not content vs. Preſent things are loathed, we bleat after things abſent, vnknowne, and to come. Deſires.

Wee cannot enioy our good things, and delight in our pleaſures, without ſome mixture of euill and griefe. Pleaſures. *Medio de fonte leporũ, ſurgit amari aliquid.*

We let our higheſt pleaſure, haue oft a deiection of heart. As ſorrow alſo is neuer pure : and in ſorrowing there is ſome pleaſure. Sorrow. *Eſt quadam flere voluptas.*

The ſpirituall conſideration of our ſelues goeth beyond the former two. It ſearcheth moſt deepely: It rangeth thoſe that are of beſt natures, ciuileſt carriage, and faireſt profeſſion, and thoſe that are endued with ſupernaturall decreaſe of ſinfullneſſe, and with ſome kinds and meaſure of inward graces. It pierceth to the loweſt bottome of the beſt regenerate heart: and doth ſpie ſpots, in the face of innocencie : that for all, that is done well already : yet *Chriſt* hath *ſomewhat againſt them.* And findeth blemiſhes amongſt the trueſt ſtreames of grace. We are commanded to make this conſideration of our ſelues, except we be reprobates. *Prooue your ſelues, whether yee are in the faith : examine your ſelues, know yee not your owne ſelues, how that Ieſus Chriſt is in you, except ye be reprobates?* Spirituall conſideration of our ſelues, goeth deeper. Reuel. 2. 4, 14. 2. Cor. 13. 5.

This is wrought, not onely by the *Word* : but alſo by the moſt ſecret ſearch of the *holy Spirit, who pondereth the ſpirits* : and reuealeth both *the things of God to vs*, and reuealeth our owne moſt ſecret ſpots, vnto our ſelues. Wrought by the Spirit. Pro. 16. 2. 1. Cor. 2. 10.

Here is required great humiliation, often meditation, ſtrict examinatio n, with frequent eiaculation, and lifting

Defects in pietie.

vp of thy heart in praier: stil demurring on thy vile selfe: till thou finde, That thy profession without, and conceit of light & life within, is farre more then the power of grace in thy heart and practice in the life. Feare and

Esa.8.18. Esa.59.15.

shame (*To be a wonder in Israel, or a spoile*) smothereth downe thy profession. Growth of godlinesse, is thought to be too much, and a bleeding conscience, a kinde of madnesse. What relenting? what yeelding to the torrent of time? to the current sinnes of custome? to the worlds vexations? and to the sway of thy owne priuie corruptions. Thou hast perhaps stopped the streame of odious, and open sinnes: but hast not killed thy secret passions, nor mortified sinne in the roote: Some one bosome sinne, in the darke chamber of thy *imagerie* must

Ezek 8.12.

be thy little idole: vnto the which all thy light, and life must be subordinate and seruiceable: That *one necessary thing* thou keepest vnder reuersion. Thy motions are morning dewes, whose entertainement is cold, and aboad short: enioyned with wearisomnesse. Thy race to that high prize, how short? how faint? how slow hath it beene? And how little profiting, and proceeding by the word, crosses, mercies, wakenings? the light of grace is not so sweete to thee, as that thou canst prefer it before all pleasures, and subordinate all delights to it. Thou art not exercised in extremities, to runne and cleaue to

Luke 10.42. Psal. 27.4.

Iob.13.15.

God: thou canst not say for thy life, *Though he slay me, yet will I trust in him, and I will reproone my wayes in his sight.* Thou canst not in prosperity sorrow for sinne, nor

Act. 16.25.

canst thou in aduersitie, with *Paul* and *Silas*, sing and reioyce in stockes. Thou art not blithe when thou art humbled. In the wicked, one sinne bringeth on another: but when in thee did one slip preuent another? *O*

Rom.7.

miserable man, &c?

Conclusion. Man how naught.

And finally what art thou, O man, but a spoile of times? the play-game of fortune, the image of inconstancie, the spectacle of infirmitie, the ballance of misery, a dreame, a phantasie, ashes, a vapour, a flower, the

the winde, a bubble, a ſhadow: Nothing ſo miſerable, nothing ſo arrogant. Shall *Democritus* laugh at man? or ſhall *Heraclitus* weepe. Shall *Diogenes* ſcorne at man? or ſhall *Timon* hate him? No, rather let *Pindarus* name, A man is the dreame of a ſhadow.

Σκίας ὄνειρος ἄνθρωπος,
The benefit of the knowledge of our ſelues.

O man, what ſhouldſt thou do wearing thy ſelf, to know ſea and land, ſtarres and all? and wilt thou not know thy ſelf? It is one of the beſt parts of wiſedome to know thy ſelfe. *Demonax* demanded, when he began to *Philoſophize*: anſwered. When I began to know my ſelfe.

It will beat down thy prid. *Philippus Macedon*, to ſtay and hold downe his pride, appointed one each day, to awake him with theſe words, Ariſe, O King, and remember thou art a man.

It makes vs humble.

It is great wiſedome, and great Philoſophy, to know our ſelues. It leadeth vs to the true knowledge of our nature. *Baſilius* ſaith, Be mindfull of nature, and thou ſhalt neuer be proud. Marke thy ſelfe, and thou ſhalt be mindefull of nature.

And wiſe.
To know nature.

It leadeth vs to the true knowledge of God. The perfect knowledge of thy ſelfe ſhal ſufficiently, as it were by the hand, leade thee to the knowledge of *God*.

And God.
Exemp larq: dei homo eſt in imagine parua.

It preuenteth *Gods* iudgments. *Search your ſelues, euen ſearch your ſelues, O nation not worthy to be loued, before the decree come foorth. If we would iudge our ſelues, we ſhould not be iudged.* If thou deſire to become good, firſt beleeue that thou art ill.

It preuenteth iudgements.
Zeph. 2. 1, 2.
1 Cor. 11. 31.
Epict. Enchir.

It is the beginning and foundation of grace and repentance. Let vs *ſearch and try our wayes, and turne* againe *to the Lord.*

Lament. 3. 40

It is the bleſſed gift of *God* to praiſe for; he giueth vs that counſell, *our reines alſo teach vs in the night*, It caſteth out, and keepeth out ſinne. It fitteth a man fitly for the *Communion*. It aſſureth a man that he is no reprobate: and maketh him thankefull to *God* for the ſame. It preſerueth him from many tentations, Gal. 6. 1. It helpeth others that fall. *Ibid.*

More benefits
Pſal. 16. 16. 7.
Pſal. 4. 4.
1 Cor. 11.
2. Cor. vlt. 5.
1. Tim. 1. 15 16 17.
Rom. 17 24, 25
Σκοπῶν σῴζωμαι.

CHAP. III.

The other Blindneſſe of minde, *or* ignorance of God.

Iſaiah 42. 19. & 56. 10. *Who is blinde but my Seruant?*

DESCRIPTION.

How far God is to be knowne.

OVr knowledge cannot comprehend *God* as he is: yet wee ought to comprehend him, as he hath reuealed himſelfe to vs partly in his workes, partly in his Word: *Adam* could haue knowne him this way perfectly. But we cannot doe it, ſo great and ſo groſſe is our miſerable blindneſſe, and ignorance of GOD, and of his will, and wayes in CHRIST to our ſaluation.

Holy ignorance. Rom. 11.

The ignorance of God, in ſo farre as he hath obſcured, and hid himſelfe from vs, is no ſinn. *As, Who knoweth the minde of the Lord?* Who knoweth the moment of Chriſt ſecond cõming? This ignorance, is of the ſecrets of God and is, A holy ignorance. Secret things belong to God and, reuealed things to vs. It is of things that are aboue, that which is *meete to vnderſtand.* As was *Pauls* his word which cannot be ſpoken. We muſt know all that we need, and all that we may, and ſhould thinke our ſelues happie, if God make vs of his Court, though not of his counſell.

Deut. 29. 29.

Rom. 12. 3. Ἁρῥητα ῥηματα. 2. Cor. 12. 4.

Peruerſe ignorance.

But the ignorance of God (in ſo farre as he hath moſt cleerely, and carefully, reuealed himſelfe, in his workes and Word) is not a ſimple *neſcience*, and a generall want

of

of knowledge : Nor a ſimple *priuation*, or want of that knowledge in particular, that we ſhould haue had. But it is an *ignorance, with a peruerſe diſpoſition*, whereby the minde is not onely blinded, againſt God and godlineſſe, but alſo plainely repugneth againſt the ſame; There are left ſince the fall ſome notions of God, of good, of euill, of life, of right, of wrong, truth and falſhood : but they are generally corrupted, maimed, couered with droſſe: like carued ſtones in the heape of a runiate Palace, ſeruing to make vs inexcuſable.

It is natiue and acquired.

It groweth.

This peruerſely diſpoſed ignorance of God (wherein we are all borne, and wherewith wee are corrupted) betimes takes to it ſelfe increaſe, ſtrength and degrees, the farther it ſpreads, like fire: And becommeth a compound blindneſſe, made vp of the natiue and acquired, and ſtill increaſing till it paſſe bounds.

Ignorance excuſable.

According to the degrees of this ignorance, ſo are the ſpecials thereof. One kinde, is in a part *excuſable*: the reſt are more *inexcuſable*. *Excuſable* ignorance, is that which is witleſſe, but not wilfull: wherein the will is deceiued and erreth onely according to the mendes blindneſſe. Thus *Paul* ſaith, *God had mercy on me, becauſe I did it ignorantly.* And, *If any be imperfect in the faith, they ſhould be borne with. If ye be otherwiſe minded, God will reueile the ſame to you.* And *the time of this ignorance, God regarded not.* Meaning of the *Gentiles.* And *If ye were blinde, ye ſhould not haue ſinne.* But marke : that this ſimple ignorance is not altogether excuſable : ſith it is our dutie, to know that, whereof we are ignorant : but it excuſeth in a part in reſpect of wilfull ignorance, or of ſinnes againſt knowledge. The ſeruant that knoweth his maſters will, ſhall be beaten with many ſtripes, but *he that knoweth it not ſhall be beaten with few.*

1. Tim. 1 13.
Phil. 3. 15.
Acts 17. 30.

Io. 9. 41.

Excuſat non a toto, ſed a tanto.
Luk. 12. 47.

Ignorance inexcuſable and malicious.

Inexcuſable ignorance, is malicious and willing. *They ſay vnto God, Depart from vs : for we deſire not the knowledge of thy wayes. Who is the Almighty, that we ſhould ſerue him?* whereby *This they willingly know not. They regard*

Iob. 21 14
2 Pet. 3. 5.
Ro. 1 28 Pſ. 14 1
Io 12. 4.
Gen. 6. 5.

not to know God. Many are willingly ignorant, that they may the more freely ſinne. Vanity of mind, makes wilfull blindneſſe grow, vntill *the fooliſh heart become full of darkneſſe,* and at laſt become *finally a reprobate* minde, and *that ſpirituall ebrietie, the efficacie of deluſion, to beleeue lies.*

Eph. 4. 17. Rom. 1. 21. Pſal. 14. 1. Mala. 3. 14. Eph. 4. 18. Rom. 1. 28. Eſa 19. 14. Eſa 29. 9. 2. Theſ. 2. 11. 1. Cor. 1. 21, 26 and 2. 8, 14.

The ignorance of *God,* his godhead, his power, &c. is leſſe in vs by nature: then the ignorance of *Chriſt,* and of grace in him: which by the greateſt light of nature is counted altogether but fooliſhneſſe.

Parts affected.

The minde.

THe *minde* is here chiefly affected, more or leſſe: and the reſt of the faculties, by conſent. The *minde* by natures light, hath ſome principles & common notions, whereby *God* may be knowne. But the *minde* is narrow and weake: Like the eye of an *Owle,* before the *Sunnes* beames: And it can only know him in generall, but not in particular.

Κοιναὶ ἐννοιαὶ. Καταλήψεις. *Ariſt. in Metap. Principia per ſe nota & immota. In communi, ſed non in particulari.* Act. 14 14. Act. 17 24.

As that *there is God, God is to be worſhipped, &c. are* principles common, obſcure, and imperfect. The men of *Lyſtra* knew that there was a *God,* by their common light: But they erred in the particular, becauſe they would haue ſacrificed to *Paul* & *Barnabas.* The blinded *minde,* by reaſon, may attaine to this naturall ſight of *God,* but by much adoe, and by many helpes and remedies: by few obtained, and a long time before it can be had. When it is gotten, it is with the mixture of many errors: And *withholding of the truth in vnrighteouſneſſe:* That without the ſupernaturall remdies of grace, to ſtrengthen it and perfect it, muſt ſtill abide in darkeneſſe.

Rom. 1. 18.

Cauſes

Causes.

WHere *there is no vision, the people decay. How shall they beleeue in him, of whom they haue not heard?* Ignorants must remaine blinded, except the Lord send one, *to open their eyes, that they may turne from darknesse to light.* It is true, that man by the little remanent light of nature (beholding *Gods* hand in his workes) may somewhat know the *Deity, Power,* and *Wisdome* thereof. But no light of nature, (were it neuer so well polished) can know *God* in *Christ,* the *Sauiour* of the world.

Want of the Word, and meanes.
Prou 29. 18.
Rom. 10. 14.
Act. 26. 18.
Rom. 1.
1. Cor. 2. 14.

God iustly denyeth to many, the outward calling, and the outward meanes. *God is knowne in Iury, and hee hath not done so to any Nation.* And *God suffered the Gentiles in former times, to walke in their owne wayes.* Somtimes he grants the outward meanes of the Word and Sacraments, but yet quite with-holdeth the operation of his Spirit; refusing to them the *piercing of the eare, the opening of the heart.* By meanes hee offereth grace to many, but doth not conferre it. Conuincing them, because it pleaseth him: his will is iust. He may doe with his owne what pleaseth him. *Goe and say to his people, Ye shall heare indeed, but shall not vnderstand; ye shall plainly see, and not perceiue.* The sonnes of *Eli obeyed not the voyce of their father, because the Lord would slay them. God hath giuen them the spirit of slumber. God hath mingled amongst them the spirit of errours or giddinesse. God shall send them strong delusions. God* in his wrath, not onely with-holding the light of his grace; but also most iustly detracting the light of nature: he blind-folds the eye of the vngodly, and hardeneth their hearts. *That they see not with their eyes, and vnderstand with their hearts, that hee might conuert and heale them.* And as it pleased not the *Gentiles* to keepe *God* in their knowledge, so *God* gaue them ouer to a reprobate minde, that they might commit things not conuenient.

God in iustice.
Psal. 76.
Act. 14. 16.
Denying meanes.
With holding grace.
Psal 4. 6.
Act. 16. 14.

Isa. 6 9.

Rom. 11.
Isa. 29 9.
2 Thes. 2. 21.

Detracting the light of nature
Ioh. 12. 4.

εἰς ἀδόκιμον νοῦν.
Rom. 1. 18.

The

Luk. 8. 12. Satan in malice.

The duiell takes the Word out of the heart. As the *god of this world, he blindeth the mindes of the Infidels that the light of the glorious Gospell, which is the Image of God, should not shine vnto them*

Originall sin.

Rom. 6. 6. Col. 2, 11.

Originall sinne and corruption (that common root, and impure seminary: that sinning sinne, and cause of all spirituall disease: euen that *body of sinne, and death*) like a pestilent infection, hath spread it selfe thorow the whole soule: and chiefly thorow the minde, to blind it.

Vanity of minde.

The minds naturall impotency, fleshly wisedome, and foolish vanity, conformeth the natiue blindnesse, and maketh it to grow, and causeth an acquired blindnes to follow, that the eye may be more then starke blind, and almost incurable. *We are not able of our selues, as of our selues, to thinke any good, but our ability is of the Lord.* And *the natural man is not capable of the things of the Spirit. The world by wisedome knew not God, in the wisedome of God. The wisdome of the flesh is enmity against God, for it is not subiect to the Law, neither can be. They become vaine in their thoughts.* And *the Gentiles walked in the vanity of their mindes hauing their vnderstanding darkened*

2. Cor. 3. 5. 4. 1. Cor. 2. 1 Rom. 1. 21. Rom. 8. 7. 1 Cor. 2. 21. 23. Rom. 1. 21. Ephes. 4. 17.

Induration. Ephes. 4. 18. Isa. 6. 10.

Hardnesse of heart also procureth the malicious and wilfull blindnesse, and a further degree of acquired ignorance in those, that haue *their vnderstanding darkened and being strangers from the life of God, through the ignorance that is in them, be cause of the hardnesse of their hearts.*

Lusts.

Many become blind, when fuliginous vapours doe arise from the lower parts of the body, and blinde the eyes. So lusts of the flesh, and their fumous and euaporating delights, ouercome the mind, that it cannot see. And if it haue already any sparke of light, darkeneth it: as it is said of *simple women laden with sinnes, and led with diuers lusts, euer learning, and neuer comming to the knowledge of the truth.*

Carelesnesse.

A dull and slacke shamefast carelesnesse, makes many to continue and grow in their ignorance. Many things that

should be knowne, are vnknowne, either by negligence to know, or sluggishnesse to learne, or shamefastnesse to inquire : such ignorance hath no excuse, *Bernard in Epist.*

Worldinesse, and carefull trouble about many things, hinder many from the knowledge of God, and keepe them vnder ignorance and blindnesse, Luk. 10. 41. Ecclesiasticus 38. 25. &c.

Signes and Symptomes.

HE that is thus blinded, and ignorant of the true God hath either impiously no God, or superstiously too many Gods. His heart is haughty, and the vsuall word of all his cogitations is, *There is not a God.* Or if he acknowledge that there is a God yet he denyeth his prouidence and presence: and saith with his owne minde, God hath forgot, he hideth his face, he will not looke out, he will neuer search. He hath toward God, no loue, no feare, no trust, because he knoweth him not. He either (like an Atheist) neuer worships God: or else (like the *Atheneans*) doth it ignorātly. As for godlinesse, he either denyeth it, derideth it, or for gaine doth counterfeit it. No man getteth a palsie hand, through a blinded eye. But the blinded minde, hath a palsie heart, and is senseless of sinne and wrath, & of the deafe strockes of a reuenging conscience His conscience euer sleepeth: or if it stirre, he hath fleshly songs enow, to sing it asleepe againe, From the preludies of sinnes, he commeth to a custome thereof : that at last he cannot repent, nor change his Morian skinne, nor cleanse his Leopard spots. He is wise to doe ill, and ignorant to doe good.

He is an Atheist. Gal. 4. 8.

Psal. 10. 4. and 14. 1. Isa. 5. 12.

Psal. 10. 11. and 92 6. *Ignoto Deo.*

Secure.

Ephes 4. 18. 19 Impenitent.

Ier. 13. 23. Ier 4. 22.

Sensuall. Tit. 1. 16.

2. Pet. 1 6.

Sensuality is his soueraigne: reason is his slaue: religion is his drudge. If he professe, hee knoweth God, his workes will denie him. He hath no Christian vertues: As *godlynesse, temperance, patience.* He is a selfe-louer, because

Pre'umptuous.
Mal. 3. 14.
Gen. 4. 13.
Impatient.
Incredulous.
Psal. 10. 6.
Apoc. 18. 7.
1. Cor. 1 18, 23 and 3. 14.
Ier. 17. 5.
Ier. 5, 4.

cause he seeth no better thing to loue then himselfe.

In his prosperity he thanketh Fortune: in his mis-fortune he curseth all; himselfe, and destiny: hee is impatient, or desperate. Hee thinketh of death and hell, either senseleslely like a beast; or desperately like a diuell. He thinketh that he hath skil enough to mak his own fortune. He saith in his heart, *I shall not bee moued, I sit as a Queene.* He counteth the Gospell of the Kingdome but foolishnesse. He maketh flesh his arme: and his heart departeth from *God.* He is poor of grace, and foolish in his doings: because he knoweth not the way of God.

Prognostickes.

En'uing euils and sinnes.
Heb. 9. 7.
1. Thes. 4. 5.
Ier. 4. 22. and 9. 3.
1. Cor. 15. 34.
Ephes. 4. 18.
1. Pet. 1. 14.
Ioh. 16. 3.

BLindnesse of minde, and ignorance of *God,* doe precipitate men into many dangerous sinnes. And therefore sinnes are called, *Ignorances,* and *lusts of ignorance. Ignorãtia Dei consummatio omnis peccati.* Yea, it wil make a man (as a foole) proceed from worse to worse. From it springeth security and induration. The ignorant of *God* euer fashioneth himselfe to the lusts of his ignorance. He will not spare to be a persecuter; yea, he will count good of sinne, because hee *knoweth not the father, nor Christ.* If he continue stubbornely in this case, *God* will giue him ouer to a rebrobate sense: Wherein the naturall light of reason shall be extinguished; or to a desperate minde. Hee is in the diuels snare, to doe his will, and doth become madde in sinne. He cannot but fall into the ditch: and if the blinde leade him, they will both fall into the ditch.

Rom. 1. 28.
2. Tim. 2. 26.
Matth. 15. 14

Gods plagues
Esa. 5. 13.
Hos. 4. 1, 6.
Esa. 27. 11.
2. Thes. 1 8.
Ier. 10. 25.
Iohn 7. 49.

This disease commonly bringeth on temporal plagues and destruction. It putteth a controuersie betwixt *God* and man. It with-holdeth *Gods* mercy, and draweth on his fierce wrath. *When the Lord Iesus shall shew himselfe from heauen, with his mighty Angels, in flaming fire, rendring vengeance vnto them that doe not know God, and*

which

which obey not vnto the Goſpell of our Lord Ieſus Chriſt which ſhall be puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glory of his power. The Goſpell is hid to them that are loſt. And, *execrable are they that know not God, nor his Law.*

2. Cor. 4 3. Ioh. 7.49.

Curation and remedies.

HE that is ignorant, is of an vnſound minde, and the chiefe intention muſt bee to open his blinded eyes. But becauſe ſome are ignorant both of God, and of Chriſt, and of the way of ſaluation in him: Some againe know there is a God, but are ignorant of Chriſt and ſaluation. The firſt ſort are *Atheiſts*: the ſecond ſort are *Turkes, Iewes, Pagans*, and a great part of thoſe that will be called *Chriſtians*.

Chiefe intention. 2. Tim. 2,26.

Two ſorts of ignorants.

With the firſt ſort proceed by the booke of Nature, with the other alſo by the book of Scripture. With the former proceed by principles, knowne to the naturall light of humane reaſon. And by a kinde of naturall Theologie, wherein, the *Booke* is the world, the *Schoole* is the light of nature, the *Scholar* is man, as he is a man. But with the other proceed with principles knowne to the *light of faith*, aboue (but not againſt the *light of reaſon*, by a kinde of *ſupernaturall Theologie*: wherein the *Booke* is the *Scriptures*: the *Schoole*, is the *light of grace*: the *Diſciple*, is a Chriſtian man.

How to proceed with Atheiſts.

Naturall Theologie.

How to proceed with deniers of Chriſt, Supernaturall Theologie.

Of the light of nature, ſome principles remaine. In themſelues moſt corrupt: and amongſt themſelues moſt confounded. This naturall light can bring nothing to perfection concerning mans felicity. Neuertheleſſe, that which may bee knowne of God, he hath ſhewed it vnto them: that he may be knowne by this naturall Theologie and light, as alſo by the ſight of the creatures. But hee cannot bee knowne by this light and ſight, as a father reconciled to man in Chriſt, which is onely got by

Light of nature is imperfect.

Principles remaine.

Το γνωστὸν τοῦ Θεοῦ. 1. Cor 2 14. Rom. 1, 19.

by the ſupernaturall light, ſight, and diuine Theologie. By the Naturall we are led, as by a Pedagogue, to know God, his Godhead, Goodneſſe, Wiſedome, Power, Prouidence, ſome articles of our Faith, and ten Commandements: and ſo fitly prepared to be taught by the ſupernaturall Theologie.

It is a Pedagogue to leade to the light of grace.

Thou muſt vnderſtand, that the knowledge of God is either meerely *Naturall*, *Scripturall*, or *Spirituall*.

The Knowledge of God is three-fold.

Againe. the naturall is either *inbred*, or *acquired*.

The naturall is two-fold. The in-bred.

The inbred is ingraften naturally in the mindes of all men: whereby, by principles naturally knowne, they may vnderſtand, that there is a God.

The acquired.

The acquired knowledge of God is gathered out of his workes and creatures, as ſo many *Characters*, and footſteps of the *Deity*, imprinted euery where, in euery thing; and vnderſtood by the things that are made.

Rom. 1. 19. 20. *Præſentémq; refert quælibet herba Deum.* Pſal. 19. 1. Iob 12. 7, 8, 9, and 10.

Conſider God, not by ſight, but by his workes: The heauens ſound out the glory of God, the greatneſſe and brightneſs whereof inſinuates to vs the power and glory of the worke-maſter: yea, all the creatures reſemble the Maieſty of the Creator. *Aske now the beaſts they ſhall teach thee, and the fowles of the heauen, and they ſhall tell thee, or ſpeake to the earth, and it ſhall ſhew thee, or the fiſhes of the ſea, and they ſhall declare vnto thee. Who is ignorant of all theſe, but that the hand of the Lord hath made theſe? In whoſe hand is the ſoule of euery liuing, and the breath of all mankinde.* The creatures are the booke of Nature, as ſayd *Antonius Eremita*, who, found fault with, for want of bookes, anſwered the Philoſopher: My booke, O Philoſopher, is *The nature* of things created.

Niceph. l. 1. c. 43. *Dionyſ. l. de myſt. Theol. cap. 2. & 7.* *Via eminentiæ.* *Via negationis.*

Three wayes doth our minde collect the knowledge of God out of the light of nature, and from the creatures. 1. By way of *excellency*: when wee aſcribe to God (by a certain ſimilitude) whatſoeuer is excellent in the creatures. As when we count God the moſt wiſe the moſt iuſt, the moſt merciful, &c. 2. By way of *denying*: when we remoue that from God which is defectiue, or imperfect

imperfect in the creatures :as when we eſteeme God to be immortall, immutable, &c. 3. By way of *Cauſing, or aſcribing to the cauſe :* when we acknowledge God to be the cauſe of all his creatures, and out of their greatneſſe: do collect his power : out of their gifts, his goodneſſe : and out of their order: his wiſedome, Rom. 1.19.

Via cauſationis.

So that by thy inward light of nature, and by the outward conſideration of the creatures, thou mayeſt eaſily come to an acquired knowledge of God, by theſe particulars following.

By the inbred is the aequired light.

Behold the Firmament, the Spheres, the Planets, the Starres, their greatneſſe, their brightneſſe, their ſwiftneſſe, their order, their courſes, their ſure motions, and forcible effects.

By the conſideration of the Firmament. Pſal. 74.16. and 136.5. and 148.6.

Behold the Sea, ſo bounded with the ſand *by that perpetuall Decree, that it cannot paſſe it, and though the waues thereof rage, yet can they not preuaile, though they rore, yet can they not paſſe ouer it?*

Amos 9.6. Sea. Ier. 5.21,22.

Behold the Earth, ſo firme, ſo round, ſo fruitfull, ſo great, yet reſting on an vnſenſible poynt, and hanging in the ayre. So that ſpeake to the earth, and it ſhall anſwere thee, *There is a God.*

Earth.

Behold thy ſelfe, a little world, and in thy *body* the members, the harmony, ſympathy, functions and vſes. & in thy ſoule, the faculties, their functions. Thou muſt ſay, *In God we liue, we moue, and haue our being.*

Iob 12.8. Thy body.

Thy ſole. Act 17.28.

Behold in thy minde, the inbred principles and ſeminaries of all ſciences & Arts, differences of honeſty and diſ-honeſty : from which all lawes, conſtitutions of republickes, their propagation, defences, and conſeruation doe ſpring.

Sparkles of light

Behold the iuſt puniſhment that commonly followeth euill doers, according to the circumſtance of time, place, perſon, inſtrument and manner.

Puniſhment of the wicked. Iudg. 1.7.

Behold the ſting of conſcience, euen in thoſe that are free of danger, and of lawes. As in *Alexander*, after the ſlaughter of *Clitus*. In *Nero*, after the killing of his mother

Stings of conſcience.

ἀνομοι, & *immunes a pœna*

ther. And in *Iudas*, after the betraying of Chriſt.

Harmony of the world.

Behold the order, progreſſe, and end of all cauſes: the whole harmony of the Vniuerſe, where there are ſo many contraries: and ſuch a harmony amongſt them: *Omnia ab vno, omnia ad vnum.*

Predictions.

Behold the prediction of things future, the ſtrange ſignes and wonders that haue falne out, with their euents: proclaiming a higher power.

This appeareth by the ſimilitude of a ſhip.

If thou behold a well apparelled ſhip in the ſea, comming to her hauen port, and faire before the wind, wilt thou not ſoone conclude, there is a Gouernour within it, that guides it? Euen ſo likewiſe maiſt thou ſay, beholding this faire Vniuerſe, with al his ornaments, and continual motions, that there is an inward and ſupreme Mouer of it,

A Clocke.

If thou look into a clock, one wheele is moued by the next wheele, that againe is moued by another wheele: and that, yet by another, till hee come to the poize. And then thou muſt conclude, that a Crafts-man formed it, and made all to moue, and he himſelfe vnmoued.

Thy ſelfe.

If thou conſider thy ſelfe, how thy veines from the liuer ſerue for nouriſhment. Thy nerues from the braine, ſerue for mouing. Thy arteries from the heart, ſerue for thy life: wherein perceiue a ſpirit, and by that, a pulſe, which for thy life thou canſt not ſtay. Marke the wonders of thy braine, of thy heart, and of other noble parts how wonderfully thou art made.

Pſal. 139. 14.

A tree.

Doth not the tree that thy eye ſeeth, leade thy minde to the root, vnder the earth vnſeene? Doth not a Riuer leade thy thoughts to the head, and firſt ſprings thereof? And ſhould not the *Creatures* leade thy minde to the *Creator?*

An Indian cottage.

If thou enter into *India*, and in ſome new-found part there, ſpie a Cottage, wilt thou not ſay, Heere are the footſteps of men? And who ſeeth not the footſteps of God thorow all the world? *How excellent is his name thorow all the world!*

Pſal. 8. 1.

It

It is a faire and ſeemely thing, when a man, with his *inward light* of the mind, and by the *outward ſight* of the world, is drawne to God. But it is a prepoſterous way, by the deuils hand to be led forward. As that preſident in *Cicilia*, an Atheiſt, when he asked of *his Idoll*, an anſwere to his ſealed vp queſtion; beleeued there was a God, becauſe there was a diuell.

It is a wrong way to know God by the diuell. *Plutarch in tract. de defec. oracul.*

Goe thorow the corners of the world, ſearch out all ages; behold all kingdomes; yea, the very dennes and caues of the moſt barbarous, where-euer man was. This vniuerſall conſent was found amongſt them, that there is a God. This is written and read in all the climates; this is ingraued and inured in man. New-found Lands and people, though they be without King, and law, and houſe, and clothes; yet are neuer found without ſome knowledge of the God-head. It is ſo naturall to man to know the author of life, and cauſe of nature: All antiquity applauds to this: The *Indian Brachmanes:* the *Perſian magi: Pythagoras* and *Plato:* and al the moſt ancient Poets, *Orpheus, Homerus, Heſiodus, Pherecydes, Theognis &c.* begin euer at *Iupiter.*

Conſent of all.

The teſtimony of antiquity.

That ancient Egyptian *Triſmegiſtus* calleth God, The Father of the world, the Creator, the Beginning, the Glory, the Nature, the End, the Neceſſity, the Act of all powers, the Power of all acts, the onely Holy, the onely Inbred, the onely Eternall, and Lord of Eternity, Eternity it ſelfe, the onely Author of the World: That onely and vniuerſall *Innominat*, and aboue euery name. To conclude, He is only to bee praiſed, only to bee called vpon, and onely to bee pleaſed by ſacrifices. *Pythagoras* ſaith, God is one, all in all; the life of the *Vniuerſe*. *Plato* ſaith, When I write in earneſt, I begin my Epiſtle, at the one God, when otherwiſe, I begin at many gods. He calleth God, τὸον, And all other things, bTὸ μονοῦσιος. alſo ἀυτοφυῆ *ex ſe ſe natum*, as one moſt truely of himſelfe, and of no other.

Of *Triſmegiſtus. In pœmand. c.* 2, 3, 4, 5, 6, 9, 10, 11, 13. *Item in Aſclep. c.* 1. 6, 7, 11.

In Aeſcu. lap. c. 1. 6. & 7.

Of *Pythagoras, Ciuat. à Cicer. Plutarch. Clem. Cyrillo*

Of *Plato. Plato in Epiſt.* 13. *ad Dionyſium.*

Whereas the *Pagans* had many gods; the learned did

One God acknowledged

πολύθεοτης eſt ἀθεοτῆς.

did not in heart acknowledge them: but onely to pleaſe the people, and the King. To haue many gods, is to haue no God: for the gods of the *Gentiles*, they were either nobles, being dead: or diuels, taking on them falſly the name of Gods: or elſe they were ſtarres.

The Gentiles had not this knowledge frō the Iewes.

Whereas it may bee ſaid, that the *Gentiles* had the knowledge of God from the *Hebrewes*: the anſwere is: The *Iewes* ſpred not abroad their *myſteries* of Religion amongſt the Infidels. 2. The Ethnickes mocked at the Iewiſh Religion.

God is ſeene and bleſſed in his workes.

Pſal. 103. 22.

Wherefore ſay with *Hermes*; Lord, ſhall I contemplate thee in things aboue, or in things below? thou haſt created all things, and this vniuerſall nature is nothing elſe but thy Image. But rather ſay with *Dauid: Bleſſe ye the Lord, all ye his workes, and let my ſoule bleſſe the Lord.*

The ſchoole of nature hath thtee ſorts of ſchollers. Epicures. Philoſophers. Chriſtians.

The ſchoole of the creatures containeth three ſorts of ſcholers. 1. Carnall Epicures, wallowing ſenſually amongſt the creatures: feeding themſelues like beaſts, and are filled with *vanity*. 2. Curious heads, buſied in the dark and troubleſome queſtions: and are filled with *variety*. 3. Spirituall Chriſtians, vſing the creatures, as if they vſed them not, and are filled with *verity*. Be thou of this third ſort, that doth both ſee God, and inioy him beſt in the creatures: and can more ſenſibly perceiue, then the Orator could declaime, ſaying: The benefits that we vſe, the light that we inioy, and the ſpirit that we breathe, we ſee they are giuen and imparted to vs of God.

Cic.

Nature teacheth onely, that God is: but not what he is

Act. 17. 23. to 29.

This naturall knowledge of God teacheth only in generall, that there is a God. But who is he, and how hee ſhould bee worſhipped, it expoundeth not. Yet this kinde of knowledge is granted to men, to draw them to a further and a better ſearch of God. As *Paul* ſaid, *As I paſſed by and beheld your deuotions, I found an Altar wherein was written*, Vnto the vnknowne God, *whom ye then ignorantly worſhip, him ſhew I vnto you: God that made the world, and all things that are therein, &c. That they ſhould*

ſeeke

seeke the Lord, if so be they might haue groped after him, and found him, &c. for we are also his generation.

So the creatures shew vs there is a God: and a God to be sought for, and a God to bee found to saluation: not in his creatures. But 1. in his Church by externall vocation. *In Iury Land God is well knowne. Many people shall come to seeke the Lord in Ierusalem, &c. And shall take hold of the skirt of him that is a Iew, and say, We will goe with you: for we haue heard that God is with you.* So God did euer set his Church as a cleer burning and shining lamp in some eminent and perspicuous kingdom, or Monarchy. 2. In his word, by illumination and *reuelation of that mysterie now manifested.* 3. *In his Christ the liuely character of God, and ingraued forme of his person, by participation.*

Yet to bee sought, and to be found.
Not in his creatures: but in his Church.
Psal. 76.
Zach. 8 22, 23.

In his Word,
Rom. 1. 4.
In his Christ.
Heb. 1. 3.

Againe, this naturall knowledge is granted to men: that whosoeuer neglecteth and contemneth this manuduction and Pedagogie of the world, and will not bee moued to seeke God, might be made inexcusable: Because they did not seeke him, *And with-held their light in vnrighteousnesse, and did not glorifie him as God.*

Light of nature leadeth to God, or leaueth inexcusable.
Rom. 1, 18, 21.

Man by his onely light of nature, could neuer dreame of the *Scripturall knowledge of God*, whereof no liniament could be found amongst al the creatures: for howsoeuer thorow the whole world, God is proclaim'd vnto vs, *as God in his creatures*; yet he is not onely reuealed that way, but far more cleerly in the Scriptures, and declared to be *God in his Christ, to mans saluation.* So that both Gods Workes, and his Word, are two bookes, whereby hee is made manifest to man. This is the prerogatiue of the *Scriptures*; that whatsoeuer thing wee know of God in the creatures, wee know that same of him in the Scriptures: and this also, that wee haue him cleerely reuealed, and offered to vs as a *Father* in Christ. *No man knoweth the Sonne, but the Father, neither can any know the Father, but the Sonne, and he to whom the Sonne will reueale him.* This Scripturall knowledge

Scripturall knowledge of God.
Psal. 19, 1, 2.

Nature only reuealeth God.
Scripture both reuealeth him, and offereth him to vs in Christ.
Mat. 11. 27.
1. Tim 3. 6.
1. Cor. 2. 6.

Ioh 5.39. Act.8 31. Rom.10.14. Act.26.18. Rom.2.20. Scripturall knowledge is common to the wicked.

μυοπάζων. Eph.5.8. 2.Pet.1.9.

Spirituall knowledge of God. Ephes1.17. Colos.1.9. Iob 34 32.

1.Ioh.2.27.

θεοδίδακτοι. 1.Thes.4.9. Ioh.6.45.

Col.1.13. Psalm.4. 2.Cor.3.13. Phil.1.

Psal.11.9,99.

is obtained by *searching the Scriptures* : and by the helpe of a *guide* or *Preacher*. *To open the blinded eyes* : by a forme of knowledge, common to any of the wicked. And whereas there is no more in him, except only *Naturall* and *Scripturall knowledge* : Hee may become a shining Lampe, but not a burning cole. He may inlighten others, but not inflame himselfe : Hee may discouer to others their inward slumber, deadnesse, darknesse, and hardnesse. And hee himselfe abiding within, and in the deepe of his soule : *Darknesse* in abstract, or darknesse it selfe : and is one that seeth not a farre off. This knowledge is but very generall; and is onely but a Pedagogie and manuduction to a more holy and heauenly knowledge following.

The spirituall knowledge of God, is that Spirit of reuelation, and wisdome, and spirituall vnderstanding : whereby, albeit man seeth no more then is in the Scriptures, yet he seeth those same things more, and better, then by the Scriptures. His inlightened eyes doe see supernaturall truth, more deeply then the simple letter of the scripture can direct him. This is wrought by the secret illumination of the *Spirit*. And by that *Anoynting* which he hath receiued, and dwelleth in him, it teacheth him of all things, and it is true, and not lying. He is made truly taught of God, and is truly acquainted with the mysteries of saluation : and knoweth also the dimensions thereof : as the bredth, length, depth, and height. He hath a glorious and comfortable transforming sight of Gods face. His light makes him both a shining Lampe, and a burning cole : He is both at once inlightned and inflamed. He determines iudiciously and sincerely in all matters of conscience : Hee doth all things with a gracious conueyance of singlenesse and sincerity of heart, in al circumstances to Gods glory, to his owne good, and to the good of others. In perplexities he hath the braueſt resolutions. In afflictions he maketh the righteſt vse out of the greateſt euils, drawing

drawing out the greateſt good. And in the exerciſes of grace he knowes the fitteſt ſeaſon, and vſeth the greateſt care and endeuour. *Hee is wiſe in that which is good, and ſimple as concerning euill.* Rom. 16. 19.

If therefore, thou that wert *once darkneſſe*, and borne blinde, with a double (yea manifold) vaile *couering thy minde*, wouldeſt haue thy *darkeneſſe lightened*, and thy ſelfe made a *childe of the light*: (Not neglecting the naturall means, nor ſpirituall ſearch and meditation) Striue in prayer, and in all manner of ſupplication; That God may giue thee a *minde to know Him, who is true.* Beg and buy at the hands of that *Amen*, (that *faithfull* and *true Witneſſe, the beginning of the creatures of God*) a portion of that *eye-ſalue*, and anoynt thine eyes therewith: that thou maiſt ſee, and get that *Spirituall light* (the true cognizance of a choſen childe.) Vnceſſantly pray: *That the God of our Lord* IESVS CHRIST, *the Father of glorie, might giue vnto you the Spirit of wiſedome, and reuelation, through the knowledge of him: That the eyes of your vnderſtanding may be lightened, that yee may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saints, and what is the exceeding greatnes of his power towards vs, which beleeue according to the working of his mighty power.* As alſo, *ye may be able to comprehend with all Saints, what is the bredth, and length, and depth, and height: And to know the loue of Chriſt, which paſſeth knowledge, that ye may be filled with all fulneſſe of God. Seek it as ſiluer, and ſearch for it as hid treaſures: then ſhalt thou find it*, Prou. 2. 3. 4. And rather then thou want it, *ſell all that thou haſt, and buy the field where that treaſure lyeth hid, and that Pearle of great price*, Matthew 13. 44.

Prayer. Epheſ. 5. 8. 2. Cor. 3. 13. Pſal. 18. 28. 1. Theſ. 5. 6.

1. Ioh. 5. 20. Reu. 3. 14. 18.

Eph. 1. 17, 18, 19.

Eph. 3. 18, 19.

CHAP. IV.

Madneſſe of Minde.

2. TIM. 3. 9. *Their madneſſe ſhall be euident vnto all men.*

Eccleſ. 9. 3. 2. PET. 2. 16. *The Beaſt forbade the Prophets madneſſe.*

DESCRIPTION.

THE mind is like a veſſell that can neuer be empty: if it be not filled with the heauenly knowledge of our ſelues, and of God, (the two fountaines of true wiſedome and felicity:) It is repleate with ſtrange mad imaginations and conceits: from which there doe flow the inundations of all wickedneſſe and vice. For there is no ill that can be either thought, or wrought, but muſt needs be aſcribed to this diſeaſe of madneſſe, and folly. As theſe higheſt troups of impieties of the *Gentiles* againſt God and nature, did ſpring from a *Mad* and fooliſh heart: and of this, that men are vnwiſe. The *Galatians* fall did flow from their *fooliſhneſſe*, *The dumbe beaſt forbade the Prophets madneſſe*. And all the wickedneſſe of men in theſe *laſt dayes, and perillous times*, beginne at their *madneſſe*, and are nothing elſe but the ſymptomes thereof.

Rom. 1. 21. &c. Tit. 3 3. Gal. 3 1. 2. Pet. 2. 16. 2. Tim. 3 1. & 9.

This is not like that madneſſe that proceeds of the bodies diſtemper, and cured by naturall *Phyſike*: Nor like the rage of thoſe that are *Tarantat*, and are cured by

by Muſicke. Nor like vnto that *Corybanticke* furie of the Veſtall Prieſts, as they were in an extaſie. Neither is it like the madneſſe of thoſe *Demoniackes*, whom Chriſt cured. Mark. 5. 2.

Marke 5 2.

But it is that acquired, impure, and immediate calamity of the minde *whereby, through the forgery and imaginations of mans owne heart, which are onely euill, and that continually*, he runneth head-ſtrongly in errour, to his endleſſe ruine. If they that run into fires, waters, deeps, and dangers, to the hazard of their body, be eſteemed furious: much more are they to be eſtemeed mad, that wilfully precipitat themſelues into endleſſe dangers, by their idle and fooliſh conceits.

Gen. 6. 5. & 8. 21. Matth. 15. 19.

Opinion vaine.

The firſt and immediate worke of this madneſſe of minde, is an imagined opinion, proceeding of the mind illuded by the imagination, which the diſeaſed thinkes to be both true and good: when as it is in it ſelfe both falſe and euill, and the vanity of the minde.

Gal 5. 8. Epheſ. 4. 17. 1. Pet. 1. 28.

Opinion is either true or falſe, good, or euill.

True & good.

Falſe & good.

Falſe and euill.

Opinion, as it is euer infirme, and vncertaine in the own nature, ſo in regard of the obiect, it is true or falſe: and in reſpect of the *effect*, and *end*, it is good, or euill, wiſe, or fooliſh, Although *opinion* were neuer ſo falſe, if it tend to no euill, it is the leſſe fooliſh, and leſſe to be regarded. A man to count his black wife faire, makes him louing: to count himſelfe worſe then he is, maketh him humble: to account all things for the beſt, procureth peace to himſelfe: his opinion may bee falſe, but not very fooliſh. Such opinions and imaginations are not to be cured. But if opinion be both falſe, and tend to ill effects and ends, to the offence of himſelfe, of others, or of God: and are the imaginations of *wicked enterpriſes*: then it is fooliſh, and to bee cured, if it bee poſſible.

Opinion falſe, and euill, is madneſſe, and it is either, Prou. 6. 18.

Simple. 2. Pet. 2. 10. Hoſ. 7. 11.

Wilfull. 2. Pet 2. 10.

Some are ſimply corrupted by themſelues, or deceiued by others, hauing ſoft mindes, like waxe, admitting any ſtampe: and are as a fooliſh Doue. Some againe are of a ſelfe-conceit, *wiſer in their owne conceit, then ſeuen*

Pro. 3 7.
Rom. 12. 16.
Prou. 26. 16.
Iob 31. 27.

uen men that can render a reaſon. The heart flattereth in ſecret, and the mouth doth kiſſe the hand. Hauing their mindes filled with a complacent and ouer-weening opinion, and excludeth all opportunity of better information. Like a veſſell full of ill liquor, which admitteth no better. And ſome are ſo braine-ſicke, that they goe plaine mad in their opinion: and not onely through an infeebling of the mind (as the two former) but through an alienation, deprauation, and perturbation thereof; with fury, rage, and beaſt-like vnreaſonableneſſe, will thinke, reaſon, debate: conclude prepoſterouſly, falſly, and fooliſhly with themſelues (albeit neuer ſo great euils ſhould enſue.) As was *Balaams madneſſe*, falſely imputed to *Paul*. They who are thus diſeaſed, are like the *raging Waues of the ſea, foming out their owne ſhame*, Iud. 13.

Malicious.

Eccleſ. 7. 23.

2. Pet. 2. 16.
Act. 26. 24.
Ier. 26. 26.

Some are ſubiect to audacious *temerity*, in defending their imbraced imagined opinions: condemning and reiecting all as falſe, which they vnderſtand not, or like not. Of this ſort are Heretikes, Sophiſts, Pedants: thinking with themſelues, they haue a ſpeciall point of the ſpirit, and know more then the common ſort: And ſo take vp an enraged folly, to reiect all opinions and ſayings, but their owne.

Pertinatious.

Some are ſubiect to a diueliſh ſubtilty, like *Elymas* the Sorcerer: inuenters of euill. Of this ſort are *Archheretikes*, deuiſers of new opinions, and fooliſh vngodly faſhions. *Schiſmatikes*, of whoſe owne braine commeth new in-bred opinions: which they moſt pertinaciouſly keepe with themſelues, as oracles.

Diueliſh.
Act. 13. 10.
Rom. 1. 30.

Some are ſubiect to a peſtilent humor, euer thirſting for a way, and a vent to their owne inuincible and obſtinate opinion: infecting others, that they may erre with them. So married to their own opinions, (as poſitiue and affirmatiue dogmatiſts) that they would haue all the World ruled with their lawes: and tyrannically would haue all ſubiect to the ſcepter of their ſayings:

Peſtilent.

Reu 2 15 20.

Whoſe

Whoſe words doe fret like a Canker, deceiuing others: *And priuily bring in damnable hereſies.* This is that *Doctrine of diuells, Learning and deepeneſſe of Satan.*

2. Tim. 2. 17. Mat. 24. 24. 1 Tim 4. 1. Reu 2. 24.

Part affected.

THe part affected, is chiefly the imagination; the immediate ſeate of opinion: and conſequently, the minde is ſlauiſhly ſubiect to phantaſie, and deceiued by the owne imagination. *If any man ſeeme to himſelfe, that he is ſomewhat when he is nothing, he deceiueth himſelfe in his imagination.*

Imagination.

Mind. Gal. 6. 3.

Cauſes.

MAny are left to themſelues, to follow the ſwinge of their owne corruption. God neither reſtraineth, nor renueth them; yea on ſome, he ſo reuengeth himſelfe: that becauſe they diſhonoured him: *he deliuereth them vp to a reprobate minde: to doe thoſe things, that are not conuenient.* And becauſe they would not beleeue: *God ſendeth them ſtrong deluſions, that they might beleeue lies.* As the god of this world blindes the minds of the infidels: So, *he worketh effectually in the children of diſobedience*, enticing, helping, and furthering them to deuiſe their wickednesſe, and to defend it.

He prouoked *Dauid* to his ambitious and preſumptuous imaginations, to number the people, which afterward he confeſſed, ſaying; *I haue done very fooliſhly.* He filled the heart of *Ananias*, that he conceiued his lying and ſacrilegious forgerie. He entred into *Iudas*, and cauſed him to contriue treaſon againſt his Lord. The ſpirits of errour teach the Doctrine of Deuils, and Satans deepeneſſe.

God deſerts. Gal 5. 8. Rom. 1. 28.

2 Theſ. 2 11, 12 2. Cor 4 4. Iſa 44 24. Satan ſeduceth. Epheſ. 2 2.

1 Chro. 21. 1, 8 Act. 5 3.

1 Tim. 4. 1. Reuel. 2. 24.

Want of inſtruction, and bad inſtruction, cauſe a ſworne,

Want of inſtructiō, or bad inſtruction.

ſworne, obſtinate, and preiudicate imagination, where-with the minde is made mad. If learning be ioyned (which puffeth vp:) it bringeth with it temerity, preſumption, and ſometimes, armes to defend that anticipated opinion. *Learning* is a ſtaffe that each one cannot handle: being ill handled, it maketh weake and ſicke ſpirits more fooliſh: but poliſheth the naturall, whole, and good ſpirit. The weake ſpirit, is like a weake ſtomake for ſtrong meate, and like a weake arme for a ſtrong ſtaffe: and cauſeth *Pedantiſme*, if learning meete with it.

Learning.

Pedantiſme.

Imitation of publike vſe and cuſtome, receiued ſuperſtition, and examples, make *the eyes of a foole to be in the corners of the world.* The great beaten way doth eaſily deceiue, it hath great ſhew of good, that is approoued by all. We follow examples with emulation: becauſe of our popular facilitie and vulgar infirmity. The firſt impreſſion being once gotten, increaſing and faſtening on the minde: by the multitude of beleeuers, witneſſes, yeeres and authorities, it ſuffereth it ſelf, *As a cloud to be carried about with the winde, or with a tempeſt.*

Ill examples. Ier. 10 3. Pro. 17. 24.

2. Pet. 2. 17. Iude 12.

The brains diſtemper, moiſt, ſoft, and groſſe, cauſeth popular fooliſh ſimplicity, and brutiſhneſſe. But if the diſtemper be hot and drie, it cauſeth an audacious and vicious foliſhneſſe: the one as fire, the other as water. If therewith, it be tinctured with any euil quality, the imaginations are the worſe.

A diſtempered braine. Pro. 26. 16.

Paſſionate and violent affection corrupteth the iudgement, inforceth it to the thing deſired, or deſigned, and maketh a man mad, if hee be contradicted. *Oppreſſion maketh a wiſe man mad.* He miſinterprets al things, makes all to ſerue his own deſignes. He maintaineth ill cauſes, followeth his luſts, and flattereth ill perſons. He partially ouer-lulleth his owne minde: (already tainted, and preoccupated with particular preiudices) and lacketh indiffrency of iudgement. He maketh himſelfe imaginatiue and opiniona-

Paſſions. 2. Pet. 3. 9.

Eccleſ. 7 9.

tiue

tiue: eſteeming both himſelfe and others more, by the outward goods of fortune, then by the inward, of nature, vertue, or grace. He conſidereth all things more in their ſhew, then in their ſubſtance: and liketh them in their painted faces, and falſe ends.

when he ſetteth himſelfe in himſelfe: he conceites well of himſelfe, and thinkes, no man comparable to himſelfe. Caring to bring his owne credit, profit, and pleaſure to his owne dore; and meaſuring others, by his owne foot. He conceiueth a high conceit of his owne ſelfe-conceit. He ſcorneth to goe the common, or euen road. He affects ſingularity or ſenſuality; and breedeth a mad opinion and fond imagination, wherein he greatly delighteth, *The way of a foole is right in his owne eyes. And fooliſhneſſe is a ioy to him.*

* The minde is naturally impure, ſo that euen * *from the childhood,* *it doth nothing but imagine wickedneſſe. Imagination is ſtrong; reaſon weake, the conſcience is ſleeping: the affections are ſo inſolent: and the ſenſes are ſuch ſollicitours: That the poore vaine minde is eaſily more and more *corrupted, wrapped in error*, and made mad in the owne folly. If this acquired corruption ariſe (as it doth oft in a *child of the deuill*) from vulgar corruption, to *the gall of bitterneſſe, and bond of iniquitie.* It will make the madneſſe the greater, and will produce the more furious thoughts, ſo that the mad minde will become *full of all ſubtiltie and miſchiefe.*

Complacencie.
Rom. 12. 16.
2. Pet. 2. 10.
Pro. 12. 15. & 15. 21.
Corruption.
* Tit. 1. 15.
1. Cor. 2. 14.
Rom. 8. 7.
* Gen. 8. 21.
* Mat. 15. 19.
Ier. 17. 9.
Eph 4. 17.
Rom. 1. 21.
1. Cor. 3. 20.
2. Tim. 3. 8.
Act. 13. 10.
Act. 8 23.
Act. 3. 10.

Signes and Symptomes.

STrange are the ſignes and ſimptomes of this madnes and fooliſhneſſe: according as are the kindes and degrees of impieties ioyned therewith, The wicked in their *Atheiſm* think alwaies there is no God. The foole hath ſayd in his heart, There is no God. He thinketh, How ſhould God know? Can he iudge? God hideth away

Atheiſme.
Pſ. 10. 4. Pſ. 14. 1.
Iob. 22. 12, 13.
Pſal. 94. 7.
Eſa. 29. 15.
Pſal. 10 11. & 94. 8.

away his face, and will neuer ſee, and the Lord ſhall not ſee: ſaying, who ſeeth vs? who knoweth vs? God hath forgotten, he hideth his face, and he ſhall not ſee. He doeth neither good nor euill.

Paganiſme. *Paganiſme* holdeth a *pluralitie* of the *Dietie*. *Turciſme* holdeth an vnity in the *Deitie*, but denieth the Trinity.

Iudaiſme. *Iudaiſme* affirmeth both the *Deitie* and Trinity, but ſecludes Chriſt.

Papiſme. 2. Theſ. 2. 4. *Papiſme* acknowledgeth both *Deitie* and Trinitie, but in the meane time, exalts it ſelfe aboue all that is called God, or is worſhipped.

Machaueliſme. Iob. 21. 14, 15. Ier. 6. 16. *Machaueliſme* thinkes piety but pollicie. He ſaith, Depart from vs, we will not haue the knowledge of thy waies: Who is the Almighty that we ſhould ſerue him? we will not walk in his waies. It is a vaine thing to worſhip God, what profit ſhall I haue, if I pray vnto God?

Epicuriſme. Deut. 29. 19, 20. Pſal. 10. 3. Amos 6 4. 2. Pet. 3. 4. The *Epicure* ſaith, I ſhall haue peace, though I walke in the ſtubbornneſſe of my heart. He bleſſeth himſelfe in ſinne. He putteth farre away the euill day, and approacheth to the ſeate of iniquitie. He walkes after his luſts: and ſayth, Where is the promiſe of his comming.

Pſal. 10. 6. He ſayth in his heart, I ſhall neuer be mooued, nor be in danger: We haue made a couenant with death, and with hell we are at agreement, though a ſcourge run ouer, and paſſe thorow, it ſhall not come at vs: for we haue made falſhood our refuge, and vnder vanity are we hid.

Pſal. 30 6. And in my Proſperity I ſaid, I ſhall neuer be mooued.

Luk. 12, 19. And I will ſay to my ſoule, Soule thou haſt much goods layd vp for many yeares: liue at eaſe, eate, drinke, and take thy paſtime.

Ier. 2. 35. Reuel. 3. 17. Ier. 8. 6. I am guiltleſſe, ſurely his wrath ſhall turne from me. I am rich and need nothing. What haue I done?

Preſumption. Luk. 18. 12. Ioh. 16. 2. Eſa 14. 13. Zeph. 2, 15. Reu. 18. 7. Dan. 3. 15. The preſumptuous ſaith, I thanke thee that I am not as other men are, or as this *Publican*. Whoſoeuer killeth you, ſhall thinke that he doth God good ſeruice. I will aſcend into heauen, and exalt my throne aboue the ſtars. I am, and there is none beſide me. I ſit as a Queene and am no widdow, and ſhall ſee no mourning. Who is that

God

God that can deliuer you out of my hand? Who is the Lord, that I ſhould heare his voice and let Iſrael goe? He exalts himſelfe aboue all that is called God, or worſhipped. Exod.5.2. 2.Theſ.2.4.

The diſtruſtfull ſaith, I ſaid in mine haſte, I am caſt out of thy ſight. I ſaid in my feare, all men are liers. Can God prouide a table for vs in the wilderneſſe? Can he giue bread and fleſh for his people? *God* hateth me. Hath God forgotten to be mercifull? Diſtruſt. Pſal 31.21. Pſal.11.6.21. Pſa.78.19,20. Iob 16.9. Pſal.77.7.

Heereupon followeth the deuiſing and conceiuing of all ſinnes. They conceiue miſchiefe, and bring forth iniquity. They hatch cockatrice egges, and weaue the ſpiders web. They conceiue miſchief, and bring forth vanity. And their belly hath prepared deceit. He trauaileth with wickedneſs: he hath conciued miſchiefe, but ſhall bring foor a lie. Wickedneſſe. Eſa.56.4,5. Iob 15.35. Pſal 7.14.

They are madde fooles, and deſpiſe inſtruction, they thinke they hold the truth in their ſleeues. They loue their fooliſhneſſe. Their wayes are light in their owne eyes, and it is paſtime to them to doe wickedly. They make a mocke of ſinne. Wiſedome is hid from them. Their wicked thought is a ſinne. Their heart is at their left hand: they feede themſelues with dreames: their change is the wind: they catch at a ſhadow: they weary themſelues, and a moate, at the laſt, is the hire of their dayes worke. Then they loath themſelues. Their life is neuer ſettled. Fooliſhneſſe. Pro.17. Pro.15.12.& 12.15.& 10.23. & 13.16.& 14. 9.& 24.7,9. Eccle.10.2. 2.Sam.13.15. *Senec. Epiſt.* 10.

Prognoſtickes.

THE whole world almoſt is madde, with furious imagination, and madneſſe of minde: wherein it lieth, liueth, and dieth. It is a ſwift riuer, that carrieth all with it. The Spirit teſtifieth, that in the latter times *ſome ſhall giue heede to doctrines of deuils*: yea many do ſo now. Vniuerſall ſickneſſe. 1.Tim.4.1.

From

Ensuing euils. 2 Tim. 3. 9.

From it proceeds all mischiefe, confusions, disorders, inordinate passions and troubles. *Resisting of the truth*, ambition, concupiscence, obstinacie, presumption, nouelties, rebellions, disobedience, treasons, heresies, sedition, hypocrisie, contempt of God and of his Word: impenitency, multitude of religions, superstition, idolatry, Paganisme, Epicurisme. The most generall and fearefull agitations, and alterations of Churches, kingdomes, armies, battels and murthers flow from it.

Rising vpon light grounds. See example, 2 Sam. 10. 2.

It makes much euill arise, oft times from light, ridiculous and vaine-conceited imaginations and opinions: witnesse, the warres of *Troy*, and *Greece*. Of *Sylla* and *Marius*. *Cæsar* and *Pompey*. *Augustus* and *Antonius*. The Poets signifie as much, when they set all *Greece* and *Asia* on fire for an *Apple*. Imagination many times maketh the accident touch more then the principall, the circumstance more then the cause or subiect. The robe of *Cæsar* troubled *Rome*, more then his death.

Pro. 26. 12. 2 Tim. 3. 9. Iob. 37. 24. Plagues. Esa. 5. 21. Pro. 1. 32.

This disease, so long as it reigneth in a man, it maketh all admonitions, instructions, and corrections, ineffectuall. *If a man be wise in his owne conceit, there is more hope of a foole then of him. The Almighty will not regard them.* They shall preuaile no longer, for their madnesse shal be made euident to all men. *Woe vnto them that are wise in their owne eyes, and prudent in their owne sight. Ease and prosperity slayeth the foole. Quicunqe stultus est in culpa, erit sapiens in pœna. Fooles shall inherit dishonour, though they be exalted. The mouth of the foole is present destruction, and his lips are a snare for his soule. God delighteth not in fooles. O foole, this night will they fetch away thy soule from thee*: God turned the wisedome of *Achitophel* to foolishnesse. The foolish virgins were excluded. *Though thou shouldest bray a foole in a morter among wheat with a pestle, his foolishnesse will not depart from him*, Prou. 27. 22.

Pro. 3. 35. Pro. 10. 14. & 18. 7. Eccle. 5. 3. Luc. 12. 20. 2 Sam. 17. 23. Mat. 25.

Curation

Curation and remedies.

THe ſowing of the ſeedes of grace in the mindes of youth, that they may be nouriſhed in the faith, by carefull inſtruction, and holy education, ſerueth much to ſhun this madneſſe. Thus was *Timothy* preuented, hauing learned the holy Scriptures from a child. When they come to more maturity, they muſt be nurtured in Religion: And (if need be) exerciſed by correction. Folly is bound in the heart of a child, but the rod of teaching will driue it away from him. Teach a child in the trade of his way, and when he is old, he will not depart from it.

Inſtruction in the truth.

2 Tim. 3. 15. & 1. 5.

Epheſ. 6. 4. Pro. 22. 6.

Shun vulgar ſenſual opinions.

If thou haſt beene fooliſh in lifting thy ſelfe vp, and if thou haſt thought wickedly, lay thy hand vpon thy mouth. And hereafter be not carried with the ſtreame and ſwift riuer of generall madneſſe.

Pro 30. 32.

Suſpect that which pleaſeth the ſenſes: for ſenſuality begetteth many imaginations. Miſtruſt vulgar conceits patronized with publike applauſe, and popular cuſtom. Suſpect a noueltie of opinion: as the vntimely birth of an idle braine.

Suſpect opinions.

Search and examine all opinions that occurre. And by a quick and cleare ſpirt, ſeeke out the motiues, cauſes, natures, effects, and ends: euen to the roote. There may be a thouſand opinions of one thing: whereof, one is onely true. One truth may be ſhadowed with a thouſand lies. Truth as a pearle, may be ſcattered and couered amongſt heapes of much ſuperfluous aſhes: and as gold, may lie hid in deepeſt mines. Set therefore thy mind at libertie, and free it from all mens opinions. Let it extend it ſelf in a ſtately vniuerſalitie, to ſearch in euery thing the truth, not obuious to euery one.

Search the truth of opinions.

Seuer thy minde by little and little, from the worlds opinion: and (like the ſtarres) walke in a contrary courſe. And as a wiſe trauailer, chooſe not the faireſt,

Seuer thy mind from worldly opinions.

reſt,and trimmeſt wayes: but the neereſt, though mirie and vneuen.

Shun vaine opinions.

Shun all that either ſenſualitie, or popularitie, or idle curioſitie doe affirme: (howſoeuer backed with delectation, vtilitie, or raritie) if it ſtand not in all points, both with pietie,veritie,and realitie.

Eſteeme much of the trueſt.

Conſider and eſteeme more the veritie and realitie of things, then the outward tincture, circumſtance, or ſuperficies thereof: And fully reiect all fond,friuolous, and falſe conceits.

Ground thy religion only on the Scriptures. 2 Tim.3.15,16. 17.& 4.2,3,4. Reuel.1.5. Rom.12.3. & 15.4.& Io.5.39. Act.17.11, Io.5.39.

As for matters of religion and ſaluation:count all other opinions vain,and reiect them:and hold thee only with the Scriptures; which are only *Able to make a man wiſe to ſaluation.* As that onely and true teſtificat of *that faithfull witneſſe: Preſume not to vnderſtand aboue that which is meete to vnderſtand. Search the Scriptures. Vbi Spiritus teſtatur, Scriptura cõteſtatur, Eccleſia ſubteſtatur.* Where the Spirit teſtifieth, the Scripture conteſtifieth, and the Church vnder-teſtifieth. The Scripture ſhould be deare to vs,becauſe it is, *A tali & talis*:that is,from ſuch a one as God: and ſuch like in it ſelfe; containing ſuch excellent things.Concerning the which:Let faith be the ſepulchar of reaſon,vnderſtãd not that thou maiſt beleeue,but beleeue that thou maieſt vnderſtand:for the reuenew of faith is vnderſtanding.*Truſt in the Lord with all thine heart, and leane not vnto thine owne wiſedome. In all thy wayes acknowledge him,and he ſhall direct thy wayes. Be not wiſe in thine owne eyes: but feare the Lord, and depart from euill.* Vſe the Word diligently, to caſt downe thy mad imaginations, and eſtabliſh thy thoughts by counſell. Meditate on God himſelfe, on his workes,on his Word,on thy owne wayes. Imprint his feare into thy heart,wherby thou mayſt haue that wiſdome from aboue, both begunne in thee,and finiſhed: and that thy madneſſe may be thereby fully cured.

Faith.

Pro.3.5,6,7.

Other helpes. Heb.4.12. 1.Cor.14.15. 2.Cor.10.5. Pſal.20.18. Phil.4.8. Pſal.119.55, 97,98,5.9. Act.8.22. 1.Theſ.5.23. Pro 14.22. Pro.15.26.

Prayer auaileth much heerein, both that thy bad euil thoughts may be pardoned: And that in times comming

ming they may be preuented : considering alwayes, that they doe erre that imagine euill, and the thoughts of the wicked are an abomination to the Lord. Craue to be renued in the spirit of your mind, Iod 32.8.

Ephes. 4.25
Pro. 4 23
Iob 31.1.
Psal. 119. 37
1 Thes. 5.19
Psal. 25. 1
Iam. 4 8.
Phil. 3.20
Phil. 3. 8
1 Ioh 3.3
Deut. 32. 29

Guard thy heart aboue all : Make a couenant with thy sences : Quench not the Spirit : Lift vp thy heart to God Draw neere to him : Haue thy conuersation in heauen : Esteeme all things losse, yea to be drosse and dung, in regard of Christ. He that hath in himselfe this hope, purifieth himselfe, as God is pure.

The consideration of death auaileth much herein. The consideration also of the last Iudgement. *Achab* and *Ninive*, at the hearing of death & destruction, changed the madnesse, and submitted themselues to God. *Paul* thought it the fittest physicke for *Felix* his madnesse, to dispute before him of the Iudgement to come : which made him tremble.

1 King 21. 27.
Ionah 3. 5, 6
Eccle. 11. 9.
Acts 24. 26.

CHAP. V.

The euill heart of Incredulity.

HEB. 3. 12. *Take heed of the euill heart of Incredulity.*

DESCRIPTION.

INcredulity, is not onely a simple want, or a priuation of faith, but therewith also a peruerse disposition : whereby we are *vnfit to thinke a good thought, vaine in our thoughts,* and are ready to account *the Wisedome of God but foo-*

Incredulity is a peruerse disposition.
2 Cor. 3. 5
Ephes. 4. 17.

liſhneſſe: Our wiſedome, being *enmity* againſt *God*: and to ſhew the greatneſſe thereof, the Apoſtle vſeth the abſtract words, *fooliſhneſſe*, and *enmity*, Rom. 8.6,7.

Incredulity generall, ἀγνοια.

Or ſpeciall ἐπίγνωσις,

Incredulitie is, when a man either beleeueth not the *truth* of the promiſes of grace in generall, or elſe beleeueth not, that the *truth and grace belongeth* to himſelfe in ſpeciall, and particularly. Incredulity, is either *generall* or *ſpeciall*,

Incredulity generall.

Incredulity generall, is when the incredulous hath neither the *cognition*, nor *approbation*, nor *appropriation* of the trueth of grace: that is, when neither his minde nor his heart condeſcend thereto, nor beleeue therin: as was *Pauls* incredulity before his conuerſion.

1. Tim. 2,3.

Incredulity ſpeciall. 1. γνωσις. Rom. 2. 20. & 1 Cor. 13 2. Luk. 12 47. 2 Theſ 2. 10 Luke 4 22. 28 Iam 2 19. Iohn 10 38

Incredulity ſpeciall, is, 1. When the incredulous haue the knowledge of the truth, but approue it not. *They receiue not the loue of the trueth.* And this is the *hiſtoricall faith*, or, dead faith, which is nothing, but meere incredulity: becauſe the knowne truth is diſdained. It is common to deuiles, who *beleeue and tremble.*

Incredulity ſpeciall. 2 Rom. 2. 17. Rom. 7. 16. ἐπίγνωσις. Rom 2. 17. Heb. 10 26. & 2 Pet. 20.

2. When the incredulous haue in their mind both a knowledge of the trueth, as it is true; and an approbation thereof, *conſenting that it is good*: But through their incredulity, want a particular *application*, and *appropriation* of it in the heart; nor applying the gracious true promiſes of mercy to themſelues particularly. This is that *temporary faith*, which ſtill remaineth incredulity; becauſe they know and loue the trueth: but yet they make not true vſe thereof, in applying it to the heart. And this is in many reprobates, knowing the Word, and accounting it ſweete, as a Loue-ſong. Hearing gladly, as *Herod* did, and *Simon Magus*. Whereupon proceedeth oft-times that *guſt*, or *taſte* of the celeſtiall gift: and that power of the world to come: without poſſeſſion thereof in the heart.

Ez k. 33 31,32 Marke 6. 20. Acts 8. 13 Heb. 6. 5.

Incredulity ſpeciall 3.

3. Or elſe the incredulous hath both the *illumination*, and *approbation* of the minde, as alſo the *appropriation* of

of the heart, but therewith, some incredulity and doubting. As the Childs weeping father said, *Lord, I beleeue, helpe mine vnbeliefe* : And this is proper to weake Christians. An infirmity and disease which they daily lament, and would faine haue it amended. This their true, sauing, vnhypocriticall faith, mingled with doubting : and this doubting, is not of the nature of their faith (as the former incredulities are, of the nature of the dead and temporall faith.) Nay, this doubting mingled with the sauing faith, is not an infirmity of the faith, but a fruit of the part vnregenerate : and is opposed to faith.

Mar. 9. 24.

It is not of the nature of faith Rom, 4. 20.

But because this doubting and portion of opposed incredulity, reigneth not ouer the elect : as the former sort doe : The elect are not called incredulous, no nor vnfaithfull, neither doth God lay it to their charge, if they labour and striue against it, to haue it amended.

It reigneth not

None are charged with it.

Part affected.

THe part affected, is, 1. The minde, in the *vnderstanding* thereof, wanting illumination, and notice of the truth : and in the iudgement thereof, wanting a consent to the truth, that it is good. 2. The heart, that will not, nor cannot particularly choose to it selfe the truth of grace : nor apprehend, apply, nor appropriate the same to it selfe : in a certaine firme singular manner, as the owne proper pertinent good. 3. And by a sympathie, the conscience is defiled also, and the whole affections.

Mind.

Heart.

Tit. 1. 15.

Conscience.

Affections.

Causes.

ABoundance of worldly meanes (a choaking the Word with cares, with riches, with voluptuous liuing:)

a Worldlinesse. Luke 8. 11.

Mat. 13. 18.

uing:) As also tribulation and persecution, with losse of worldy estate (making the heart faint) keepes the heart vnder incredulity.

Want of the Word. Rom. 10 14 Colos. 2,4,8

Want of instruction, by preaching and hearing of the Word. For, *how can they beleeue in him, of whom they haue not heard?* And in place of instruction: deception of the heart, with entising words of Philosophy, Traditions, and rudiments of the world. *Subtile* wisedome, *vaine* superstition, and old ceremonies, debarre faith,

God punishing Rom. 11. 32 Ioh. 12. 40. 2 Thes. 2. 11.

God in his righteous iudgement, *shutteth vp men in vnbeliefe. He blindeth their eyes, and hardneth their hearts: that they should not see with their eyes, nor vnderstand with their hearts: and should be conuerted, and healed. And because they receiue not the loue of the truth, God giueth them strong delusion, to trust lies.*

Satan blinding 2. Cor. 4. 4. 2 Tim. 2. 26. Ephes. 2, 2. Luc. 8. 12. Luke 22 31.

The deuill (The god of this world) hath blinded the minds of the infidels, that the light of the glorious Gospel of Iesus Christ (which is the Image of God) should not shine vnto them. In whose snare they are, and of whom they are taken prisoners to doe his will: And worketh in them, as in the children of disobedience: Taking away the word out of their hearts, lest they should beleeue: And doth winnow them as wheate.

Wilfull ignorance. 2 Pet. 3. 5. 1 Tim 1. 13 2. Cor. 3. 14

That peruerse ignorance of the truth (which men willingly know not) and that vaile, that remaineth vntaken away, keepeth many vnder vnbeliefe,

Wisedome of the flesh. 1 Cor. 3. 20. Rom, 8. 7 1 Cor. 2. 14. Reason. Sense. Ioh, 20. 25.

The wisedome of *the flesh is enmity against God. The naturall man perceiueth not the things of the Spirit of God: for they are foolishnesse to him.* Reason, nature, and sense, are too much regarded: as if all veritie were confined within them. The *Capernaits* said, *How can this man giue vs his flesh to eate?* And *Thomas* said, *Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I will not beleeue it.* But Christ said vnto him, after he had seene and felt, *Because thou hast seene me, thou beleeuest: blessed are they that haue not seene, and haue beleeued.* Here also

Ioh. 20 29.

so our owne imaginations cause vs count the Word a *fained thing*. Wilfull opinion also, and complacencie in a lying errour (men pleasing themselues in vnrighteousnesse) mightily preuaileth: as we see amongst all *Pagans, Turkes, Papists, Atheists*. They will not beleeue, lest they should seeme to haue erred.

Imagination. Esay.65. 2. Luc.24 11. Opinion. ἀδοξία.

The gall of bitternesse, and bond of iniquity, wholly replenishing and intangling the heart, neuer permits it to imbrace the true faith: but still causeth it to be incredulous: or at least to beleeue hypocritally. Whereby the heart is not right, in the sight of God. As was in *Simon Magus*. This is that heart full of *all subtility and all mischiefe*. Such an euill temper of the heart, whereby it is so prompt, malapert, malicious, secure and fraudulent, that it admitteth no sparke of grace, but is most bent to all iniquity. As was in *Elymas* the sorcerer. This is that euill heart of incredulity: euill by nature, but much more made euill, by an acquired habit of sinne.

A malicious heart full of euill. Act.8.13.21,23

Act. 13.10. Πανουργία.

Heb. 3. 12.

Signes and Symptomes.

THe incredulous count the Wisedome of God, to be the greatest foolishnesse: they will beleeue nothing but that, which either nature, sense, or reason wil declare And they thinke there is no credible verity, that is not confined in one of those three.

Wisedome of God esteemed foolishnesse.

Some will not heare, but stop their eare at the Word, and are in furious rage against it: counting Preachers *Bablers*. Or if they heare the Word, it *abideth not in them*. They will be *persecutors* of it. And mooued thereto by *enuie*: They become hardned, disobedient, and *speake euill* of the way of the Lord.

Contempt of the Word. Psal. 58 45. Act.17.18. Ioh 5 38. 1 Tim.1.13. Act. 17. 5. 2 Thes. 3.2. Act. 19. 9.

They make God a lyer, they are crooked: their hearts are full of doubting. They hang in the ayre, like *Meteors* carried about with euery winde: And are like to a waue on the sea, tost of the winde and carried away. Their

Doubting. Ioh 5 10. Mat 17.17. Luc. 12.29. Iam. 1. 6. Rom.14. 23.

doubtings are condemning, and condemned : and directly opposed to faith.

Hypocrisie. Epicurisme. Desperation. 2. Thes. 2. 12. Heb. 10. 38. Psal. 106. 24 Mat 13. 54, 58. 2. King. 7 2. Heb. 3. 12. Heb. 14 4. & Rom 10 14. Ier. 5. 23.

Infidelity hath euer attending her, either an *Hypocriticall shew*, an *Epicurian* contempt of God : or else a Iudaicall desperation. The incredulous haue pleasure in vnrighteousnesse. They are euer withdrawing themselues from God. They spare not to contemne his mercy and his power. They fall from him, they call not vpon him Their heart is rebellious, they depart and goe. They haue no resolution to feare God.

Prognostickes.

Case dangerous. 1. Tim. 1. 3. Act 8 23.

IF incredulitie proceede of meere ignorance, there is some hope. But if it be accompanied with malice, with the gall of bitternesse, and *bond of iniquity*, there is so much the lesse hope.

Lesse dangerous. Luc. 22. 32. Rom. 11. 29. 2 Pet. 1. 5, 10.

There is great esperance of him that is Gods child (albeit his true faith be oppressed for the present by incredulous doubtings.) If he wil diligently vse the means of the strengthning of his weak faith.

Punishments. Mar. 9 9. Ioh. 16. 8. Tit. 1. 15. Luc. 1. 20. Heb. 3. 19. Esay 7 9.

The greatest infidels may be spared for a space, but at last Christ will reprooue them, because they beleeue not in him. There is nothing pure to them. For vnbeliefe, *Zacharias* was made dumbe. The people for vnbeliefe, were not suffered to come into the promised Land. They that beleeue not, shall not be established.

Damnation. Io 8 24. Mat. 13. 58. 2. Cor 4 3. Rom. 11. 17, 20 Luc. 12 46. Ha. 2. 4. Ro. 2 8.

If they remaine incredulous to the end : they must die in their sinnes: and be hindered of the workes of mercy. They shall be lost, broken off from the true Oliue, an euill portion abideth them. They shall vanish like a puffed-vp bubble of water. To them that disobey the trueth, shall be indignation.

Damnation. Mar. 16 16. Rom. 14 23. Iude 5. 2 Thes. 1. 8. Reuel. 21 8. 2 Thes 2. 12.

He that will not beleeue, shall be damned, destruction shall be vpon them: and flaming vengeance. And he shall haue his portion in that lake, that burneth with fire and brimstone,

brimstone. And all they shall be damned, which beleeued not the trueth, but had pleasure in vnrighteousnesse.

Curation and remedies.

IN the curing of incredulitie, this caution would be obserued: If it be like a *Pagans incredulity*, thou must begin thy cure at naturall principles, out of Philosophy, and nature. If it be like a *Iewes incredulity*, deale with him at the first, with principles and grounds out of the *Old Testament*. If it be like the incredulity of a *common Christian*: deale with him with grounds out of the *Euangelists*. A *Pagan* denieth all Scripture. A *Iew* denieth the New Testament. An *Infidell-Christian* denieth the truth and grace of the New Testament, to belong to himselfe in particular. A *Pagan* admitteth only the light of nature, reason, and stories. A *Iew* admitteth onely the Old Testament. A *Christian* admitteth the whole Scripture.

Cautions for diuers infidels. Act. 17. 18, 22, 28. Acts 2. 14.

Consider that *verity* is more ample, then *nature*, *sense*, and *reason*, can reach to. For as there are naturall verities: there are also supernaturall verities, that are inuisible, yet credible: whereof reason is not capeable, till they be reuealed. But being reuealed, reason vnderstandeth them, and approoueth them, like vnto the eye, that in darkenesse seeth nothing: but when the sunne is risen, and shineth, reuealeth and manifesteth all visible things to the eye. *Nature* and *sense*, are *reasons* seruants: and *reason* is *verities* hand-maid. *Veritie* enlightneth *reason*, and *reason* roborates *verity*: *reason* will not reiect faith, but *reason* declareth that there are many things beyond reasons capacitie, and natures limits: and therefore to be beleeued. Thou must not say, This, or that, is not agreeable to nature, sense, or reason, therefore I will not beleeue it. For this is to imprison *veritie*, within *nature*, *sense*, and *reason*. Therefore learne to submit

Remedies against generall incredulity. Verity natural and supernaturall.

Verity compared with sense, nature, and reason.

Submit reason to Diuine verity. *Et cum ratione insanire.*

reason to *veritie*, and that is to beleeue : and thou shalt finde faith to bee the end and farthest horizon of reason.

Example. For example.

1. *Nature* saith, *Nothing can be moued of it selfe.*
2. *Sense* saith, *The heauens are mooued.*
3. *Reason* saith, *Therefore they are moued of another.*
4. *Faith* saith, This *other is God.* And I beleeue the same as it is *written* in the Scriptures, *Psalme* 148.6.

Rom. 1. 20. The 1. 2. 3. are naturall verities, the 4. a supernaturall veritie. *For the inuisible things of God*, that is, *his eternall power and Godhead, are seene by the creation of the world, being considered in his workes.*

Example. Another example.

1. *Nature* saith, *Of nothing, naught but nothing can be made, by nature.*
2. *History and sense* say, *Of nothing, yea euen of contraries, Christ made great things.*
3. *Reason* saith, *He wrought therefore by a vertue and power aboue nature : to wit, by his diuine power or Diuinitie.*
4. *Faith* saith, *I beleeue, he is both God and man : as it is written*, Philip. 2. 6, 7.

The first, is a naturall verity; the second, an historicall and sensible verity, the third, a reasonable verity, the fourth is aboue all these, a heauenly verity.

And consequently, because God cannot lie, it followeth, that the Scripture of God containeth perfect verity : And that all that is written therein, is to be beleeued. Against infidels, reason is to be vsed as a *Pedagogue*, to bring them to the schoole of faith. Reason out of nature, kindleth vp little sparkes, which Theologie turnes into great flames, to giue light vnto faith. Reason and testimonies haue great force to induce infidels. Reason is one witnesse, sufficient enough: the number of witnesses, is a manifold reason.

Reason is the Infidels Pedagogue :

As also testimonie.

Heere

Heere publicke preaching, priuat conference, and exhortation haue great force. Thou art to be allured, to giue attentiue eare; to lay aside all preiudiciall opinions, out of thy demented minde: and all peruerse affections out of thy euill heart: That thy thoughts wander not: that thou abridge thy lusts, omit thy customable sinnes: and with great simplicity, like a new-borne babe, *desire the sincere milke of the Word*: still vsing the outward meanes and organs, as a Pedagogie to *faith*. Thou maist with counsell, exhortations, and perswasions, be moued to do all this, before that thou get faith.

Allure him to vse the means. Rom. 10.14. 1 Cor. 14. 24. 1 Cor. 1. 21. Iob. 43. 4. Heb. 3. 13. 1 Pet. 2. 2.

1 Tim. 3. 7. Amos 8. 11, 12.

Thou must bee wishly exstimulate in thy conscience, afraid with damnation, and caused by all meanes to haue a generall desire and liking of saluation: which wil make thee the more willing to heare, learne and meditate: vntill the time it shall please God, after this planting and watering, to giue the increase, to open thy heart: and from aboue to send downe vpon thee that *vnction of the Spirit*.

Remedies against speciall incredulity.

1 Ioh. 2. 27.

And still remember, that God hath decreed in his Counsell, promised in his Word, and by ordinary and continuall practice, is accustomed to beget faith in his owne, by those meanes (lawfully and diligently vsed.) In the doing whereof, vpon thy part there is no merit of mercy, nor preuenting of grace. That as faith is not had, but by the power of Gods grace: So it is not had ordinarily but by meanes.

The meanes are profitable.

Non sine organo auditus: sine vllo merito auditus.

By these meanes (diligently vsed) thou maist be induced to *know* and *loue* the truth of grace: but the greater difficulty standeth in this; to make thy owne heart apply and *appropriate* the truth of grace to it selfe. Which appropriation of grace and of Christ to the heart, is the very heart and life of true faith. Dead and temporall faith are so called, as a dead man is called, a man. For in them both (although the minde be affected with illumination and approbation) the heart remaineth vnder incredulity. As he that hath an empty stomakce, all the while

Remedies to root out incredulity, and to beget true faith.

Cum adiectione.

while that he both ſeeth meate, taſteth it, and chaweth it, abideth ſtill vnder famine; vntill hee eate the meate, ſwallow it, and digeſt it.

There muſt be therefore ſome remedies ſet downe to cure and helpe incredulity, as well in the heart, as in the minde. And that faith may bee in the heart, as in the minde: Firſt, thou muſt prepare thy minde, conſidering thy ſinne: 1. To be intolerable in it ſelfe: 2. But pardonable before God. As for the vnſupportable burthen of ſinne, that thou maiſt both ſee it, and feele it, and deſpaire of thy owne ſtrength, doe this:

Preparation of the minde.

Sin is an intolerable burthen.

A ſight of ſin by the conſideration of the Law.

Of Gods Iuſtice.

Iob. 15. 15.
Iob. 4. 18, 19.
Iob. 15. 16.
Eſay 6.
Eſa. 64. 6.

1. Looke into the glaſſe of the perfect *Law* of *liberty*, to ſee thy owne filthy ſpots. Secondly, meditate on the iuſtice of God: in whoſe preſence the *heauens are not cleane: he laid folly vpon his Angels: how much more on them that dwell in houſes of clay? He found no ſteadfaſtneſſe in his Saints.* How much more is man abominable and filthy, that drinketh in *iniquity like water?* The angels are aſhamed in his preſence: and his Prophets tremble before him. Our beſt righteouſneſſe is like a polluted *cloth*. Thirdly, meditate on the laſt iudgements, where account of all muſt be rendred: of deeds, words, and ſecret thoughts. The Iudge knoweth the heart. Hee acquiteth not the guilty, nor reſpecteth perſons. He is not pleaſed with pretences, pacified with excuſes, nor corrupted with bribes.

Senſe of ſinne.

2 King 22. 19.
Ioel 2. 13.
Acts 2. 37.
Zach. 12. 10.
Rom. 7. 24.

Conſider thy horrible guiltines, Gods infinite wrath. ſins endleſſe torment: Iudgement lying at thy dores, the Lawes curſes, the heauens ſhut, hell prepared, and all the creatures armed againſt thee: God ſtriking without, the conſcience gnawing within, vntill with good *Ioſias*, thy hart *melt within thee*, euē till it *rend*, & be *pricked*. Lament for the offence of him, *whom thou haſt pierced, as one is ſory for his firſt borne:* count ſin a heauy burdē: cry, *O wretched man that I am, who ſhall deliuer me from this body of death?*

Holy deſperation.

Luc. 15. 14.

Deſpaire of thy owne ſtrength, conſider there is no remedy, but either to periſh, or elſe, with the prodigall child,

child, to runne home to thy so gracious a *Father*. Count the burthen of sinne intolerable, till thou be eased, and freely and fully pardoned. Matth. 15.24. Matth.11.28.

Thinke not thy sinne vnpardonable: for euen sinnes committed, after repentance, are pardonable: as may appeare by the example of *Dauid*, and *Peter*. As also sinnes committed of knowledge: *for euerie sinne and blasphemie shall be forgiuen*. And that for three reasons: 1. *Gods mercie is reserued for thousands. He is full of mercy and of great kindnesse to all that call on him. Rich in mercy: the Father of mercies: his mercy pleaseth him, The Lord is delighted in them that feare him, and attend on his mercie*. And that for no merits of ours, but *for his owne sake*. Say therefore, *O Lord, forgiue, deferre not for thy owne sake*. Where sinne *abounded, there grace hath much more abounded*. Let not the thought of thy great and many sinnes, derogate from his mercy which is infinite. His mercies are ouer all his workes. And if man (a mote, a drop) hath mercy to forgiue seuenty seuen times: what is in the great Ocean? Beware of secret pride, thinking God will not be mercifull, except thou bribe him with a reward of goodnes, to make him beholding to thee, thou not to him. *Let the wicked therefore forsake his wayes, and the vnrighteous his owne imagination: and returne vnto the Lord, and hee will haue mercy on him: And to our God, for he is verie ready to forgiue*.

A perswasion in general that thy sinnes are pardonable. Mat 12.31.32. Gods mercy is great. Exod.34.6,7. Psal.103. Psal 86.5. Ioel 2.13. Ephes.2.4. 2. Cor 1.3. Mich.7.10,18. Esa.43.25. Dan.9.18,19. Rom. 5.20. Psalm. Iam.5.11. Matth.18.22. Esa.55.7.

2. His Iustice, Christ hath already satisfied, hee hath borne our infirmities: he was wounded and broken for our sinnes. *With his stripes we are healed. He was made to be sinne for vs, who knew no sinnes, that we should be made the righteousnesse of God in him. He once appeared to put away sinne, by the sacrifice of himselfe. His owne selfe bare our sinnes in his body on the tree*. It is therefore the part of Gods iustice to forgiue the sinner, and to iustifie the faithful. If we acknowledge our sins, he is faithfull and iust to forgiue vs our sinnes, *and to clense vs from all vnrighteousnesse*. Our Obligation is rent, and fastened on

Gods Iustice satisfied. Esa.53.5. 2. Cor. 5.21. Heb.9.26. 1 Pet.2.24. Rom.3.25. Ioh. Colos.2.14.

On the Crosse, debts should not be twice exacted.

His promises are indefinite and true.

3. His promises are in *Christ*, *Yea* and *Amen*. They are all indefinit, and made to all that will beleeue, 2. Cor. 1. 20. Apoc. 17. Math. 5. 18. Heb. 6. 17. Psal. 32. 10. Eze. 18. 32. Malach. 3. 1. 7. Ioh. 5. 24. and 6. 47. and 11. 26. Esa. 55. 1. Eze. 33. 11. Mar. 16. 16. Ioh. 3. 15, 16. and 6. 37, 40. Act. 10. 43. Ioh. 2. 1. Esa. 1. 18.

Christ a perfect Sauiour. Mat. 9. 13. 1 Pet. 2. 24. Heb. 9. 28. Rom. 8. 34.

4. Consider that Christ came into the world to saue sinners, 1. Tim. 1. 15. The price of Redemption farre exceedeth all our debts. Hee is both our *Prophet*, our *high Priest*, our *intercessour*, and our *King*, for the pardoning of sinnes. The sicke sought health, but hee gaue them pardon. *Zacheus* sought his company, but he gaue him saluation. The *Samaritan* woman sought but common water, but he gaue her the water of life. The *Capernaites* sought common bread, but hee offered them the bread of *Life*. The poore blind man sought sight for his eyes, but he gaue him sight to his *soule* too. None can bee so ready to aske, as he is to forgiue: and if we aske but little, he will giue the more. This he did when he was in the former of a seruant: he will, and can doe more now when hee is in his Kingdome: his honours change not his manners. He is without all changing, or shadowing. *Mary Magdalene* for all her many diuels, yet got shee her sinnes pardoned. *Paul*, for all his persecuting heart and hand, yet he got the like. *Manasses*, a most outragious sinner, obtained mercy. Why then dost thou doubt that thy sinnes are *pardonable?*

Ioh. 4. 12. Ioh. 6. 26. Ioh. 9. 1. Iam. 1. 17. Iam. 1. 17. Luc. 8. 2. 1 Tim. 1. 13. 2 Chro. 33. 12.

Meditate vpon the promises of righteousnesse, and life euerlasting offered in the same. Thou art *not now far from the Kingdome of God*, Marke. 12. 34. in that thou seest grace, and louest grace. Desire it also, and thirst for it. What thy minde knoweth, let thy will affect. Seeke that, without the which thou art most miserable: and with the which thou art most happy. Euery thing craueth to bee in its owne element. The stone to the ground: the riuer to the sea: the flame to the height:

Specificke remedies to beget a speciall perswasion. Desire mercie and grace.

The

The tree seeketh the earth for nourishment : the *Loadstone* to the Pole for rest : the Hart for the riuers of water : the earth for the raine : the stomake for food. And shall not thy soule desire and seeke what is onely proper for it ? Canst thou giue it any rest, till it be sure of the surest rest?

Desire of mercy cureth all incredulity. Desire of *the helpe of grace, is the beginning of grace.* Desire to beleeue, is faith indeed. By nature thou canst not haue this desire : it is supernaturall, begot by the *Spirit* : Conuersant about diuine obiects. It is not in its owne nature one with the same thing that is desired : for desire is one thing, and mercy another thing. But yet they are both one, at least, euer both together in Gods most gracious acceptation : accepting *the will for the deed. God heareth the desire of the poore. He will fulfill the desire of him that feareth him. Thy desire is thy Prayer ; it is a continuall voyce. And the crie of the heart* ; It is a grone of the spirit, that cannot be expressed for weakenesse. The promise of blessednesse is annexed to it, It is the seed that will grow to maturity : it is first in the Spring, the Harueſt shall follow. It is a smoking flaxe, that God will neuer quench : and a bruzed reed that hee will neuer breake. This desire must grow, it must continue, it must bee serious, it must arise from the bed of sorrow. So walke in the field of obedience, and knocke and cry at the gate of mercy. *Is not desire a voyce ? yea a very strange voyce.* God shall apprehend thee more for his owne, then thou art able with thy desire to apprehend him for thine owne. Onely thou must will, and God will come *of his owne accord.*

This desire is faith indeed. *August. on Psal. 36.*
Reasons.

Psal. 10.
Psal. 145.
August. on Psal. 36.
Rom. 8. 26.
Matth. 5.
Ioh. 7. 38
Reu. 2. 1.
Esa. 42. 3

Properties of this desire.

Bern. sup. Cant. Serm. 84.
Phil. 3. 12
Basil. Hom. de Humilit.
Continue thy desire.

Continue this thy desire in thy heart : stirre vp the gift that is in thee, thou shalt finde a kindled sparke, that shall rise to a flame : and a graine, that shall increase to a tree. Yet is thy faith but in the infancy : and though it be small, yet it is true. A small faith may be a true faith, (as a sicke and weake man may be as true as the strongest man.) God respecteth chiefly the quality of our faith,

Small faith is true faith.
1. Tim. 1. 5.
Mark 9. 24.
Matth. 17. 2.

faith, that it may be liuely. The leaſt drop of water in the ſea, is water, as truly as the whole ſea is. So it is with weake faith: A little ſparke is a fire, as truly as a great flame. A little man as truly a man, as the greateſt Gyant. But content not thy ſelfe with a ſmall and weake meaſure of faith. Earneſtly labour for more perfection and groweth. For if it be a graine of muſtard-ſeed in ſmalnes it muſt alſo bee a graine of muſtard-ſeed in growing: which if we indeuour to doe, God will not breake the bruzed reed, nor quench the ſmoking flaxe, till he bring forth iudgement vnto victory: and vnto him that hath, ſhall be giuen, vntill he haue abundance.

Faith, if it be a ſmall graine, it muſt alſo be a growing graine.
Mat. 12. 20
Math. 25. 29.

So ſoone therefore as thou feeleſt thy incredulity ouercome, and the leaſt ſeed of faith beg n in thee: for the groweth thereof, begin and vſe the meanes ſpeedily and diligently. Water this tender young plant by the Word, till it come to a fruitfull tree. Diligently reade, ſearch, and meditate; conferre with the godly, confirme and ſtrengthen thy weake hands, and feeble knees. Holily vſe the Sacraments, the ſeales of Gods couenant, the buttreſſes of faith; which will confirm thee particu a y, as it were by name; after a moſt familiar manner, by ſenſible ſignes, agreeable to the reach of thy ſhalloweſt capacity.

Remedies to help the graine of faith to grow by the Word.
Ioh. 5. 39.
Pſal. 129. 50.
Ioh 43 4.
Rom. 14 1.
Sacraments.

Continue and bee feruent in prayer, for faith is Gods free gift: be inſtant, till at length thou maiſt ſay, *For I am perſwaded, &c. that no creature ſhall be able to ſeparate vs from the loue of God, which is in Chriſt Ieſus our Lord.* Walke before God and be vpright.

Prayer.
Epheſ. 2. 8.
Ioh. 6. 65.
Luke 17. 5.
Mark 9. 24.
Rom. 8. 38, 39.
Gen. 17. 1.

The foreſaid remedies ſerue to the encreaſing of faith. Theſe following ſerue to preſerue faith againſt doubting, incredulity, and deſperation; Take of theſe *Antidotes* following, and digeſt them in thy heart, and conſider: The promiſes of God are generall, and indefinite; excluding none, admitting all. Therefore exclude not thy ſelfe by doubting.

Remedies againſt doubting.
Promiſes are generall.
Mat. 11. 28.
Ioh. 3. 16.
Matth. 9. 13.
Ioh. 6. 40.

Thou art commanded to beleeue: God hath giuen meanes

We are commanded to beleeue.

meanes to inable thee to doe his will, till thou mayest say confidently, *I beleeue by the faith of the Sonne of God, who hath loued, me and giuen himselfe for me.*

Mark. 1. 15. Ioh. 3. 23. Gal. 2. 20.

Before, the innumerable and great waight of our sins: set in opposition, the infinite mercies of God, and merits of Christ, who hath fully satisfied for all our sinnes: and not for ours only, but also for the sinnes of all the world. We are iustified more properly by Christ, then by faith: for faith is but the instrument, Christ, is that only ground cause, and matter of our iustification.

In Christ, mercy and merits are infinite. 1 Ioh. 2. 2.

Beware of desperation, for it is a most pernicious sinne; it maketh God a lyer. *Cains* and *Iudas* despaire, was worse then their murther, and treason. It is the greatest sinne the diuell can suggest. It is a horrible augmentation to all our former sinnes: A vile contempt of offered mercies: A reall beginning of hell, and thither precipitates millions.

Let not doubting grow to despaire. 1 Ioh. 5. 10.

Iudge not euery little faith to be no faith: for if thy faith bee true, though little; yet doubt not, feare not. *Wherefore are ye fearefull, O ye of little faith? We know but in part.* Little knowledge had the *Samaritan.* The Ruler and his house-hold. The *Apostles* themselues were ignorant of many things, Mat. 16. 18. and 20. 18. Act. 1. 6.

Iudge not thy faith to be no faith, because it is little. Mat. 8. 26. 1 Cor. 13. 12 Ioh. 4 39 41, 52 Mark. 9 32. Luke 24. 11. Ioh. 33. 38.

Iudge not euery shaken faith to be no faith: the faithfullest haue been thus troubled at times. First, they found a weake faith, then a strong faith thereafter: and sometime againe a bruzed faith. *Abraham* did take his maide, to make Gods promise good. *Moses* dishonoured God before the people. *Dauid* complained that hee was forsaken. *Iob* cursed the day of his birth: so did *Ieremy* also. *Ionas* fled from Gods calling, and was angry to the death. The *Apostles* fled from their master.

Num. 20 10, 11 Psalm. 22. 1. and 77. 8, 9. Ier. 20, Ionas 4. 9.

There will bee *these degrees* of faith in diuers men. *Abraham* was fully perswaded: But the sicke childes father cryed with teares, *Lord, I beleeue, helpe my vnbeliefe, Iob* was strong in perswasion, when he said, *Though hee kill mee, I will trust in him*: and, *I know, my Redeemer liueth.*

Rom. 4. 20. Mark. 9. 14. Iob. 19.

lueth. But *Nicodemus* was ſimple in knowledge, a coward in profeſſion, and fearefull in practice. *Paul* had a full perſwaſion: but *Thomas* was weake.

The leaſt faith, if it be true and growing, is Gods gift, and without repentance. It knitteth to Chriſt. God will perfect it. It iuſtifieth. God wil not bruze it, *nor quench it. He will put vnder his hande. Chriſt* ſympathizeth with our infirmities. *He healeth the broken-hearted: he prayeth that our faith faile not.*

Reſt not vpon thy little faith, keepe not that little graine apart, but ſow it, water it, haue a care to cauſe it grow, till it come to a perfect tree, euen till it proceed from a true certainty, to much aſſurance: from a weake ſilly beginning to a moſt ſolid ſubſtantiall ground of all things hoped for: and a ſure defence againſt all aſſaults Rom. 8. 33. And from abated doubts, that it may conuince all oppoſed ſenſuality, phantaſie, imagination, ſcience, doubting, incredulity and deſpaire. As may be ſeen in *Abraham*, who practiſed this *Conuincing power of faith, and aboue hope, beleeued vnder hope.*

Reaſon ſaid to him, Gods promiſe is impoſſible: thy body is *dead, thy wifes wombe is dead*: Gods promiſe is vncertaine. But *faith* affirmeth with a conuincing power: God quickneth the dead: he calleth thoſe things that be not, as if they were: God is both willing, true, and able to performe his promiſes. I will giue glory to God and beleeue. As if he ſhould ſay: Gods Power is aboue nature: his Wiſedome aboue reaſon: his Truth aboue my doubting. I am therefore fully aſſured.

Thus are the poſterior and hinder parts, the defects, penurie, and fainting of the race of faith accompliſhed. With the which faintings, and retardarions, the trueſt faith (euen that *effectuall faith*) may be incumbred, till it be helped and cured.

CHAP.

Rom. 8. 38

Ephes. 2. 8
Rom. 11. 29
Phil. 1. 26.
2 Theſ 3. 3
Rom. 5. 1.
and 8. 30
Math. 12. 10.
Pſal. 37 24
Heb. 4. 15.
and 5 2.
Luk. 4. 18.
Luk. 22. 32.
Make a progreſſe from faith to faith.
Rom. 1. 17.
1 πληροφορία,
Hebr. 10. 22
2. πολλὴ πληροφορία,
1 Theſ. 1. 5
ὑπόστασις,
Heb. 11. 1.
and 3 14.
4 Ελεγχος,
Heb. 11. 1.
Rom. 4 18.
Rom. 4 19.

The trueſt faith may haue ſome defects ὑστερήματα πίστ☉.
1 Theſ 3. 10

CHAP. VI.

Hardneſſe of HEART.

HEB. 3. 15. *To Day if yee heare His voyce, harden not your hearts.*

DESCRIPTION.

THIS hardneſſe of heart is like vnto a Scirrous tumour, hard, and vnſenſible: (whether it bee inward, either in the Liuer, or the Spleene: or outward, in any part of the whole bodie) and groweth hard, through the drying vp of the inward humidity, leauing behind it clammy and glutinous dregges, which ſtoope the paſſages, and exclude the animall ſpirits: whereby the part becommeth vnſenſible. So in the ſpirituall hardneſſe. the liquor of grace, of light, and of reaſon is exſiccat. The poyſonable dregs of ſenſuality remaine, and ſtop all entrance of the heauenly graces of the Spirit, and ſo it abideth ſenſeleſſe. If any bilious humour be mixt with the bodily hardneſſe: it is called a dolorous and cancerate Scirrous. So when God admixeth with hardneſſe of heart, the terrours of conſcience, it is horribly and moſt painfully felt.

It is alſo called a ſtony hardneſſe: (called by Phyſicians, a *Tophos*, or a *Calloſity*. (It ſignifieth alſo a brawny vnſenſible hardneſſe: like vnto that white, hard, and dry ſubſtance, that conglutinates broken bones. It may be alſo called a ſort of apoſtumate *Saines* and matter, coagulate

Σκληροκαρδία. The word hardneſſe, Σκληρ⊙. Mark. 16. 14. and 10. 5. Mat. 19 8. Σκλήρωμα.

Why called hardneſſe of heart.

Ανεύρυντ⊙. *Schirrus doloriſicus & cancroſus.*

Why called, πώρωσις. Ephes. 4. 18. *Paul. Aegin. lib. 3. cap. 72.*

agulate into a hard callous ſubſtance, in any part of the body. So this ſpiritual hardnes is hard like the Diamõd: ſenſeleſſe, like vnto a ſward of fatneſſe: filthy, like apoſtumate *ſaines*: and conglutinates all other ſinnes in the ſoule, vnto one coagulate maſſe, that it may remaine fixt.

This is that ſtony, yea *Adamantine heart*, that will not bow, nor admit any liquor of grace. Contrary thereto is the *heart of fleſh*: And that heart that melteth, yea, a *heart powred out like water, to God.*

This is that ſtiffeneſſe, and ſtrongneſſe of heart, which is a diuelliſh obſtinacy in ſinne. *How oft would I haue gathered you, but yee would not*, ſaith Chriſt! This is that vncircumciſed heart, ſtill reſiſting the holy Ghoſt.

Hardneſſe of heart is either,

1. Naturall and inbred, and borne with vs all:

2. Or elſe it is acquired and voluntary: which is a deſperate willfull drying vp, and extinguiſhing of thoſe leſſer ſparkles left behinde, in natures light and vulgar graces, whereby many make themſelues hard like an Adamant ſtone, and wilfully eſtrange themſelues from God. *The wicked are ſtrangers from the wombe: euen from the belly haue they erred, and ſpeake lies.*

3. Or elſe it is inflicted by the hand of God, as a puniſhment. God hardned the heart of *Pharaoh*, when he gaue him ouer fully to himſelfe and the diuell.

Hardneſſe of heart againe, is either felt, or not felt at all. Hardneſſe felt, is when we ſee, and feele with ſorrow our dulneſſe and deadneſſe of heart: which at the threatnings, or promiſes of God cannot relent, nor reſolue into vnfained repentance. This is incident to Gods children in their eſtate of grace, as a branch of our inbred corruption, and we are euer fighting againſt it, till death extinguiſh it.

This ſenſible hardneſſe is of two ſorts.

The firſt is in thoſe who carefully vſe the meanes to mollifie ther hearts, and are ſorry that they are not ſorry enough: and more diſpleaſed with themſelues, be-

cauſe

The names of hardnes of heart. Zach. 7.12. Ezek 11.19. and 36. 26. Pſal. 119. 28. Lam. 2,19. Ezek. 24. *Aug. lib. 6. confeſ.* Mat. 23.15. Act. 7.51. Rom. 2 28.

Hardneſſe is naturall, or acquired, or inflicted. Rom. 8.7. 1. Cor. 2.14. Rom. 1. 18. Zach. 7.12. Pſalm. 58. 3.

Inflicted. Exod. 4. 21.

Hardneſſe felt or vnfelt.

Hardneſſe felt.

Senſible hardneſſe two-fold. Pſal. 77. 2,3,4. Cant 3.1. & 5.6

cauſe they cannot be more diſpleaſed with ſinne. They euer complaine of themſelues, that they cannot profit in grace, and with mourning ſoules, depriue themſelues of their proper comforts.

The ſecond is, in thoſe who vſe not the holy meanes, yea count them lothſome for a time, till they begin to call to minde the Lords faithfulneſſe, and the ancient time.

Rom. 11. 29. Ioh. 13. 1. Pſal. 77. 5, 6.

Hardneſſe of heart vnfelt, is that whereof we haue neither ſight nor ſenſe: which is of two ſorts.

Vnfelt hardneſſe is either, Obſtinate.

The firſt is ioyned with obſtinacy, and aduiſed rebellion: and with contempt of all the outward and inward meanes of repentance. Examples hereof are *Pharaoh*, *Saul*, the *Iſraelites*, *Scribes* and *Phariſes*.

Eſa. 28. 15. Zach. 7. 11.

The ſecond ſort of inſenſible hardneſſe, proceedeth from the ignorance of God, and of themſelues: ſecurity, ſelfe-loue and complacency: And thinking they need no means, they neglect them. They proceed from careleſneſs, to ſenſleſneſſe: and then to wilfull profaneneſs, and to obſtinate contempt. This is vſually incident to worldlings; yea ſometimes, and in ſome meaſure, to the children of God. (As to *Dauid* after adultery) till the Lord rouze them vp againe, and take away their callous hardneſſe.

Or careleſſe.

This hardneſs of heart hath degrees, as the ſcirrous of the body hath. There is a hardneſſe begun, as is the naturall hardneſſe. There is hardneſſe growing, as is the acquired hardneſſe. There is a hardneſſe confirmed, as is the firſt ſort of vnfelt hardneſſe.

Degrees of hardneſſe.
1
2
3

Part affected.

THe part affected is chiefely the heart or will; and conſequently, the minde more and more blinded, and the conſcience more and more ſleeping or ſeared.

Heart.

2. Cor. 3. 14.

Cauſes.

How God doth harden. Exod 4 21. Deut. 2. 30. Ioſh 11 20. Rom. 9. 18. Exod 9 16. Pſal 119. 8, 11, 51. Rom 11. 24. 2. Sam. 24. 2. Sam. 12. Eſa. 6. Eſa. 48 4. 1. Sam. 2. 25. Rom 9. 18.

GOd doth harden iuſtly, puniſhing ſinne. (The potter may do, as pleaſeth him with his owne clay (to ſhew his power, and to declare his name thorow all the world. This he doth, by ceaſing to ſupport by grace: By giuing man ouer to his owne luſts: By giuing him to *Satans* power: By blindfolding him: By ſmiting the heart daily by the Word, his iudgements, bleſſings, motions of the Spirit, and prickes of conſcience, (which not breaking the ſtony heart to contrition) through the owne corruption, it is hardned. As the ſtithie, the more it is beaten, the harder it is. All this proceedeth of the Lords fore-knowledge. But he hardneth not his owne, as he doth the reprobate: he hardeneth his owne, to humble them, vnder a ſight and ſenſe of their corruption, and to ſharpen their appetites for the heauenly *Manna*.

How Satan hardeneth. 2 Cor. 4. 4.

Satan, by tempting and perſwading the heart to refuſe grace, and continue in ſin, or impenitency, doth harden.

How man hardeneth. Exod, 8. 15. and 9. 34. Ier. 4. Ephe. 4. 18. 2. Cor. 3. 14, 15. Epheſ 4. 17. Iud 19. 2. Chron 36. 13 Ier. 5. 3. Heb 3. 13. Pſalm 1. Deut. 2 30. Act. 28 26.

Man doth harden himſelfe by his owne inbred corruption. Firſt, abuſing reſt, peace & proſperity. Secondly delighting in the hearts vaile: which is the mindes blindneſſe, weakeneſſe, vanity, ſenſuality, and want of the Spirit. Thirdly, reſoluing not to repent. Fourthly, yeelding vnto ſinnes deceiuing baits. Fifthly, by continuance in the cuſtome of ſinne, without remorſe, and by often iteration of the act of ſinning, with delight and long cuſtome, Sixtly, cleauing to the contagious company of graceleſſe perſons. Seuently feeding their owne hearts with ſelfe-loue. Eighthly, ſleeping in carnall ſecurity.

1. God hardneth, in with-holding grace, Deu. 2. 30.
2. Satan hardneth, in ſtealing away grace, 2. Cor. 4. 4.
3. Man hardeneth, in refuſing grace, Pſal. 95. 8. Prou. 28. 14.

In

In the Godly: Firſt ſome ſecret vnrepented ſinne, and neglect of holy meanes: Secondly, *Satans* tentations by himſelf, the world, and the fleſh: Thirdly, Gods iuſt deſertion for a time, cauſeth their ſenſible hardneſſe.

How the godly are hardened

Signes and Symptomes.

HE that is hardened, is like vnto the wilde Aſſe, and wickedneſſe hath enwouen it ſelfe in his heart. Sin he delicately entertaineth. He ſmelleth nothing in ſinne but ſweetneſſe. He is an inuenter of ill, and can metamorphoſe ſinne into ſinne. Hee wadeth thorow all the new formes and circumſtances of impiety. Hee is farre from righteouſneſſe and ſwift to all ſinne.

Impiety.
Ier 2. 24.
Prou 4. 16.
Eſa. 46. 12.
Ier. 2 23, 24.

Hee will not heare the Word: hee pulleth away his ſhoulder, and ſtoppeth his eare, leſt hee ſhould heare the Law, and the words which the Lord of Hoſts ſends in his Spirit by the miniſtery of the Prophets. Or if hee heareth, it is but hearing. He beleeueth not: He obeyeth not. He will at laſt rebell, perſecute others, and finally reſiſt the holy *Ghoſt*.

Contempt of the Word.
Act. 13. 46.
Zach 7. 11, 12.
Luk. 8.
2. King 17. 14
Rom. 10 21.
Neh. 9. 17.
Mat. 23. 27.
Exod. 14. 4.
Act 7 51.
Atheiſme.
Hypocriſie.
Act. 19. 9.

When he dare, he playeth the Atheiſt: but when hee may not, he will ſtraine the vtmoſt veyne of his wit, & ſound the depth of his damned policy, to cloathe himſelf with a Saints robe: and yet will not ſpare to thinke ill, and ſpeakes ill of Chriſtianity, and more and more vnable himſelfe to repent.

Contempt of the Croſſe.
Amos 4. 6.
Impenitency.

Correction he refuſeth: and for all the heauie ſtrookes of Gods hand, he will not returne. At the tragicall ſight of Chriſts ſo wonderfull Paſſion, the Sunne may be eclypſed, the earth may tremble, the rockes and vale rent, before his heart doe ſympathize.

Security.
A ſeared conſcience
Ier 44 7.
Epheſ. 4 19.

He that is thus affected, hath ſecurity for his fore-runner, impenitency his conuoy, & a ſeared conſcience his follower. He will doe what hee will, neither will hee ſinn peeuiſhly or cowardly, but (being paſt feeling) will

offend with greedineſſe, reſoluedly, continually, highly, and horibly. On this hardnes groweth a callows ſward of feelingleſſe fatneſſe, that dulleth the heart, and maketh it altogether vnſenſible; ſpringeth vp to the eyes, and blindeth them; entreth into the eares, and ſhutteth them. His voluntary hardneſſe encreaſeth, by time, to ſuch a quantity; that it is inforced to empty and diſcharge it ſelfe of ſome ſtonineſſe, by transfuſing an iron ſinew into the necke, that neither iudgment nor mercy will bow it: *A brazen brow* vnto the face, *(a ſtony brow, a ſteely brow, a harlots brow)* that no rebuke will cauſe it bluſh at open impieties: ſhame is no more in his face, nor ſmart in his heart. As for that ſenſible and lamented hardneſſe, it wants ſeldome a wounding ſorrow. It is full of trouble, griefe, fighting, and care to amend it: the meanes are onely farre neglected. It is a fit that laſts only for a time. It may haue much ignorance, but leſſe vnwillingneſſe: and they that are with this affected, are more willing then feeling: and are grieued and moued at themſelues, becauſe they are not grieued at ſinne, as they would bee: and not ſo much moued with mercy, as they ſhould be.

Eyes blinded
Eares ſhut.
Eſa. 6.10
Pſal.119 70.

Iron ſinew.

Eſa. 48.4.
Ier. 7. 26.
Brazen brow.
Ier. 5.3.
Ier. 3.3.
Signes and ſymtpomes of felt hardneſſe.
Sorrow.

Griefe of the want of feeling

Prognoſtickes.

HArdneſſe of heart that is felt, is eaſily cured. Hardneſſe proceeding of ignorance and negligence, (without maliciouſneſſe) is more hardly cured. But hardneſſe vnfelt, that is ioyned with meere obſtinacy, is moſt hardly helped. *A man that hardneth his necke when hee is rebuked, ſhall ſuddenly be deſtroyed, and cannot bee cureed: He ſhall fall into euill, and ſhall not proſper.*

It ſtops all courſe of repentance: It maketh men ſtrangers from the life of God: and being paſt feeling, to giue themſelues vnto wantonneſſe, to worke al vncleanneſſe with greedineſſe. It maketh *ſinne to bee written* with

Caſe better, worſe.

Dangerous.

Proue 26.1.
and 28. 14.
Iob 6.4.
Euils enſuing.
Rom.2.
Epheſ.4 18,19.
Wrath.
Deut.2.30.

with a pen of iron, and with the point of a Diamond vpon the table of the heart : it debarreth men from Gods reſt : it procureth Gods wrath : it draweth on many woes: and finally and fully hoordeth vp wrath. Ioſh. 11.20. Zach.7.12. Eſa.45.9. Math 23.28. Zeph.3.2. Ier.19.15. and 17.1. Rom.2.5.

Curation and remedies.

IF thou be hard-hearted and ignorant, thou muſt be taught : and if thou be indocible and contrary minded, thou muſt be inſtructed with meekneſſe, & wonne from thine owne wayes, cuſtomes, ſuperſtitions, examples, fooliſh reaſons, diſlike of the truth, and ſuch like impediments. Inſtruction. 2.Tim.2.25. Act.17.2,3,17

The doctrine of the Law muſt be vrged againſt thee, with legall threats and thundring comminations : to bring thee to a feeling of thy ſinnes. Some ſpecial ſinne, (whereof thou art moſt euidently guilty) muſt be noted againſt thee : and the deteſtation thereof vrged : together with Gods ſeuere wrath for the ſame : That thou maiſt be brought to ſome miſliking of thy ſelfe, to ſorrow for ſinne, & to feare of Gods reuenging hand. The hardneſſe of *Ioſias* heart was this way cured: as God ſaid to him, *Becauſe thy heart did melt, and thou diddeſt humble thy ſelfe before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof ; and humbledſt thy ſelfe before me, and tareſt thy clothes, and wepteſt before me, I haue alſo heard it, ſaith the Lord.* So was the hardneſſe of the inceſtuous perſon, and of the Infidell *Iewes*, this way helped. Commination. By inſiſting againſt ſome ſpeciall ſinne, to make him ſenſible. Example. 2.Cor.7.8. Act.2.36. and 8.22.

Heere the publike preaching of the Word, with grace and authority, and exhortation, while it is called to day hath great force : the preſent opportunity of the day muſt be inculcate. Helps to commination. Heb.3.13. and 10,24,25.

That this commination may the better pierce the heart: let the feareful examples of indured perſons be ſet before thine eyes : conſidering the great euils of ſin, and Heb 3.8.

punishment that commeth thereupon: according to the euill Prognostickes aforesaid.

Consideration of God greatneſſe and goodneſſe. Deut. 10. 16. 17,18,& 20,21. Iob. 23. 15. 16. Psal. 95. 3,8,9.

Set before thy eyes the greatneſſe of that *Maiſty*, against whom thou art hardned. As it is said *Circumciſe the fore-skin of your heart, and harden not your neckes no more, for the Lord your God is God of gods, and Lord of Lords; a great* God, *mighty and terrible. Therefore I am troubled at his preſence, and in conſidering it, I am afraid of him. for God hath ſoftened mine heart, and the Almighty hath troubled me.* Then conſider ioyntly together, both his greatneſſe and goodneſſe: *for the Lord is a great* God, *and a great King aboue all gods. Harden not your hearts as in Meribah, and as in the day of Maſſah in the Wilderneſſe.*

Conſideration that ſinne is pardoned. 2. Chro 30.8,9.

Conſider the pardonableneſſe of thy ſinnes, and hope to obtaine mercy. *Be not ye now ſtiffe-necked like your fathers, but giue the hand to the Lord, &c: and the fierceneſſe of his wrath ſhall turne away from you, &c: for the Lord your God is gracious, and mercifull, and will not turne away his face from you, if ye conuert vnto him.*

Conſideration of Chriſt crucified. Mal. 4. 2.

Then let thy hard, cold, and frozen heart be laid open and naked directly, before the hot beames of the ſunne of righteouſneſſe: that it may ſenſibly feele the force of his gracious influence. Theſe beames ſhine hotteſt, and cleereſt, thorow the tranſparent burning-glaſſes of his Word, rightly ſet on, and fitly deliuered. Heere, Chriſt, in moſt patheticall termes, would bee deſcribed in thy ſight: and before thee (as it were) crucified; that in Chriſts preſence thy heart may be gin to melt, and reſolue into teares. In this inſtant, if it ſhall pleaſe the Lord (at thy moſt humble ſuite) to powre downe the Spirit of grace and compaſſion: *Thou ſhalt then looke vp to him whom thou haſt peirced, and lament for him, as one mourneth for his onely ſonne, and be ſorry, as one is ſorry for his firſt-borne.*

Prayer.

Zach. 12. 10.

If the vndaunted *Diamond*, (whoſe extreme hardneſſe ſcorneth the force of iron, ſtithie and hammer, and regardeth not the violence of fire) be ſteeped in the hot

Mediration on Chriſts blood. *Plinius.*

blood

blood of a *Goate*, it is preſently bruzed and broken. By thy deepeſt meditation therefore, bathe thy hard heart in that gracious blood of the true *Scape-goate*. Looke vpon it, drinke it, apply it lay it neereſt thy heart : wallow thy heart into it : conſider it is the blood of God, the price of man, the drinke of life, the medicin of the mind The Phiſicians blood was ſhed, and was made the phrenetikes medicine,

Leuit. 8. 10, 26

Auguſt. lib. 5. cont. hæreſes.

In his ſacred blood, reade at once, thy ſinne, Gods iuſtice, thy due puniſhment, his torment, thy baſeneſſe, his vnſpeakable loue, who ſuffered ſuch hard words, harder ſtrokes, moſt hard puniſhment. O hard and hardned, and ouer-hardned ſonnes of *Adam* : whom, ſo great a flame, ſo great a goodneſſe, ſo great a heate of loue, ſo ſtrong a Louer, doth not ſoften: who for ſo naughty baggage, did beſtow ſo great prices!

Bern. ſuper Cant. ſer. 15.

Behold his hands, his feete, his ſide, as they were pierced : And thorow theſe rifts, ſucke the honey out of the rocke : And taſte and ſee how ſweete the Lord is. So therefore ſee him, ſo heare him ſo learne him, and be ſo taught by him (as the truth is in Ieſus) that thereby thou mayſt caſt off this old hardneſſe.

Bern. ſuper Cant. Ser. 22

Eph. 4. 20.

Lift vp thy minde to that brazen *Serpent*. Powre out thy heart vpon that Rocke: cry vnceſſantly to that *Holy One*, for ſome of his *ointement* and *oile of gladneſſe*: that of his fulneſſe, thou mayeſt receiue *grace vpon grace* : and for ſome of that *ointment* (more precious thē that which went downe from *Aarons* beard, on the borders of his garments) that thy hard heart may be mollified: thy hardneſſe may be quite diſſolued : and thy ſtony heart conuerted truly into fleſh.

Call for the oile of Gladneſſe.
1 Ioh. 20. 27.
Heb. 1 9.
1. Ioh. 2 20. 27
Pſal. 133. 2.
Ezeck. 11. 19.

If at any time it ſhall pleaſe God to caſt thee into an iron fornace, and there to try thee: and fine thee: Remember, it is becauſe thou art full of this droſſe of hardneſſe. Let not the bellowes be burned, nor the lead be conſumed in the fire : nor the Founder to melt in vaine. Bee nor reprobate ſiluer : but in the middeſt of the furnace, let

The croſſe helpeth hardneſſe and how.
Deut. 4.
Ezec. 22. 18. & 23.
Ier. 6 29.

Eſay 1.22.

let thy droſſe burne away, and proue fine gold or ſiluer: let not thy ſiluer become droſſe.

Amos 3 9.
Lament 3 37
Rom.8.28.
Lament. 3.30.
Luk. 15.17,18.
2. Chro. 21.22.
Dan.10.11.
Lam.3.40.
Eſay 55.9.
Luk.18.5.
Exod 43.29.

But in the middeſt of affliction, make vſe of thy corrections: ſo ſhall thy heart be ſoone ſoftned, Remember, thy croſſes come from God, becauſe of ſinne: for thy good, if thou wilt be good, ſpie thy ſinnes in thy ſores. Let thy croſſe driue thee home: firſt to thy ſelfe, then to thy God. Examine, confeſſe deepely, amend. Seeke the Lord till he be found: importune him, leaue him not, till thou get a bleſſing, then aſſure thy ſelfe, that as *Moſes* came from the mount, with his face changed, thou ſhalt returne, with a changed heart: from a ſtonie one, vnto a fleſhie one.

Remedies of felt hardneſſe.

If thou feele and lament thy hardneſſe: or haſt beene ſuch a one, as hath had ſometime a melting heart like waxe, & art forced to complaine of thy owne damnable induration: vſe alſo theſe counſels following.

1. Feare hardneſſe of heart, as the greateſt puniſhment that God can lay on thee. 2. Frequently, and ſoundly examine thy ſelfe: and thy ſpeciall perſonall ſinnes: till thy eyes be opened, that thou maiſt ſee thy ſelfe thorowly. 3. Renew thy repentance daily towards God, by humbling thy ſelfe in his preſence, afflicting thy own ſoule for ſinne. 4. Renew thy couenant with the Lord, and pay thy vowes to the moſt High: vſe carefully all the meanes of grace, both outward and inward. 5. Watch in prayer, euen in the middſt of peace and proſperity. 6. Be alwayes ſharpning thy appetite for the heauenly Manna. 7. Shun ſelfe-loue and carnall ſecurity with all the delights and baits of ſinne.

CHAP.

CHAP. VII.

The Spirit of Slumber.

Eſay 29. 10. *The Lord hath couered you with a ſpirit of ſlumber.*

DESCRIPTION.

AS bodily ſleepe blindeth vp all the ſenſes, and animall ſpirits: This *ſpirit of ſlumber* blindeth vp the ſoule, from all ſenſe of ſinne, and feeling of grace. It is a moſt profound drowzineſſe, depriuing one of all ſenſe, and feeling. And *Chryſoſtome* ſaith: that it is ſuch a habit of the ſoule: whereby it is ſo giuen to ſinne, that it cannot bee reduced to a better eſtate. And there are ſundry ſorts, and degrees of ſoporiferous diſeaſes in the body: So there are diuers ſpecials of this *Slumber*. The *Godly*, becauſe of their remanent corruption, in ſome meaſure *ſleepe, and their heart waketh*. Some are (as the vngodly) in a more deepe ſleepe yea a dead ſleepe: to whome it ſaid *Awake, thou that ſleepeſt, and ſtand vp from the dead*. Their ſleepe cannot be gotten awaked: like vnto thoſe that are oppreſſed with ſoporiferous diſeaſes. As with *Lethargies, Caros, Catalepſies, Catophoraes*, or *Typhomanes*: which are all deadly except they be ſpeedily cured. And as all theſe deadly ſleepes proceed of a cold humour, or vapour repleniſhing the braine, and oppreſſing the animall ſpirits, and ſenſes: So this deadly *ſpirit of ſlumber* is when men haue their

What it is.

Πνεῦμα κατανύξεως. Rom. 11. 7, 8.

Specials and degrees of ſlumber.

Cant. 5. 2.

Eph. 5. 14.

Ier 48.11. Zeph. 1.12.

their harts froſen in the cold dregs of their ſinnes. *Moab hath beene at reſt from his youth, and he hath ſettled on his lees. And God will viſit the men that are frozen in their dregs, and ſay in their hearts, The Lord will neither doe good nor euill.*

Part affected.

Heart. Conſcience. affections.

THe part affected, is chiefely the heart, the conſcience, and affections: whereby they are careleſſe of grace, & of the meanes of grace: as of the Word, Sacraments, knowledge, repentance, faith, prayer, &c. Secondly, they are feareleſſe of Gods iudgements. Thirdly, they are feeling-leſſe of the heauy burthen of their ſins. So that the *ſpirit of ſlumber* is a binding vp of theſe faculties, depriuing them of the exerciſe of grace.

Cauſes.

Vaine confidence. Eſay 28.15, 17

WOrldly wit, & foreſight, too much repoſed on, (as it is ſayd, *Though a ſcourge runne ouer, and paſſe thorow, it ſhall not come at vs: for we haue made falſhood our refuge, and vnder vanity are we hid*) in a vaine confidence lull the ſoule aſleepe.

Abuſe proſperity. Iud. 18 7.10 27 Pſal 30.6. Luke 12.19.

Wordly happineſſe too farre enioyed, and liked, doth the like. Aboundance made *Laiſh* careleſſe. *And in my proſperity* (ſaid Dauid) *I ſhall neuer bee mooued. I will ſay to my ſoule,* (ſaid Diues) *Soule, thou haſt much goods laid vp for many yeeres: liue at eaſe, eate, drinke, and take thy pastime.*

Gods iuſtice. Eſay 29.10,

Gods iuſtice prouoked to puniſh ſinne, hath *couered* (*many*) *you with the ſpirit of ſlumber.*

The Deuils malice Luk. 11.21.

The deuils malice poſſeſſeth the ſoule. *When the ſtrong man armed keepeth his Palace, the things that he poſſeſſeth are in peace.*

Ignorance

Ignorance of our selues, self-loue, opinion of righteousnesse, and conceit of perfection procuring slumbring. *Thou hast a name that thou liuest, but thou art dead: be awake and strengthen the things that remaine, that are ready to die: for I haue not found thy workes perfit before God. For thou saiest, I am rich and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, and miserable, and poore, and blind and, naked.* The Pharise did stand, and pray thus with himselfe: *O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publican.*

Ignorance of our selues.
Reuel. 3. 1, 2
Reuel. 3 17.
Luk. 18. 11.

Hope of long life, and forgetfulnesse of death, with the ignorance and contempt of Gods iudgements. *Thou hast much goods for many yeeres, liue at ease. They remember not their end, yee that put farre away the euill day, and approch to the seat of iniquity. O Lord, they will not behold thy high hand, but they shall see it. His wayes alway prosper, thy iudgement are high aboue, his sight.* He saith in his heart, *I neuer shall be moued, nor be in danger: he hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see, he hath said in his heart, Thou wilt not regard.*

Ignorance of God and his iudgements.
Luke 12. 19.
Lam. 1. 9.
Amos 6. 3.
Esay 26. 11.
Psal. 10. 5, 6, 11, 13.

Carnall presumption of mercy; thinking to get mercie as soone as any, how soone they please, and after what manner they think best. *When he heareth the word of this curse, he blesseth himselfe in his heart, saying, I shall haue peace,* Wishing not to liue well, but to die wel with *Balaam*: They thinke in their owne conceit, to make heauen as they please: and the way there-to, as wide as they like; promising to themselues liberty, and are the *seruants of corruption.* They thinke they may passe as easily as they please, thorow the wombe, to grace: thorow grace, to wantonnesse: thorow wantonesse, to glory; *turning the grace of God to wantonnesse:* Offering to the Lord, the vncleane, the blind, the lame, the sicke, the torne: And counting inward, and spirituall holinesse: but wearinesse, and to be snuffed at.

Presumption of mercy.
Deut. 29. 19.
Num. 23. 10.
2. Pet. 2 10.
2. Pet. 2. 19.
Iude 4.
Mal 1. 7, 8, 13

Publike

Plentifull meanes sparingly vsed.

Publike means of grace, administred to vs more plentifully & ordinarily: And through our great corruption (we vsing them in priuate, more sparingly, and counting them lesse familiar and rare to vs) causeth this slumber.

Ezek. 33. 31. As it is said, *They come vnto thee, as the people vseth to come: and my people sit before thee and heare thy words, but they will not doe them: for with the mouth they make iests, and their heart goeth after their couetousnesse. And lo, thou art vnto them a pleasant and Loue-song of one that hath a pleasant voyce, and can sing well, for they heare thy words, but they doe them not.*

Worldlinesse.

The great pleasures and care of this world: and too many secular businesses: wearing our selues in too many affaires: makes our minds to fall in this slumber. This

Luk. 21. 34 35. made our Lord say, *Take heede to your selues, lest at any time your hearts be oppressed with surfetting and drunkennesse, and cares of this life, and lest that Day come on you vnawares: watch therefore.*

Signes and Symptomes.

Contempt of God. Esa. 28. 18.

THeir contempt of God, his iudgements, patience, works and Word, is great. They make a couenant with death, and a bargaine with hell, abusing the Lords patience: And will bragge of their peace: *And will say peace and safety.*

1. Thes. 5. 3. 2. Pet. 3. 4. Iob. 21. 13, 30.

They say, where is the promise of his comming? they spend their dayes in wealth, and suddenly they goe downe to the graue: they delight themselues in all kinde of dalliance, but no man is sorry for the affliction of *Ioseph*. As in the dayes of *Noe* they eate, they dranke, they married wiues, and gaue in marriage,

Sensuality. Luk. 12. 45.

Luk 17. 26, 28. Iud. 8.

vnto the day that *Noe* went into the Arke. Likewise also, as it was in the dayes of *Lot*: they ate, they dranke, they bought, they sold, they planted, they builded.

Dan. 5. 1. And with *Belthazer*; when iudgement is neereſt, then

are

are they merriest: and still blessing themselues. *The harpe and the violl, the timbrell, and pipe, and wine, are in their feasts, but they regard not the worke of the Lord.* They say also vnto God, Depart from vs : for we desire not the knowledge of thy waies. Somtimes they are like *Gallio*, counting religion a question of names : Somtimes like *Agrippa* they begin *almost to be Christians*. And like *Felix*, they can neither get a cõuenient time : nor a conuenient heart for the Word. When they happen to heare the Word, they are not like the *bee* that filleth her belly, cloggeth her legges, and dyeth her wings amongst flowers, but are like the *Butterflie*, they will onely dye themselues, and neither fill themselues, nor feede themselues.

Psal. 10.3. Esay 5.12. Iob. 21.13,14.

Impiety.

Act. 26.28. Act. 24.25.

They learne to draw neere to God with their mouth: & honour with their lips : but haue remoued their heart farre from him. They will goe to *Bethel*, and transgresse: and offer a thanksgiuing of leauen : for this liketh them well.

Hypocrisie. Esay 29.13.

Amos 4.4,5.

To them grace is no care, iudgement is no feare, sinne is no sorrow. They are diligent in things secular; but negligent alwayes in matters of saluation : they are careless in Gods seruice, like vnto that careless seruant, that began to eate and drinke, and to bee drunke.

Carelesnesse in Religion. Luke 12.45.

They delay repentance, securitie soundeth, it is not yet time. They euer dreame of felicity, boasting of their owne hearts desire : with the *Dolphin* they swim in delights, when destruction is neerest : till at last, securities Maid wofully crieth, The houre is past.

Delay of Repentance.

Prognostickes.

THis is a lingring disease, growing by degres. The cure whereof, the longer delayed, the worse. For it is the forerunner, either of crosse sins, great crosses, fearefull

Euils ensuing. Dan. 5.6. Act. 24.25.

full wakenings, or of most terrible iudgments. It emptieth the heart of grace, it sweepeth and garnisheth it for *Satan*: The couenant with death, and agreement with hell, shall not stand. God will hide his face, and trouble shal follow: yea, O foole, this night wil they fetch away thy soule from thee. Sudden destruction shall come, as the trauell vpon a woman with child: and thou shalt not escape. It shall be felt before it be seene, like a theefe in the night. Woe to them, that are at ease in *Sion*. *Gedeon* smote the careleſſe Hoſt. Security was the ouerthrow of *Laish*.

Mat. 12.44.
Esay 28.18.
Psal. 30 7.
Luk 12.20
1 Thes. 5.3.
Luke 12.46.

Amos 6.1.
Iud 8.11.
Iud. 18.7,10,27

Curation and remedies.

DIgest in his heart, the breuity of thy life: and remember grauely, that thy body is but a tabernacle of clay, and flouriſhing graſſe. What is man that is borne of a woman? He is of short continuance, and full of trouble: he shooteth out like a flower, and is cut down: hee vaniſheth alſo as a ſhaddow, and continueth not. How soone conceiued, as soone condemned to die. The building scarce finished is ready to fall: each moment threatneth out departing.

Meditate on the shortnesse of thy life.
Iob. 4.19.
Esay 37.27.

Iob. 13.2,2.

The silly sparke of our doubtfull and dying life, is but a shaddow, a dreame, a night-watch, a smoake. Casuality, sickneſſe, and age, are euer our attending summoners. Wee are still posting to a doubtfull end. Euery moment, may our glasse runne out, when then should we be secure or slumber? How long wilt thou sleep, O sluggard? when wilt thou arise from thy sleep? yet a little sleepe, a little slumber, a little folding of the hands to sleepe. Sleepes the silly *Pismire* in Summer, or slumbers shee in harueſt? The *Storke* in the aire, knoweth her appointed times.

Sperma fœtidum, saccus stercorum, cibus vermium. Bern. Hoc momentum vnde pendet æternitas.
Pro. 6.9.
Ier. 8.7.

The cry is made, The bridegroome commeth, is it

Mat. 25.

not

not time to awake, to arise to trimme thy lampe, and go forth to meet him? And that considering the season, that it is now time that we should arise from sleepe. The time is short, the fashion of this world goeth away. Behold, now is the accepted time, behold now the day of saluation. While we haue therefore time, let vs redeeme the season; the dayes are euill, for it is more then enough that we haue spent the time past. Now the time is at hand, the space of repentance, and of awaking is neere hand gone: awake, awake.

Rom. 13. 11.

1 Cor. 7 29, 31. 2 Cor. 6. 3. Gal. 6. 10. Ephes. 5 16. Col. 4. 5. 1 Pet. 4. 3. Apoc. 1. 3. & 2. 21.

Meditate vpon death, and looke vpon the vgly shape thereof. It is a debt that none will pay for thee. It is appointed vnto men that they shall once die: and after that, commeth the Iudgement. It is a most certaine vncertaintie, so is also the time and manner thereof vncertaine. This day is hid from vs, to make vs watchfully waite for it. Corporall sleepe, is temporall deaths brother. This *Spirituall Slumber*, is death eternals brother. If our temprall death finde vs, in our spirituall slumber: eternall death shall seaze vpon vs.

Thinke vpon deaths terror, and danger. Heb. 9. 27.

Latet vltimus dies, vt obseruentur omnes dies. Aug. de disc. Christ.

By death the slumberer is cut off from the world, his pompe cannot follow him: the soule is cut from the body, and diuorced from God. The body made wormes meate: the soule, deuils foode: account is to be made of all sinnes. And what thou hast sowne, that shalt thou reape: where the torment shall be inuitable, eternall, vniuersal, irreuokable. While worms are sporting with thy bones, the diuels shall make pastime of thy paines. Teares will not preuaile: prayers will not moone: ransomes cannot helpe: repentance hath no place: diadems are scorned. The sluggard, for common and easie crying will not awake. But cry loud and shout, saying; The bed is on fire, the house is burning, will he not soone be awake? And truly in a slumberer, wickednesse burneth as a fire: And the *holy One of Israel* is a flame: and it shall burne and deuoure his thornes: and he shall be meate

Psal. 49.

Esay 9. 18. Esay 10. 17. Esay 9. 19.

for the fire, and finally tormented with fire and brimstone.

Apoc. 14. 10. Psal. 90. Number therfore thy dayes. Let thy end be the rule of thy doings: with a watchfull heart, learn to die ere thou die: that when thou diest, thou maiest haue no more to do, but to die. They course running horses vp & downe the ranke: to acquaint them with all difficulties of the race, before they run. So with continuall watchfulnesse before our last ranke; let vs be coursing our selues. Take heede therefore and watch; be ready to be offered vp, fight thy good fight.

Mar. 13.

2. Tim. 4. 6.

Meditate on the last day. Apoc. 6. 17. Fixe in thy heart, the memory of the day of Iudgement. Remember, it is a great day: wherein all causes of all men shall bee pleaded, of all their deedes, all their dayes: And full execution of all the treasures of Gods wrath; which they shal feele in all eternity: when God shall take vengance of all iniuries done to him, when the Host of all punishments, with their confederate battell of all offence, shall assaile all the secure, with all force.

Now, Gods temporall plagues are but short excursions, and skirmishings, before the great battaile: wherin God will fight with all miseries: death shall render vp all. All kindreds shall mourne. All that pierced him, shall mourne. Awake therefore, and with *Dauid* say, *Enter not into iudgement with thy seruant.* And with *Paul*, *Know the terrour of the Lord,* And with *Iob*, who (*although he was eyes to the blinde, and feete to the lame*) yet he feared, saying: *What then shall I do when God standeth vp, and when he shall visite me?* So do thou the like. And to hold thee euer waking: With *Ierome*, haue euer that fearefull *Trumpet* in thy minde: as if thou wert hearing it with thy eares.

Mar. 24. Zac 12. Psal. Iob 29. 15. Iob 31. 14.

Lose not life ternall with sleeping. Reuel 3 11. Consider that Crowne of glory, and high price of thy calling: hold it euer in thy heart. *Behold, hee commeth shortly: Hold that which thou hast, that no man take away thy Crowne.* Thou holdest and keepest that Crown with watch-

watchfulnesse: it is taken away, when thou slumbereſt. *That thou haſt already,* (by right, title, and earneſt,) *hold faſt* (by watchfulneſſe) till he come, in the day of thy full coronation. Reuel. 2 25.

In this thy moment, follow watchfully and hard toward the marke: *for the prize of the high calling in Chriſt Ieſus.* The goodman of the houſe awaked to ſaue his goods from the thiefe, the husbandman for his harueſt: the Merchant for his wares: the Souldier for his ſpoile. And ſhall wee loſe an eternall Crowne, with ſleeping? Hee that hath the key of *Dauid*, hath opened the way. The firſt *Adam* with ſin did ſhut it: the ſecond *Adam* with righteouſneſſe, vncloſed it? and ſhall we with ſlumbring depriue our ſelues of it. The way is opened but yet narrow. Awake, and ſtriue to enter in; for many haue ſought to enter in, and could not: becauſe they ſought with ſleeping eyes, to enter in: but ſtroue not with painefull watching, to goe forward. Some ſleepe ſo ſound: they come too late. Some ſleepe ſo long: till the *Angels* troubling, of the poole of *Bethesda* be paſt. when their Iubile is paſt, the fooliſh will cry: Open, open. Phil. 3 13, 14. Mat. 25.

Some awake a little, and beginne a little to enter in, but finding the way ſtreight: Firſt, with *Lots* wife they looke backe: then, with *Demas* they turne backe, and with the dogge they runne backe, to their vomit. They conceiue in the ſpirit, and bring forth in the fleſh: when thou thinkeſt vpon that Crowne: thinke there withall vpon this word, *few, few*, enter in, *few are choſen.* In the great deluge few: *viz.* 8. ſoules were ſaued: in the ouerthrow of *Sodome*: but *Lot* ſaued. Amongſt the 635502. of the people of Iſrael, only *Ioſua* and *Caleb* entred into the land. 2. Pet. 7. 5.

Take that ſimple that is *pure, and giueth light to the eyes* (whereof the fineſt *Collyries* are made for the ſight) and light for the feete which is *ſharper, then a two-edged ſword:* vſe it as a ſharpe corroſiue, that it may *enter thorow* Apply the law to thy conſcience. Pſal 19 8. Rom. 3. Heb. 4 12.

row, and deuide asunder the soule and the spirit, the ioynts and the marrow, and may discerne the thought and intention of the heart. Apply it vnto that part of thy soule, that is both a Iudge and a witnesse; a Iaylour, a Hang-man, and a hell: vntill it corrode deeply, vntill a most sensible paine arise in thy most noble part, and most strange apparitions of vgly monsters come into thy head: like an armie of vipers, to eate thee thorow. And doubtlesly, if paine and feare be able to awake any: thou wilt soone be awaked; and come to the knowledge of thy miserable selfe.

Conuince thy conscience by the Lawe. Gal. 3 19. Rom. 3 20. & 7, 9. 2. Cor 3 7. Act. 2. 37.

The deuill, the world, and the flesh, saith all is well: but the commandement of the Lord, saith all is wrong: Measure not thy selfe by thy selfe, neither by others; but lay the Law to thy conscience: and thy conscience to all thy troups of monstrous sinnes. The Law is generall, conscience of sin is speciall. If thou canst not make the speciall out of the generall, admit the helpe of some *Nathan* conningly to doe it, and try thy selfe as Goldsmiths try gold; iudge thy selfe, search and try thy heart: *fan thy selfe, not worthy to be loued.* Thinke vpon that great vnsupportable burthen, and vpon that infinite debt that all the Angels in heauen can neuer satisfie, nor all the diuels in hell can recompence with paine. And neuer giue thy eye-lids sleepe: till thou bee sure that thy *eldest brother* hath Paied thy infinite debt to thy most rigorous creditor, and that perfect peace be bound vp betwixt him and thee,

2 Cor. 10. 12, 13 Luke 18.

2. Sam. 12. 1. 1 Cor. 11. 28. 31

Lam. 3. 40. Zeph 2. 1. Iob. 22. 5.

When thou art awaked, thou mayest readily fall to thy slumber againe, like those that are oppressed with *Lethargies*, or other soporiferous diseases. It is meete that some counsell be set downe, to keepe thee from falling asleepe againe, as *Preseruatiues.*

Preseruatiues against the spirit of slumber. Sobriety. 1 Pet. 5 8. 1 Thes. 5. 6, 8. Corporall.

As *Ebriety* causeth sleepe, *Sobriety* helpeth to awake. *Let vs be sober and watch.* Let vs which are of the day be sober. *Sobriety* is either *Corporall* or *Mentall. Corporall* is a moderation of all bodily pleasures and appetites, that

that they be neither vnlawfull, nor immoderate. *Mentall* is a moderation of all our ioyes, confidence, deſires, deſignes, delights, hopes, iniquities, that they be bounded, with honeſtie, reaſon, religion. Let not thy heart ſwell with pride, nor thy minde with curioſity : preſume not too much on mercy, neither confide in thy perfection. Think not thy religion great, and ſuſpect thy conſcience in his beſt applauſe, *Gird vp the loynes* (or affections) *of your minde, be ſober. Let your loynes be girded about, and your lights burning.* Contrary to this is ſpirituall drunkenneſſe, Eſay 29. 9.

Mentall.

1. Pet 1, 13. Luc. 12. 35. 1. Theſ. 5. 7. Eſa. 29. 9. & 19, 14.

Be thou a child of the light, *and of the day* : endeuour euer to keepe light in thy minde, by vſing all diligent meanes, for common light out of the Word: and for ſpeciall light out of the application of the Word to thy heart : accompanied with vſuall meditation, and liuely exerciſe of holy feeling.

Light. 1 Theſ. 5. 5.

Be diligent in prayer, and ſtriue therein. Watchmen watch beſt, when they are talking : acquaint thy ſelfe with the Lord, and holde thy ſelfe awaking by conferring with him. Let the body ſtirre vp the ſpirit, and the ſpirit the body : giue no reſt to thy ſoule, let thy ſoule giue no reſt to that *holy One of Iſrael.* Vnceſſantly importune him, like the vrgent widdow : leaue him not, till with *Iacob*, thou get a bleſſing.

Prayer.

Carefully know, and remember alwayes vpon *Satans* circumuentions : be not ignorant of his *machinations.* In euery occaſion ſuſpect his pageants, and ſnares. The tempter hath a thouſand wayes to tempt; he deſireth nothing ſo much, as that we take ſome graines of his *Laudanum* : once to fall aſleepe, that he may ſow his tares, and ſpread his gins. There is not one, whom he aſſaulteth not, either to bait *Iudas*, or buffet *Paul*, Let vs watch therefore, becauſe our aduerſary goeth about continually, *Like a roring Lyon, ſeeking whom he may deuoure.*

Suſpect Satan. 2. Cor. 2. 11. 1 Tim. 3. 6. & 6, 7.

2. Cor 2. 17. 1 Pet. 5. 8.

Theſe aforeſaid remedies, one may vſe by himſelfe,

but a sleeping man can hardly helpe himselfe. It were fit he had some skilfull *Artisan*, or *Scribe* taught vnto the kingdom of God, that can lift vp his voyce like a Trumpet, to administer these remedies with further instruction, admonition, conuiction, and exhortation, and to vse here-withall discretion, regarding all circumstanciall points of his cure: As time, place, person, quality, and degree of the malady.

A skilfull Physician. Isa. 58. 1.

If none of all those things will preuaile: as mediciners send their incurable Patients off their hands, to minerall or metallin Bathes: Or *Deo, & naturæ*: So leaue I them (that cannot, nor will not be cured) to their Maker: to bee awaked, either by some heauy crosse, or some deeper wound of conscience. And if these will not awake them, I suppose, they shall shortly fall into a remedilesse remedy: an vnquenchable Bath of fire and brimstone, which is that second death: into the which there is no more sleeping in sinne, not awaking to grace: But endlesse weeping, and gnashing of teeth.

Crosses.

CHAP.

CHAP. VIII.

A cauterized Conſcience.

1. Tim. 4. 2. *Whoſe Conſcience is cauterized (or burned) with an hot yron.*

DESCRIPTION.

CONSCIENCE medleth not with generalls, as the minde doth; but onely, with all particular thoughts of the minde, deſires of the heart, words of the mouth, and actions of the bodie. It hath a Witnesse *in the heauen*, with whom we are ſaid to *conſcire*: and hence it is called *conſcience:* as a priuate knowledg with another, then our ſelues: and this other, is only God: Combining two *Secretaries* to one thing: and two *knowledges* to one matter: ſo that we can know nothing our ſelues alone. It is alſo called, a conſeruation of the light of nature: or the light of the law, to conuince vs in all our actions. God hath deputed it, to giue ſentence before him, and with him; with vs or againſt vs: for the furthering of his owne ones to be conuerted, and the wicked to be left conuinced. It ſhall at the laſt teſtifie againſt them, how oft it warned them, but they would not heare: which ſentence, God in his owne time will ratifie againſt them.

It giueth teſtimony of all our thoughts, words, deeds: It is that *Notary*, that hath alwayes the pen in his hand to note what is done. From whom, nothing can be hid, and none can be freed.

Conſcience medleth only with particulars.

Iob. 16. 19.

Why it is called συνειδησις, or conſcience. 1. Ioh. 3. 20, 21.

Why it is called συντηρησις. It is Gods deputy.

It giueth teſtimonie Rom. 12. 15.

Of our ſinnes. Reu. 20. 12.

It is that booke, wherein our dayly ſinnes are written.

Our adoption.

Rom. 8. 16. 1. Cor. 2. 12. 1. Ioh. 5. 10.

It giueth teſtimony, that we are the children of God: pardoned of our ſinnes, and predeſtinate to life euerlaſting. *The Spirit of God witneſſeth to our ſpirit, that we are the children of God.* Againe, *We haue not receiued the ſpirit of the world: but the Spirit that is of God; that we may know the things that God hath giuen vs.* Againe, *He that beleeueth, hath a witneſſe in himſelfe:* To wit, that regenerated Spirit and conſcience, by *Gods Spirit*, hath this teſtimonie: whereupon commeth, that *peace with God*, in our conſciences.

Of our new obedience. Rom. 5. 1. Heb 13. 18. 2. Cor. 1. 12. 1. Cor. 4. 3, 4.

It giueth teſtimony of our new obedience, of our good practices, and of our good Purpoſes: And it is ſaid, *We haue a good conſcience in all things, deſiring to liue honeſtly.* Againe, *Our reioycing is this, the teſtimony of our conſcience, that in ſimplicity and godly pureneſſe, and not in fleſhly wiſedome; but by the grace of God, we haue had our conuerſation in the world, and moſt of all to you-wards.* Act. 23. 1. *And Paul beheld earneſtly the Councill, and ſaid, Men and brethren, I haue in all good conſcience ſerued God vntill this day.* Act. 24. 16. *And herein I indeuour my ſelfe to haue alwayes a cleere conſcience toward God and toward men.* Pſal. 16. 7. *I will praiſe the Lord, who hath giuen me counſell: my reines alſo teach me in the nights.*

It giueth iudgment. Βεβηλοῖς ἅπασιν ἡ συνειδησις θεὸς *Menander.*

To all men, conſcience is as a God; ſitting in the middle of a mans heart: Secretly arraigning, inditing, iudging, and condemning him, as a preludy to that great and vniuerſall Iudgement. For if our conſcience accuſe vs, God will much more accuſe vs. It will not be reconciled to any, vntill firſt we be at peace with God.

Aſſiſted by mind and memorie. Rom. 2, 15. λογισμοι. Accuſing. Act. 2. 37.

It giueth iudgement (aſſiſted by the memories record, and minds light) by a kind of reaſoning *accuſing, or excuſing.* And this it doth, both in life and death, and after death.

It accuſeth and condemneth; making the heart *to be pricked, and to ſmite it ſelfe*: and like a *worme to gnaw* the

the heart, ſtirring vp ſhame, ſadneſſe, ſorrow, feare, and our owne thoughts, to trouble and affray vs: our ioints to looſe, our knees to ſmite together, as in *Belſhazzar*: terrours of conſcience, deſperation, like the raging of the ſea. Whoſe conuincing power no faireneſſe of face, no hypocriſie in ſpeech, no policy in wit, nor pleaſure in earth can ſtop.

2. Sam. 24. 10. Mar. 9. 42. Iob. 8 9. Dan. 5. 6. Pro. 28. 1. Eſay 57. 20. *Et ſurdo verbera cedit.*

It excuſeth and abſolueth: making the righteous *bold like a Lion: reioycing in godly pureneſſe*, as in a *continuall feaſt*, yea it is a confident defence againſt all the calumnies in the world.

Excuſing. Pro. 28. 1. 2. Cor. 1. 13. Pro. 15. 15. 1. Cor. 4. 3, 4.

It commeth (in the wicked) *cauterized*, or ſeared with an hot Iron: In the which word the Apoſtle alludeth to a phyſicall *cauterization*: Which ſerueth, 1. for ſtigmatizing or marking (with an hot iron) any part of the body. 2. For cutting away of any rotten and gangrenate part. 3. To make any putrified part turne into a dead ſenſeleſſe ſcarre, which ſhortly thereafter falleth away. 4 It is fit alſo for venemous bites, Carbuncles, venereous and peſtilent botches, and for contumatious tumors, that otherwiſe refuſe all help. So that when any vicious part cannot be helped with emollition, maturation, digeſtion, inciſion, &c: then the place is only for cauterizing, actually or potentially, as occaſion requireth.

Why called cauterized. 1. Tim. 4. 2. The vſe of cauteries.

So that a cauterized conſcience is, 1. A conſcience blotted and ſtigmatized, with inſeparable bigane vnrepented notes and badges of guiltineſſe and coruption 2. A conſcience caſt away, put away, or cut away: that in regard of the functions, neither truly and holily witneſſeth, accuſeth, nor excuſeth. And hauing all, bygane light, feeling and life (both of reaſon or grace) turned into a hard-callous-putrid-dead-cruſty ſenſeleſneſſe. 3. A conſcience rotten, venemous, vlcerate, peſtilent, filthy, gangrenate, whereby one (moſt boldly) dare fall away, and commit any ſinne with greedineſſe. 4. A conſcience at the firſt, feelingleſſe, ſo long as the filthy ſenſeleſſe

A cauterized conſcience is guiltie. 1. Tim. 1. 19.

Senſeleſſe. Ephe. 4 19. Filthy. Epheſ 4. 18. Rom. 1. 28.

lesse crust or sward remaineth on, which heretofore no threatnings could maturate, nor sweetnesse of grace could soften, nor benefits mixed with warnings could dissolue. And now at last (all hope being past) it is fit for the fire onely, to be burned with the owne intestine, and forraine flames of that *consuming fire*. And because the iudgement of conscience cannot be extinguished totally nor finally, the crusty sward falling off: there remaineth an intolerable torment, horrour and terrour: with a sort of worme which cannot die, but euer most violently gnaweth, enforcing desperation: as was in *Iudas* and *Cain*, After this manner will be all the consciences of the wicked, at the last day, (albeit they are not all this way in this life,) *The wicked are like the raging sea, that cannot rest, whose waters cast vp mire and durt: There is no peace, saith my God, to the wicked.*

Fit only for the fire.

Heb. 12 29.

At last tormented.

Gen. 4 13, 14.

Esa. 57. 20, 21. and 48. 22.

Part affected.

THe Part heere affected, is the conscience, (as hath been said) and this seared conscience is not in all men by nature (as is the common ill conscience) but in some. And it is an acquired calamity, by an increase of the corruption of nature: as shall appeare in the particular causes following.

Consciences.

Rom. 2. 15.

Causes.

THe false intelligencers of conscience, (as custome, opinion, worldly wisedome, common preiudice against a strict course of sanctification, precedent examples of greater men, the common naturall notions of right and wrong, and such like) too much entertained and credited, doe infect the conscience with a most contagious poyson. Whereupon that increasing corruption daily

Corrupters of conscience.

daily proceedeth from worse, to worse, till it come to the consciences searing.

Sinnes against the conscience, or (as *Augustine* calleth them) sinnes that *waste* the conscience (which are committed with a full minde and resolution, euen *greedily*, and raigne ouer the whole man:) their custome, by processe of time bringeth on a strange consumption, and emptieth the conscience of all light and life. In stead whereof groweth vp an incurable apostumation, and putrefaction, to be seared with an hot iron.

Sins wasting the conscience.

Hardnesse of heart, and fury of inordinate affections, do concurre to inable sinnes to waste the more: Which (by a circular reflection) increase both the hardening of the heart, and searing of the conscience.

Hardnesse of heart.

Satan as he blindeth, so he benummeth and poysoneth the conscience: *Iudas* was first a *Diuell*, then repossessed againe with the *Diuell:* til his conscience was fully seared in the greatest sort.

Satan poysoning.

God deserts the sinner, and punisheth the former abuse of the naturall or inlightened conscience.

God deserting.

The blindnesse of the minde increased, and ioyned with that euill heart, of incredulity (whereby the light of conscience is put out) bringeth on a running fester in the whole conscience to be seared: *Vnto them that are defiled and vnbeleeuing, is nothing pure, but euen their mindes and consciences are defiled.*

Blindnesse of minde.

Tit 1.15.

Brainsicke and foolish opinion (flat against the true sense of Gods Word) as verball prayer, is deuotion. Seeking to witches, is a tolerable salue for any sores. To sweare by creatures in a true cause, is not a sinne. That religion, is precisenesse; couetousnesse, is but worldlinesse; pride, is honesty; fornication, a tricke of youth: swearing, is a couragious and gentlemanly affirmation: and though they sinne against God, yet they can escape. This madnesse of opinion (wholly possessing the obstinate,) hath made both Atheists and Heretickes, in suffering death for their damnable actions and opinions, to

Madnesse of minde.

Psal.10.3. Esa.28.15.

to be without all checke of conscience: their erring and misconceiuing mind doth so farre mis-leade the conscience, and poyson the same.

Induration. 1 Tim.4.2.

Hardnesse of heart (practising sins against common sense, and extinguishing the relickes of natures light, and sparkles of common graces) maketh vp that reprobate minde, which iudgeth euill to be good, and good to be euill, preferring the one to the other: in the twice-blindfolded mindes estimation, whereby the conscience becommeth blinded, blotted, senseless, filthy, and so gangrenate, that it must be seared.

Ἀδόκιμος νοῦς. Rom 1.28.

passions.

The cloudy vapours, arising out of the filthy sinke of vile and violent affections, fully eclypse, and wholly betime quench the mindes light, and consciences sense and life. Whereby it becommeth so corrupted, and labefacted, that it is ready to fall off, like a putrified part, from the body.

Signes and Symptomes.

His impiety.

HE that hath a cauterized conscience, can doe nothing but sinne: and all his indifferent actions turne into sinne. He cannot, nor dare not call on God, because he is his Iudge, but fleeth from him as his deadly foe. If externall ceremonies be kept, internall impiety is excused, and vnwarranted opinions and intentions are in estimation with him. He is more touched with breaking of superstition, then for the greatest violating of true Religion. Being past feeling, he giueth himselfe to commit all impiety with greedinesse. He falleth, and causeth others to fall. He is stubborne in his fond opinions: his hypocrisie is politick, and his apostacy groweth more and more.

Mat.10.19. 1.Cor.13.9. Col.2.21. Esa.29.13. Ephes.4.18.

His false peace. Esa 57. Psal.37.37.

His peace may be great with the flesh, the world, and the diuell: but hee hath no true peace with God, nor with his owne conscience. When hee seemeth to sleepe and

and take his rest, he is inwardly full of trouble: neither shall he euer want his secret terrours when he looketh least for them: As *Nero* (after he slew his mother) confessed how he was tormented. The seared conscience may lye still quiet a space, and be calme-like: but like a wild beast, while it sleepeth, seemeth tame and gentle, but when it is awaked, flieth in a mans face to deuoure him: So it being awaked, and the senseless slumber falling off, or pulled off, by the seuere hand of God, sheweth his fierce eyes, and becōmeth like the furies, pursuing him with firebrands. His comforts are neuer true nor lasting. Neither can *Sauls* Kingdom, nor *Balthazars* Empire, nor yet *Adams* pleasures of Paradise, nor the whole world remedy his terrour. Sometimes with *Nabal*, he is like a stone: sometimes in a mighty rage, with *Cain:* other times with *Felix trembling*: yea, his countenance wil be changed with *Balthazar*, and his thoughts will trouble him: the ioynts of his loynes will be loosed, and his knees smite one against another: and in a moment he will not be able to indure himselfe: but must needs either burst, or most desperately (with *Achitophel*, and *Iudas*) end himselfe.

His terrours. *Materna specie, verberibus furiarū, ac telis ardentibus: Dion. in Neron.*

1. Sam. 25 37. Gen. 4. 13, 14. Acts 24. 25. Dan. 5. 5.

Prognostickes.

HEE that hath the seared conscience, doth either proue an Atheist, or an Hypocrite. And though, in this glassie sea, he sails with stretching streamers of profession, in the calme of his tranquillity: yet because of his vnder-cracke and craze in his Keele, hee shall make speedy ship-wracke of his pretended faith, and will not cease to blaspheme, and deserue that most seuere reuenging hand of God. Hee is counted ill in the iudgement of man: hee shall be counted worse in his owne conscience: and worst of all in the iudgement of God.

Euils ensuing

Conscientia graue pondus Cicer. 3. de Nat. Deo.

If

The caſe dangerous.

If this diſeaſe be long neglected, it becommeth almoſt incurable, and it is vaine thus to ſay, after many yeeres, *God is mercifull, I haue ſinned, Pharaoh, Saul,* and *Iudas* cried all, *Peccaui.* Yet *Pharaoh* is hardned and periſheth. *Saul* conſulteth with a witch, and is caſt away. *Iudas* deſpaired, & did put hands on himſelfe. And moſt hardly is it helped; none almoſt eſcapeth: for he that is thus affected, runneth (ſo ſtrongly) either to a reprobate minde, or (ſo haſtily) to a deſperate end: Hee had no minde to mend himſelfe, but ſhall haue a raging minde to end himſelf. His indured heart can indure the hardeſt checkes and corrections of others: but he is moſt impatient of himſelfe.

Reprobate ſenſe.
Deſperation.
Occultum quatiente animo tortore flagellum: Iuuen.

The cauterized conſcience, as it can neuer prooue a friend, ſo it is euer a mans greateſt enemy. It is the Lords Serieant, ſtill arreſting & bringing the owner before God. It is his Iaylor, keeping him in ſtrait irons, and making him forth-comming, againſt that great day It is a thouſand witneſſes to accuſe him: The Iudge to condemne him: the hang-man to execute him: And flaſhing fire-brands to torment him. It ſtill remaineth a fore-runner and executioner of Gods moſt righteous iudgement: when hee ſhall rouze it, it ſhall wax moſt cruell and fierce, like a rauenous beaſt.

The manifold euils of a ſeared conſcience.

False peace.

The conſciences iudgement (by Gods permiſſion) may (for a time, and in ſome great meaſure) be ſmothered downe: and the definitiue ſentence therof not heard But in the end it rageth and is inuincible, and cannot be fully and finally extinguiſhed. At laſt it ſhall lift vp the voyce like a trumpet, and thunder with a moſt authenticke diuine condemning eccho, from Gods tribunall. Although it be in this life a *Cloſed booke*: yet, (after the bodies death, and much more after the bodies riſing) it ſhall be *a booke opened.* God ſhall inlighten it, and ſtirre it vp, by his mighty power: it ſhall diſcloſe plainly the moſt ancient and hidden abominations, ten thouſand millions of endleſſe woes. And in this life it ſhall

True terrour.

A booke open d.
Reu 20. 11, 12.

make

make him that hath, it either die as a blocke, with *Nabal*; or deſperate, with *Iudas*.

Curation and remedies.

IF thou ſeeke vnceſſantly for honours, riches and pleaſures, which muſt be left; and for the helping and eaſing of the leaſt paine, of thy body, that is running to the duſt: How much more ſhouldſt thou care to be relieued of this feſtred conſcience, the greateſt malady, can befall man? Conſider often of theſe two moſt terrible dayes of death, and of Iudgement: in which euery one is to render an account: where a cauterized conſcience ſhall be condemnation great enough alone. As by the contrary we are to labour for a ſound and a whole conſcience, which is *a continuall feaſt*: and the onely ſureſt comfort in life, in death, and after death.

Feare of iudgement and death.

Pro. 15. 15.

Indeuour for daily increaſe of true light, let that *ſincere milke, ſweeter then the hony*, be thy diet-drinke, that it may *dwell in thee plentifully*. With *Dauid*, deſire the opening of thy eyes, that thou maiſt vnderſtand the wonders of this Law. Make daily ſearch of the Scriptures, as for gold in the mines of the earth. Labour for ſpirituall wiſdome, that thou maiſt haue, with thy light, the right vſe thereof, in all thy particular actions. Let thy conſcience therewith be healed, lightened, and directed in all thy affaires. Be euer meditating vpon this iudiciall ſentence of the Law, *Curſed is euery man that continueth not in all things which are written in the Booke of the Law to doe them.* Apply to thy ſelfe this iuſt deſerued curſe, that thy conceited and fore-ſtalled ignorant minde, and hardened heart (the poyſoners of conſcience) may be once affrighted.

Hic murus aheneus eſto, &c.

Knowledge & application of the Word to vſe.

1 Pet 2 2.
Pſal. 119 18.
Pro. 2 4.
Pſal 119 66.

Gal. 3. 10.

Be ſerious in the true examination of the conſcience. *Search and try thy wayes: cry, I haue ſinned, and haue rebelled. Search thy ſelfe, euen ſearch thy ſelfe.* Bleſſe not thy ſelfe

Examination.

Lam. 3. 40, 41, 42.

Zeph. 2 1.

selfe. Make not a couenant with hell and death. Smite thy own heart and sorrow deeply for thy great madnes and misery. Let this thy distresse occasion thee to seeke for gracious salue: to help thy seared conscience. Now it is called to day: after death there is no Physicke.

Psal 10. 3.
Esay 28 15.
Act. 3.

Humiliation.
Iob 42. 6.

Castdowne thy selfe humbly before the most High: like the dust in his presence. Abhorr thy selfe in dust and ashes, condemne thy selfe, confesse thy sinnes, deprecate them in Christ. Insist in rouzing vp thy conscience till it be awaked, and get some sense of grace. Meditate on these promises and examples. *He that hideth his sins, shall not prosper: but he that confesseth and forsaketh them, shall haue mercy. If wee knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. Then* Dauid *said vnto* Nathan, *I haue sinned against the Lord: and* Nathan *said vnto* Dauid, *The Lord also hath put away thy sinne, thou shalt not die.* And *when* Manasses *was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly before the God of his fathers, and prayed vnto him, and God was intreated of him, and heard his prayer.*

Prou. 28. 13.

1 Ioh. 1. 9.

1 Sam. 12. 13.

Application of Christs blood.
Zach. 12. 10.

Then begin with mourning heart, and weeping eyes, to looke *vpon him whom thou hast pierced: and lament for him, as one mourneth for his onely sonne: and bee sorry for him, as one is sorry for his first-borne.* Trample not that *blood of God* vnder thy filthy feet. Let not the *heauinesse* of his soule to the death be so lightly regarded by thee: lay the distress and anguish of his most holy conscience for thy sins, to thy seared conscience: and that most holy blood of that immaculate Lambe, to that thy hard canker, as an al-sufficient remedy for al the sores of the conscience. *For Christ by himselfe hath made a purgation of our sinnes.* His blood cleanseth vs from all sinne. And *through the eternall Spirit he offered himselfe vp without fault to God, to purge our conscience from dead workes to serue the liuing God.* Desire refreshment from his blood: hunger and thirst for it, and vndoubtedly thou shalt bee satisfied

Καθαιρω.
Heb. 1. 3.
1 Ioh. 1. 3.
Heb. 9. 14.

satisfied with it. At once it will heale the conscience, expiate thy sinnes, and satisfie both the iudgement of the conscience, and the most seuere iudgement of God.

This must be done continually for many dayes, with serious and frequent meditation, and indeuour to some measure of prayer. And ere thou pray not at all, let any part of thy person, euen thy body be humbled: bow thy knees, lift vp thy eyes, bend vp thy hands, looke vnto the heauens; get out but one word, spare not to babble before that *Rocke*, till thou finde a resonant *Eccho*. Let the body draw-on the soule; vse all the meanes to humble thy self, euer fixing thy eyes on that *Crosse*, and still apply that sacred blood; at least, lye and waite at the poole of *Bethesda*, longing till the Angell come, and the water be troubled, and till one come and helpe thee to goe in. And presse to touch the hemme of his garment; vertue shall proceed from him to heale thee.

When thou art made whole, go thy wayes, *and sinne no more*, that thy conscience be feared no more. Carry in thy heart a care to cut the bond of sinne. Walke with God, as *Enoch* did. Order the whole course of thy life as in the presence of God. Approue all thy doings euen vnto him, and perswade thy selfe thou standest in his presence. *Seneca* willed his *Lucillus* to doe all things, as if graue *Cato* were present: how much more wee, when God, and our conscience are present?

Pythagoras his lesson was, Aboue all things bee ashamed of thy selfe, or reuerence thy selfe. And this shall keepe thy conscience at all times, both in sincerity, and from all danger of seating. *Keepe faith in a good conscience, keepe thy heart with all diligence.* It is the most tender part in the soule, the least sinne may blind the tender eye of it. Now God will speake peace to thy soule, on this condition, that thou turne not againe to folly, Psal. 85. 8.

Prayer.

1 Pet. 2. 8.

Luc. 8. 43.
Preseruatines.
Resolution against sinne.
Gen. 5. 24.
Walke with God as in his presence.

And in the presence of thy owne conscience.
Παντῶν μᾶλλα, αχχυιο σεωυτὸν.
Watch ouer the heart.
1 Tim. 1. 19. & 3. 9.
Pro. 4. 23.
2. Tim. 1. 2. and 2. 22.

CHAP. IX.

A Wounded Spirit.

PROV. 18. 14. *But a Wounded Spirit, who can beare it?*

DESCRIPTION.

What it is.

How it is.

THe deepeſt wound of the ſpirit, is by trouble of Conſcience or diſtreſſe of minde: when a mans conſcience is diſquieted before God: wherein the excuſing power is too little, and the accuſing power too great.

The leaſt degree.

The leaſt degree of this wound is, when a man is in ſuſpence, and doubts of his good eſtate before God, and is in a ſingle feare and griefe for his owne condemnation, (a common diſeaſe amongſt the regenerate.) The greateſt degree.

The greateſt degree hereof is, when a man is (in his owne ſenſe and apprehenſion) without all hope of ſaluation. And this is more then ſingle feare, euen a kinde of fearefull deſperation.

Three ſorts hereof.

There are three ſorts of this wound. 1. It either arieth from the ſoule immediatly. 2. Or from the melancholike body immediately. 3 Or it is mixt, and riſeth from them both,

Part

Part affected.

THe part heere affected is the conſcience chiefly: whoſe perturbation goeth thorow the whole faculties of the ſoule: as ſhall euidently appeare hereafter.

Conſcience.

Cauſes.

GOd, of his owne will, cauſeth this wound to be inflicted, for the more declaration of his power: both in iuſtice vpon the wicked, (beginning heere their hell and ſealing vp their iuſt condemnation: As in *Cain, Saul, Iudas:*)and in mercy vpon the *godly*: (As in *Iob*, and *Dauid*,) who oft times feele no comfort, but ſenſible tokens of Gods diſpleaſure, and thinke their caſe deſperate, and that they are entred in ſome degrees of deſperation.

God, to declare his iuſtice against the wicked: And his mercy toward the godly.

This he doth, to try their faith, and to ſcourge their ſinnes. Here hee is not an efficient, but a deficient cauſe, leauing men to themſelues, exerciſing their faith with tentations, before he ſend them glorious feelings. God hideth himſelfe vnder a cloud, to humble his owne vnder the knowledg of themſelues, and make them count better of his preſence, and cleaue to his ſtrength. Hee purſueth them with his wrath, to cauſe them flee to his mercy, and to know what Chriſt felt for them, who dranke the dregs of that moſt bitter cup, whereof they drinke the drops.

To try their faith, and to fine it.
To ſnib their ſinnes.
To prepare them for glorious feelings.
To know themſelues.
And count better of his preſence.
To know what Chriſt felt for them.

Satan (that roring Lion) labours by all meanes to bring the conſcience, firſt to ſenſeleſneſſe, then to deſperation: caſting euer cruell and impure thoughts into the heart, euen of the moſt innocent. Hee is politike and cunning: hee doth aggrauate a leſſe ſinne, to obſcure a greater, and aggrauates any great ſinne, aboue

Satan, by Gods permiſſion, aggrauates ſinne aboue mercy.

the infinite mercy of God. This he doth as a murtherer, and a lier from the beginning, and yet he doth nothing, but by Gods iuſt and wiſe permiſſion. *As the angell Satan was ſent to Paul to buffet him:* and the euill ſpirit to torment *Saul*: as the diuell entred into *Iudas*.

2. Cor. 12. 7.

Blaſphemous tentations.

Filthy tentations of blaſphemie trouble the conſcience very ſore, with vile conceits and thoughts againſt the *Maieſty of God*: Thinking hee is not iuſt, hee is not mercifull, he is not omnipotent, he hath no prouidence, hee is not preſent, hee is like a ſinner, hee ſeeth not, hee careth not, he will neither doe good nor euill, hee is not to be regarded: On condition there were not a hell, or a diuell, I would there were not a God: with many ſuch hatefull and diſdainfull thoughts caſt into the minde. Chriſt was thus tempted and aſſaulted by Satan to renounce God and his worſhip, and (as Satans ſlaue) to fall downe and worſhip him, which altogether hee reiected: yet the weake and wearie ſinner is ſore wounded therewith.

Sinne growing by cuſtome, facility, and degrees. 1. Cor. 15, 56.

Sinne (*Deaths ſting*) giueth heere one of the greateſt ſtrokes. As when a man waxeth colde in holineſſe, maketh little conſcience of duty, ſinneth vpon light occaſion, taketh himſelfe to euill cuſtomes, hearing, ſeeing, and ſuffering ſinne patiently, ſuffering ſinne to come to ſome height in himſelfe, and thereby the conſcience to be deepely wounded. Sometimes notorious and capitall ſinnes bring on this wound: as may be ſeene in the example of *Caine*, *Saul*, *Iudas*: and the more ſecret thoſe odious ſinnes are, they bring on the more diſtreſſe, euen farre more then open ſinne, that giueth not ſo deepe a wound.

Sinnes capital.

The more ſecret, the worſe.

Senſe of the want of grace, Eſa 54. 7, 8. Pſal. 50.

Senſe of the want of grace woundeth ſore, when the *Lord for a little while forſaketh, for a moment in his anger, hides his face for a little ſeaſon.* This *Dauid* teſtifieth when hee prayeth, *Reſtore to mee the ioy of thy ſaluation, and ſtabliſh mee with thy free Spirit.* And pitifully laments, ſaying, *Will the Lord abſent himſelfe for euer?*

and

and will he shew no more fauour? And, *Lord, how long wilt thou delay?* Heere defects of obedience sensibly felt wound sore. But aboue all, the doubtings of faith, and of our election, brayeth & bruzeth the conscience Yet after this sort a reprobate will neuer bee troubled: for his heart is neuer sorry rightly for want of Gods fauour. Psal. 6. 3.

Sense of our owne sinnes, and of Gods anger (as most iustly deserued) distresseth deeply. As *Iob* lamēted when he said, *Thou reneweſt thy plagues against mee, and thou increaseſt thy wrath against me: changes and armies of sorrowes are against me.* And *he will not suffer me to take my breath, but filleth me with bitterneſſe.* And *thou writeſt bitter things against mee, and make mee to poſſeſſe the iniquities of my youth.* Thus *Dauid* complaineth: *For thine hand is heauie vpon me, day and night: and my moysture is turned into the drought of Summer.* And *thine indignation lyeth vpon me, thou haſt vexed me with all thy waues.* Sense of sinne and wrath. Iob 10. 17. Iob 9. 18 Iob 13 26. Psal. 32. 4. Psal. 88. 7.

The wicked also are plagued with this wound of cōscience (proceding from the feeling of sin, and of Gods wrath:) for an euill conscience is a certaine hell to the soule. As *Cain* testified, saying, *My punishement is more then I can beare.* Wherby he thought his sinne was greater then could be pardoned, or the punishement thereof borne or eschewed. Thus was *Iudas* wounded, when he sore repented himselfe vnto death: emptied his hand of the price of *Christs* bloud: departing with those woful words, *I haue sinned, and betrayed the innocent blood*: and desperately hanged himselfe. Gen. 4 13. Mat. 27. 4.

Ignorance of the nature and degrees of sinne: & the accusing power of conscience, too farre blindly extended, corrupteth the foolish imagination, & the blinded minde, causing the smalleſt sinnes seeme the greateſt, and customable sinnes of infirmity and of ignorance, to be as sinnes against the holy Ghost. In the meane while many greater sinnes will bee hereby couered, and vnknown, and the silly sinner will be tormented in consci- Ignorance of the degree of sinne.

Esa. 55. 8.

ence, with supposed sinnes against the holy Ghost: and with many other sinnes esteemed vnpardonable.

Melancholy.

Melancholy (with blackish fumes, and darkening vapours, arising from the distempered body) corrupts the imagination so strangely, that therewith the heart, affections and conscience are greatly perturbed. This being a disposition, to conceit euill of each thing, to expound all things to the worst; to apply euery ill thing to himselfe; and to conceiue a thousand mountaines of vneschewable miseries againest himselfe: accounting himselfe to bee the greatest sinner, and to lie forest vnder Gods eternall displeasure. Here the conscience is not truly touched, but by the peruerted imagination: yet it counterfeites the trouble of conscience very neere. Hee taketh neuer vp his sinnes in speciall, but in generall, and in a confused masse. Oft times he is touched more with the least sinnes and imaginary sinnes, then with the greatest and reall. And as for Gods wrath, he taketh it not vprightly: but because he heareth it is so great an euill; he is affraid of it, (for euery euill affrayeth him confusedly:) yea he is affrayde at a picture in the wall, at the crowing of a cocke, and the shaking of a leafe. He will be strangely terrified with his owne thoughts and dreames. Melancholy is the diuels baite, as *Sauls* euill spirit (the diuell) abused his adust and melancholike distemper.

A false trouble of conscience.

Signes and Symptomes.

Iobs symptomes.

Iob, 6 2,3,4,8, 9.

THe signes and symptomes of *Iob*, his wound and trouble of conscience, were (as he himselfe testifieth saying,) *Oh that my griefe were well weighed, and my miseries were laid together in the ballance for it would bee now heauier then the sand of the sea: therfore my words are swallowed vp, for the terrors of the Almighty are in me, the venome whereof doth drinke vp my spirites, and terrours of God fight*

fight against me. Oh that I might haue my desire, and that God would grant mee the thing that I long for: that is, that God would destroy me, that hee would let his hand goe and cut mee off! And, *thou writest bitter things against me. and makest mee to possesse the iniquities of my youth. Thou puttest my feete also in the stockes, and lookest narrowly vnto all my paths, and makest the print thereof in the heeles of my feete. Such one consumeth like a rotten thing and as a garment that is moth-eaten.* And *thou hast made me full of wrinkles, which is a witnesse thereof, and my leanesse riseth vp in mee, testifying the same in my face. His wrath hath torne me, and he hateth mee, and gnasheth vpon mee with his teeth.* Iob 13. 26, 27, 28

The signes and Symptomes of *Dauids* trouble of conscience are likewise expressed. As, *my soule is sore troubled, but Lord how long wilt thou delay? I fainted in my mourning, I caused my bed euery night to swimme, and water my couch with my teares. Mine eyes are dimmed for despight, and sunke in, because of all mine enemies.* And *when I held my tongue my bones consumed, or when I rored all the day, for thine hand is heauy vpon me day and night, and my moysture is turned into the drought of Summer.* And *in the day of my trouble I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort, I did thinke vpon God and was troubled: I prayed and my spirit was full of anguish. Thou keepest mine eyes waking, I was astonied and could not speake. Will the Lord absent himselfe for euer? and will he shew no more fauour? is his mercy cleane gone for euer? doth his promise faile for euermore? Hath God forgotten to bee mercifull? hath hee shut vp his tender mercies in displeasure? and I said, This is my death.* Dauids Symptomes. Psal. 6. 3. 6. 7. Psal. 32. 3, 4. Psal. 77. 2. &c.

Here nothing is felt but the tokens of Gods anger: whereupon proceedeth the alteration of the body. A burning ague: the entrailes rise, the bones are inflamed, the flesh consumed, sickenesse, and weakenesse increase feares, terrours, doubting of mercy, lamentable complaints possesse the whole soule. The summe of these Symptomes.

Symptomes of blasphemous tentations suggested by Satan.

When the diuel woundeth the conscience with filthy suggested thoughts; they come in the minde speedily and are inforced violently, vnauoydable, againe, and againe, entring in, yea a thousand times in the day perhaps. They are conuayed to the minde, from without. The memory is weakened, the senses dulled, the braine confounded. These vile thoughts are directly against the light of nature, and farre more against the light of grace, thinking vnreuerently of God. They are conceiued with feare, trouble and faintings doe follow. They are cast in the minde, and not bred there. They will befall both the bad and the good: the best Ciuilian and faireſt professor, may be in the dumps with them. The *godly* cannot promise themselues freedome hereof: but when they haue them, they abhorre them.

Symptomes of blasphemous tentatiõs proceeding of our selues.

There is another sort of impure thoughts, most vile and filthy, that are not so ingested, and suggested by *Satan*; they come more directly from a mans owne heart; they come with greater leisure, lesse violence, and more moderation. They are not so farre against the light of nature. They cause not feare, fainting, nor sickneſse. They are not amazed with them. They come more orderly, euen from the heart of reprobate minds. They distresse not the conscience, because the minde applaudeth to them; they belong more to the madneſse of minde, or to the cauterized conscience, then to the wounded conscience.

Symptomes of common trouble befalling to the godly.

When the godly and regenerate hath their trouble of conscience more cõmon, and lesse violent: They are sorry, for not sorrowing as they should: they are grieued with hardneſse of heart, and vexed with doubtings: They complaine of infirmities, wants, weakneſses, imperfections, omissions, slips and slidings: They lament that Gods graces are not so sweet to them, and their owne sinnes not so sowre as they should be.

Symptomes of a melancholious trouble.

If trouble of conscience seeme to come of melancholy, the imagination in conceits will be monstrous: thinking

thinking himselfe oft times to be a beast: (such a one was *Nebuchadnezer*,) Somtimes a pitcher, a sow, a dog, a dead body: their nose to be monstrous big, their buttockes of glasse, their belly to be full of little cats, &c. He that is thus affected, will apply euery euill thing to himselfe. Hee will haue many horrours, feares, and despaires, euen of saluation. Hee feareth euery man, euery creature, yea himselfe also, & feareth most, when there is lest cause of feare. Hee is displeased with himselfe, and with his owne actions. This trouble, it is not cumbered with sinne and wrath, in speciall (as that true trouble of conscience is:) it hath courage in nothing: but true trouble of conscience will bee most couragious, in many *godly* things. This may bee cured with Physicke, but true trouble of conscience scorneth all medicines. This passion is longe in breeding, and commeth on more slowly, then the true trouble doeth

λύπη κατὰ θεόν.

Prognostickes.

IF trouble and wound of conscience, come of a capitall crime (wasting and wounding the conscience) it becomes almost incurable, and makes many, with *Cain*, *Iudas*, *Saul*, perish in the tentation.

Cases dangerous.

If it come of the meere will of God, (as was *Iobs* trouble) it is then the more curable.

Lesse dangerous.

If any bee troubled with that filthy tentation of blasphemy, and consenteth thereto: it is then most dangerous: specially in those that haue begun to choose the way of truth. It bringeth forth strange euils, and horrours of minde, great astonishment, desperation, dispatching themselues, and iudging themselues, the fire-brands of hell, reiecting all holy meanes and exercises of recouery: yet neuertheless, as Christ escaped this tentation without spot: so many of his members are

More dangerous.

deliuered

deliuered from this tormenting fury: and now fully restored, continuing in the zealous seruice of God. But if this vexation proceeding vpon blasphemy, haue no consent of heart, but a constant disliking thereof, it is the lesse dangerous.

Danger.

If the spirit be sore wounded for greater sinnes after relapse, it is the more fearefull: for in all the Scripture, there is not one example of restauration after relapse.

Lesse danger.

If it proceede of the bodies melancholy, it is curable by Physicke. But if it be a meere and true trouble of conscience, no earthly Physicke can helpe it: but only that, that floweth from the fountaine of light and life, skilfully applyed, and graciously blessed.

Danger.

This trouble of conscience, if it proceede of a combate of the conscience, directly and immediatly with the wrath of God, it maketh the sorer and deeper wounds, and is more incurable, then that trouble that proceedeth from the sense of the want of mercy and grace.

Lesse danger.

Curation and remedies.

The fittest Physician in this cure.

Conceale not thy disease, neither rest on thine owne iudgment. Submit thy selfe alwaies to the aduice of such, as thou acknowledgest to bee both *Godly*, wise, louing, learned, meeke, and experimented in that sickenesse, that is *able to comfort by the comfort wherewith hee himselfe hath beene comforted of God.* But in speciall make choise of some one, that hath a ministeriall authority: as an *Ambassadour for Christ: and one in Christs stead*, to instruct, exhort and comfort: *To whom the Lord hath giuen the toung of the learned, to be able to minister a word in time to him that is weary, whose good words are as flaggons of wine.* He must gage thy heart, and thou must open thy minde to him freely.

2. Cor. 1. 4.

2. Cor. 5. 20.

Esa. 50 4.

Cant. 2. 5.

He

He will much regard thy disposition : hee will beare patiently with thy wants, frowardnesse, peeuishnesse, rashnesse, distempered affections, and actions. He will humor thee, and sympathize with thee in diuers things: and be grieued, when thou art grieued: and weepe when thou dost weepe : he will not giue thee soone ouer : Hee doeth know that God heerein hath the greatest stroke, and will wait on his leasure; that after all meanes are vsed, at length thou maist find him, *in whom thy soule delighteth.* He will not deale so sharpely with a woman, as with aman: nor with the melancholike, as with the more simple trouble: nor with him that is troubled vnder the want of grace, as with him that lieth wounded vnder the guiltinesse of sinne, and terrour of wrath.

The Patient would be patiently borne with.

Cant. 3.4. Putting a difference. Iud. 22.

Hee must not apply false remedies: nor begin with words of compassion and consolation : nor with vntimous faire sugered comforts : before the conscience be ripped vp by speciall repentance. He must comfort not too soone, before thou be humbled : nor too much lest thou become afterward the worse; Iron too much and often heated and cooled, becommeth the harder. Thou must not begin with drinking, pastime, mirth, company, purging, &c. which for a while may mitigate the paine; but will bite more deepely thereafter : when the violent fit shall assault, with a second remorse, more dangerous then the first. If the trouble be not mixed with melancholy, physicke is but follie. If it come altogether of melancholy, to vse Theology onely, shall proue idle labour. Some are so mad in the fury of this desease, that when they can get no ease by common false remedies; neither can obtaine the true and most specificke helpes they runne to violent death, to end their griefe : like the foolish fish that leapeth out of the seething water, into the burning fire.

Cautions. Begin not with comforts. Comfort not too much. Comfort not externally, as with mirth.

Comfort not with Physicke.

Danger of false remedies.

When this wound commeth by a sense of wrath for sinne: First, thou must bee purged, and brought low by the *Aloes* of the Law, before thou be suppled with the oyle

If the wound proceed of the sharpe sense of wrath for sin.

Purge before that ye restore, and cast downe before ye raise. Caution.

oyle of the Gospel. Purgatiues must goe before restoratiues. Thy sores would be gently searched: and out of them, a sense of some speciall and secret sinnes drawne. It is not meet to presse the conscience too rigorously: nor to release it too vnaduisedly.

Lam. 3. 39. Conuert sorrow to a sorrow for sinne.

Begin at thy sorrow, and conuert it vnto the sorrow for sinne; remembring that man suffereth for his sinnes. It is a very fit cure of the *hæmorage* of the nose: to diuert the fluxe of bloud, by *phlebotomie* in the arme. When thou art brought to a sorrow for sinne: let not this sorrow be generall or confused, but distinct and speciall for such and such particular great sinnes. Thus maturate thy apostumate wound: let the sore issue out: reduce confused griefes to particulars: Say, *He that is a transgressor of one is guilty of all.* If I be scourged and wounded for one sinne, what may God doe iustly to me, for all the millions and mountaines of my sinnes?

And reduce generall and confused griefes to particulars.

Wander not in the generality of sinnes.

Conuiction in some greatest and particular sinnes.

Begin repentance, or else renew it.

Looke not to generall sinnes, too superficially: nor to particular sinnes, too superstitiously. Bind some particular great sinne vpon thy conscience, by the euident conuincing power of the Law: marke the greatest and most frequent checkes of thy conscience. This shall be thy aduantage, when thou art grieued for any one sinne truly and vnfainedly: thou shalt be easily brought on proportionally, to be grieued for all sinnes knowne to thy selfe; thou shalt be brought humbly to repentance, if thou hast not repented before: and if thou hast already repented, this will helpe to renew thy repentance: that thou maist confesse with *Dauid*, *I acknowledge my sinne vnto thee, neither hide I mine iniquity: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne* And with *Iob*, *Behold, I am vile: what shall I answere thee? I will lay my hand vpon my mouth.*

Psal. 32. 5.

Iob 39. 37.

Bee drawne to some true measure of prayer.

Thou must be drawne to deprecate and pray, at least to fall downe, sigh and sob before the Lord. Assure thy selfe, that though thou know not how to pray as thou ought'st

oughtst: yet the *Spirit* will helpe thy infirmities, and make request for thee, with sighs that cannot be expressed. The secret gronings of secret faith (in despight of the flesh) shall cry loud in the Lords eares for mercy: protest before him; if thou canst not be grieued for sinne as thou wouldst: yet thou art grieued, that thou art not grieued: at least, earnestly thou desirest to doe the same.

Rom. 8.

Be grieued, at least be desirous to be grieued at sin.

Thus being sore casten downe, vnder the sense of thy speciall sinnes, and iust deserued wrath of God: and now lying dejected and sore contrite, vttering nothing but gronings: comforts are to be ministred, not too farre (at the first) sweetned, but sharpened with some terrours of the Law (still a little affrighting, for sinne and wrath) that the comforts may appeare the sweeter; Comforts would not be direct and present, but proceed by degrees and steps: except onely at the point of death (for then a more direct and sudden course of comfort would be vsed.)

When thou art truly humbled, then thou art to be comforted.
Temper the comforts with some tartnesse of the Law.
Caution.

Perswade thy selfe of the possibility of pardon: Sinne of the owne nature is euer vnpardonable: yet in the mercy of God most easily pardoned. For,

Perswade thy selfe that thy sins are pardonable, and that because Gods mercy is infinite.

1. Gods mercy is (as himselfe is) infinite. *The Lord is gracious and mercifull, slow to anger, and of great mercy. The Lord is good to all, and his mercies are ouer all his workes. Let the wicked forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercy vpon him: and to our God, for he is very ready to forgiue.* And, *Let Israel waite on the Lord: for with the Lord is mercy, and with him is great redemption: and he shall redeeme Israel from all his iniquities.* And *Christ hath giuen himselfe a ransome for all men.* Not only λυτρον a price, but ἀντιλυτρον a counterprice. The horrible falls of *Manasses*, *Salomon*, *Dauid*, and *Peter*, were swallowed vp in the gulfe of this infinite mercy.

Psal. 145. 8, 9. Esa. 55. 7.

Psal. 145 8, 9.

λυτρον. 1 Tim. 2 6. ἀντιλυτρον.

2. Sinne committed doth not euer vtterly take away grace, but darkeneth it for a time, that it may thereafter shine

Sinne is lesse then mercy.

Rom. 5.20.
2. Cor. 12.9.
Gods promises exclude no penitent.
Mat 11.28.
Ioh 3.16.
1 Tim. 1.15. & 2.6.
Yea, relapse in sinne is pardonable.
Luc 17.4.
Gods mercy is so infinite.

Esay 1.18.

Sense of sinne and wrath hinders not actual pardon, but rather furthers it.

shine the more. *God* turneth sinne about for the best to his owne by diuine dispensation: Where sinne abounded, grace thereafter abounded farre more: His grace is sufficient, his power is made perfect through weakenesse.

3. The promises of pardon and life are generall, and indefinite to all: they exclude none, but those that are finally impenitent.

If thou thinke thy relapses cannot be pardoned: Remember that men that haue not a droppe of mercy in comparison of God, are obliged to forgiue the repenting offender, though he offend seuenty seuen times. *God* much more, that is infinite in mercy, hath bound himselfe by his most constant promises, (vpon true and renewed repentance) both often to forgiue and forget the same sinne, iterated againe and againe, That *though your sinnes were as Crimson, they shall be made as white as Snow: though they were red like Scarlet, they shall be as Wooll.*

After that thou art perswaded that all thy sinnes are pardonable: Labour to be assured that thy sinnes in particular are really pardoned, thou wilt obiect thy extreme feeling of sinnes, and signes of the degrees of Gods wrath, writing bitter things against thee: and that thou hast no sight or feeling at all of faith, or grace of remission. Remember how God worketh alwaies in and by contraries. All the world is made out of nothing: The Raine-bow a signe of raine, is a Pledge to saue the earth from raine: *Elias* sacrifice burneth in the midst of water. *Christ* cureth the blind man with spittle and clay: He giueth life by death: He bringeth to heauen by the gates of hell: His power is made perfect in weakenesse: He killeth, then maketh aliue: First he woundeth, then healeth, he maketh men to sow in teares, that they may reap in ioy: In wrath, he remembreth mercy. He maketh his owne, by taste of wrath, thinke mercy the sweeter. The paschall Lambe was eaten with bitter herbes, no

sweetnesse

sweetnesse can be felt in Christs blood, till bitternesse first be felt in sinne and wrath, whose sense cannot preiudge mercy and pardon: God is most mercifull where there is greatest misery lamented.

Counsels to obtaine actuall pardon.

1. Be grieued therefore at sinne, for that it offendeth God: euen thy louing God. 2. Thirst and hunger for reconcilation. 3. Be faine to repent. 4. Purpose to sin no more. 5. Endeuour to new obedience. Say, *I will rise and goe to my Father, and say vnto him, Father, I haue sinned against heauen, and before thee.* Remember that Christ is a Physician for the sicke, but not for the whole: meditate vpon his blood, and apply it to thy sore. What is more effectuall to cure the wounds of the conscience, then a diligent meditation of the wounds of Christ? Apply *the leaues of the tree that serueth to heale nations.* The tree is Christ, the leaues are his *merits.* He calleth vpon the weary and laden, that he may ease them. He was sent to heale the broken hearted, to preach deliuerance to the captiues, to recouer sight to the blind, and to set at liberty them that are bruzed. *The Lord is neere to them that are of a contrite heart:* And *blessed are they which hunger and thirst for righteousnesse, for they shall be filled.*

Luc. 15. 18.

Mat. 9. 12.

Reuel. 22. 2.

Matth. 11. 28.

Luc. 4. 18. Psal. 34 18.

Hereby thou maist be assured thy sinnes are both pardonable and pardoned. But if thou obiect and complaine vpon the want of thy sight, and sense of grace, and that thou lackest repentance and faith to embrace the actuall remission of thy sinnes: Then is thy trouble brought from a greater one, to a lesse one: that is, from the sense and feeling of sin and wrath, to a trouble that ariseth more directly: from the want of the sense of grace: This is to be helped as followeth.

The maladie is changed from sense of wrath, to the sense of the want of grace to be cured as followeth.

Remember that it is Gods will, that so long as wee abide in this pilgrimage, wee should be imperfect and, remaine vnfinished till death. Our faith is weake, our hearts are narrow-mouth'd vessels, in Oceans of graces, receiuing them but by drop and drop. *God* will not haue vs to be *Sauiours* to our selues, in satisfying and fulfilling

Remember that there is no perfection of grace in this life, for our hearts are narrow.

We must not be sauiours to our selues.

fulfilling the Law perfectly: and *Christ* only to be but an instrument to dispose vs thereto: nay he will haue vs altogether brought to nothing in our selues. The carnall man saith, I doe no good, nor will doe it. The glorified man saith, I doe good, and will doe it, But the regenerate man participates of both, and is acceptable to God, saying, The good I doe, but not as I would doe it: euill I auoid, but not as I would auoid it.

We must be humbled.

We are partly regenerate, & partly vnregenerate.

He is esteemed before God, more from his spirituall part, then from his fleshly part: and is iudged to be of the Spirit, because he *sauours the things of the Spirit*. We receiue no more here, but *the first fruits of the Spirit*, wee must be blythe to touch the hem of *Christs* garment, and with *Mary Magdalen* to kisse his feet: our perfection stands in the feeling, and confessing of our imperfections: our obedience is regarded, by the affection, more then by the action.

God esteemes vs from our best part. Rom. 8. 5. Mal. 3. 17. First fruits.

Our greatest perfection, is to feele our imperfection. *Ambrose.*

God will haue vs to see and feele, what great neede we haue of his Sonnes righteousnesse: that we may the more diligently thirst for it. He will haue the pride of our heartes humbled, and subdued by counteruailing the receiued graces, with the like measure of inbred infirmities. And finally, he will haue vs daily fighters against sinne, and daily busied in purifying our selues.

By our wants God will haue his graces well valued.

God will haue vs euer exercised.

Looke for no perfection of graces here, neither complaine for the want thereof: it may very well content thee, and delight thy heart, that thou hast the true graces, in any measure. Let the *Lords grace be sufficient, for thee: his power is made perfect through weakenesse.*

Content thy selfe with the beginnings of graces. 2. Cor. 12 9.

Consider therefore if thou hast the true beginnings, and first grounds of sauing graces: whereby thou maist reape singular quietnesse, and peace to thy conscience. For he that is once in the estate of sauing grace, shall abide in the same for euer.

The beginnings of sauing graces are constant. Rom. 8. 33, 34, 35, 38. Ioh. 10. 27. & 6. 37.

These true beginnings are chiefly three: The first is *Sorrow*, which is a sure sauing grace: if it be for sinne, as it is sinne, and as it offendeth God. If thou wouldst faine

And they are three.

1. Sorrow to God-ward.

be

be displeased for sinne, although there were no conscience to conuict, no deuill to torment, and no hell to punish thee in; yea if thy sorrow be so sincere, that thou art sorrowfull, for not being more sorrowfull then thou art; and grieued, for not being grieued enough, for offending that so high a *Maiestie*, and so louing a Father: This is a portion of that true *sorrow to God-ward*, that causeth repentance neuer to be repented; for it is not nature, but grace that can make vs so to doe. 2 Cor. 7.

The second is a desire and a willing minde to haue grace. If thou canst not feele within thee (as thou wouldst) such true repentance and faith as thou shouldst haue; yet if there be *a willing minde, it is accepted not according to that which thou hast not, but according to that thou hast.* If thou wouldest faine repent, and beleeue, it is a true beginning of repentance and faith: the promise of blessednesse is annexed to the true desire of grace. *Blessed are they which hunger and thirst for righteousnesse, for they shall be filled.* Hunger argueth a want, and a feeling of the want, and a desire of the supplement thereof; so *to him that is a thirst* (is promised) *the well of the water of life freely. God heareth the desire of the poore.* And *he wil fulfill the desire of them that feare him, he also will heare their cry, and will saue them.*

2. Desire of grace 2 Cor. 8, 12

Matth. 5, 6.

Reuel. 12, 6. Psal. 10. 17 Psal. 145. 19

The true desire of mercy in the want of mercy, is mercy it selfe obtained: and desire of grace in the want of grace, is grace it selfe: Because God both worketh it, accepts it, annexeth a blessing to it, heareth it, and will fulfill it. This desire is not naturall nor carnall (as the desire of wisedome, riches, honour, pleasures; that God leaueth oft empty) but it is a desire diuine and spiritual, that neuer wanteth the promise and performance of blessednesse and life.

Desire of grace in grace Reasons hereof Phil. 2 13 2 Cor. 8. 12 Mat. 5. 6. Psal 10 17. Phil. 1. 6. Psal 145. 19

Thou wilt not get this desire, so great as thou wouldst but yet thou must content thy selfe, if thou canst haue it as true as thou maiest in some measure; albeit thou be like vnto a sicke man, sore sicke against his will; and yet faine

This desire is diuine Although sometimes small, yet euer true.

would he be amended, and vseth all meanes to obtaine health; but it will not as yet be with him. And like a shipwrackt man swimming to land: but driuen backe with the wind fore against his will: yet still he labours and desires to come forwards. Or like a man imprisoned in Irons that hath broken the Iayle; runnes away with his Irons; but hindred with their burthen, desires faine to runne faster. All these desires are true, yet hindred in their performance, and made weake with impediments.

Oft times hindereth from action, yet endeouring to it.

3. Purpose. Acts 11.23. Psa. 32. 5

The third is a *purpose*. If thou canst not finde in thy selfe, such proofe and practise of grace as thou wouldest see, if thou hast a setled purpose and willing minde to forsake all sinne, and to returne againe to God: saying with *Dauid*, *I will confesse against my selfe my wickednesse vnto the Lord, and thou forgauest the punishment of my sinne:* and with the forlorne childe, come to thy selfe againe, and in the purpose of thy heart say, *I will rise and go to my Father, and say vnto him*, FATHER, *I haue sinned against heauen, and before Thee, and am no more worthy to be called thy sonne, make me one of thy hired seruants*: Let this *purpose spring from desire*: grow with *indeuour*, and end at *performance*: euer labour to turne purpose into practice. If the purpose be honest, though the practice be weake: yet it is accepted with God for obedience. Let the desire be true, the purpose constant, and the practice as diligent as thou canst.

Luke 15. 18, 19

Purpose springs from desire, and aymeth at performance

Desire must be true

purpose constant.

Practice diligently.

1 Thes. 1. 3

All these three seminaries of sauing graces, though weake, yet are they pledges of the Lords vnchangeable loue: wherein thou must diligently labour, that they be not flitting, fleeting, stopping, staying, nor straying; but constant, settled, growing, & daily recouered from their enforced ruines and losses: say to God with *Dauid*, *Behold, here am I, let him doe to me as seemeth good in his eyes*: & if he thinke it for his glory, say with *Paul*, *I would wish my selfe to be separate from Christ*.

These seminaries are pledges of Gods loue

Wherein we must be exercised still.

2 Sam. 15. 26

Rom 9. 3.

Whereas perhaps thou wilt say, thou feelest no comfort of grace: Remember, thy sense and feeling are not

Feeling of grace is not alwaies a companion of faith

alwayes

alwaies fit directours: we must liue by faith, and not by feeling. For aboue sight and sense, wit and reason) yea euen in the apprehension of anger) to rely on the mercies of God, and to lay hold on his promises, is the true triall of true faith: *Dauid* out of the deepe places called vnto the Lord. *Iob* sayd to the Lord, *Though thou kill me, yet will I trust in thee. Abraham hoped aboue hope.* And the theefe on the Crosse beleeued against sight, sense, reason and opinion.

Habac. 2. 4

True faith may be effectuall, without the presence and comfort of glorious feelings.

Our estate of grace vnder weakenesse, hath its owne ebbing and flowing, and accesse and recesse: Sometimes we haue to complaine of our deadnesse, and say, *quicken mee according to thy louing kindnesse*: Sometimes to lament the spirits withdrawing, saying, *Will the Lord absent himselfe for euer?* And, *I sought him but I found him not: I called, but he answered me not.* At some other times againe, Christ will lie *betweene the brests of his owne, as a poesie of myrrh giuing a strong smell*: And will *shedd abroad his loue most aboundantly in their hearts.*

Our estate is vnder ebbing and flowing. Psal. 119. 88.

Psal. 77. 7.
Can. 3. 1. 4
Can. 5. 5, 6
Can. 1. 12.
Rom. 5. 5

Call to minde, that all these stops and impediments of grace, spring from the corruption of our nature: They are no part of vs that are regenerate: neither belong they to our persons, in respect of diuine imputation Euery one of vs may well say, *It is no more I that doe it, but sinne that dwelleth in me.*

Lets of grace spring from corruption
They are no part of regeneration
They are not imputed.
Rom. 7. 7

Remember the bigane experience of the *Lords fauour*, and the *yeeres of the right hand of the most High*: As *Dauid*, when he went to slay *Goliah*, remembred how the Lord deliuered into his hands the *Beare* and the *Lion*. *Whom the Lord loues, he loues to the end.* And *with him there is no shaddowing and turning.* He is faithfull, and *will stablish and keepe his owne from euill. His graces are without repentance: whom He hath chosen, He will call, and whom He calleth He iustifieth, and whom He iustifieth He glorifieth. And this foundation standeth sure, The Lord knoweth who is his.*

Remember bigane experience.
Psal. 77. 10
1 Sam. 17. 34.
Gods loue is constant
Psa. 119. 65
Rom. 11. 29
Ron. 8

Thinke not this thy exercise and trouble, vnder

A wounded spirit is customable.

these wants, to bee vncouth and strange. The most deare to God haue beene thus handled, as Christ in the Garden, and on the *Crosse*: *Dauid* in his heauy distresse: *Iob* in his anguishes: And the *Spouse* in her languishing.

Psal. 77. 2, 3, 7 8 Cant. 5. 4, 5, 6.

Delay of the petitions of grace is no signe of wrath

And whereas thou wilt say, I haue prayed long for many graces of God, but haue receiued none: whereby I iudge the Lord doth hate me, and that I am altogether empty of grace; yet remember that to pray for grace is a good beginning of grace. Others, who were according to Gods owne heart, were so handled. *Dauid* complaineth, *I am weary of crying, my throate is dry, mine eyes faile whiles I wait for my God.* *Zachary* prayed long to the Lord (euen vntill he was old) before he was heard: God hath many wonderfull wayes in granting the requests of his owne. We know not how to pray: and we know not how he grants our prayers. Christ in his strong crying and teares, was heard, but how? he was not freed from the death, but strengthened to suffer death, and thereafter freed from the sorrowes thereof. If thou get freedom from thy distresse, or else strength to beare it till the time of thy deliuerance, it is all one before the Lord, and to thy endlesse weale.

Psal. 69. 3

God grants the petitions of grace, when and as he will wonderfully. Rom 8 26 Heb 5 7

If this trouble proceede from the doubting of thy election, whereby thou art more perswaded that thou art a reprobate, then a chosen childe: Remember, God hath allowed none to doubt or despaire of their election. Neither hath hee allowed any to beleeue the certaintie of their reprobation. None can gather the perswasion of their reprobation from themselues, for all men are liers: We cannot haue this perswasion from the deuill, for hee is a lier from the beginning. *Gods Spirit* maketh no perswasion in this point. It is hard to gather it from euill workes, or from an euill hart. A denying *Peter*: A persecuting *Paul*: A filthy and bloodie *Dauid*: An apostate *Salomon* and *Manasses*, may be conuerted. No kinde of sinne can beare testimony of reprobation:

Remedies against doubting of election

None haue a warrant to beleeue their reprobation.

There is no testimony of reprobation but finall impenitency.

bation: except onely finall impenitency, or the sinne against the *holy Ghost*, which is most rare.

As for the certaintie of election. *The Spirit* giueth testimony thereof, making perswasion in the heart. It differs from carnall presumption (whereby the *Deuill* transformes himselfe into an Angel of light.) Carnall presumption is dead, and bringeth foorth no true fruits: Spirituall perswasion is liuely, and effectuall in good workes: yet it will be sometimes weake, faint, and feeble, while as in the meane time it abideth a true and reall perswasion.

The Spirit testifieth of election. 1. Cor. 2. 10, 12. Rom 8. 16. Gal. 4. 6. 2. Cor. 1. 2. Eph. 1. 13. & 4. 30. 2. Cor. 5. 5.

2. The effects and fruits of the *holy Spirit*, proceeding from the *sanctification of the Spirit*, testifie the same, and are spred into many branches: As 1. Sensibility of wants: 2. Sorrow for sin: 3. Wrastling with the flesh: 4. Thirsting for grace: 5. Preferring Christ to all: 6. To loue one for his Christianity: 7. Gronings of the Spirit: 8. Eschewing of occasions of sinne: 9. An endeuour to obedience: 10. Growth and perseuerance in these: 11. And finally the beleeuing of inuisible things: 12. The hoping of delayed things: And 13. The loue of God, while as he seemeth to be our enemy.

The fruits of the spirit testifie the same. 2. Thes 2. 13. & Ephes. 1. 4. 2. Tim 2. 19. Heb. 12. 14. Phil 3. 8.

Mat. 10. 41, 43.

If these effects be languishing, we are not to cast down our hearts. For then we are more truely tried, then iustly terrified; for a true faith, though it be no more then a graine of mustard-seede, and no stronger then an infant, abideth still a reall & true faith, sufficient to apprehend Christ, and shall be sufficiently furnished with strength and increase from aboue.

If these fruits languish, it is not to terrifie vs, but to try vs and awake vs.

But if thou be such a one, as neuer hast felt as yet, these effects of the *Spirit*: thou shouldst not conclude with thy selfe, that thou art a reprobate: neither doubt of thy election. Because all the elect are once, without them, to wit, before their conuersion. Thou also maist in the Lords owne time be conuerted: carefully vse the meanes of thy conuersion: and patiently abide the Lords leasure.

If these fruits haue neuer beene felt.

Vse thou the meanes for thy conuersion.

Remedie, if it come vpon a suppoſed ſinne againſt the holy Ghoſt. 1. Tim 1.13. Act 3 17.

If this thy trouble come vpon a ſuppoſed ſinne againſt the *holy Ghoſt* : becauſe thou thinkeſt thy ſinnes are committed againſt knowledge and conſcience, or for that thou haſt made oppoſition to the trueth : Thou muſt conſider, that *Paul* perſecuted the truth : *Peter* denied the eſſentiall truth : *Dauid* ſinned againſt his knowledge and conſcience : And yet none of theſe did ſinne againſt the *holy Ghoſt*, which is an vniuerſall apoſtacie and a generall denying of the truth and whole religion: oppugning the ſame againſt the illumination of the minde and conſcience. So that there are required to the committing of this ſinne : Firſt, knowledge. Secondly, a reſolute and purpoſed malice. Thirdly, an oppoſition againſt the whole truth. This ſinne cannot be committed of infirmity, or ſuddenly, or vnawares; but vpon deſpightfull malice, cleere knowledge, and ſetled reſolution; conſider with thy ſelfe, if thou wouldeſt not commit that ſinne, then certainely thou committeſt it not : or if thou feareſt or reweſt, that thou haſt falne into it, and wiſheſt to be free of it, then certainely thou art moſt free of it.

What the ſinne againſt the holy Ghoſt is.

Three things are in the ſinne againſt the holy Ghoſt.

Signes that it is not committed.

Remedies if the wounded ſpirit come from tentations of blaſphemie. Bar. l. de Conſci. Remember they are the deuils ſins, not thine, but thy croſſes.

If the wound proceed from tentations of blaſphemie, and with filthy and abominable thoughts in the minde, iudging thy ſelfe to be nothing elſe but an incarnate diuell, becauſe of theſe filthy fantaſies that are ſo *Terribilia de fide, horribilia de diuinitate:* Remember they are not thy perſonall ſinnes, but thy croſſes : they are the deuils ſinnes, & he muſt anſwere for them: not thine, for thou neither breedeſt them, nor approueſt them, nor conſenteſt to them. They are outward thoughts of an outward cauſe : they are not of our ſelues, nor of our ſelfe-corruption; feare them not therefore.

Reiect them. Iam. 4.7.

Let them goe, as they come; ſtriue not againſt them, reiect them as abominable. Make no count of their terrour. Say with Chriſt in the like tentation, *Auoid, Satan, reſiſt the deuill.* Say, Away with him, and ſuch his falſe abſurdities. Make them alwayes Satans ſinnes, and not thine

thine owne; appeale to God, protest thy innocency of heart. Say with *Paul, I doe the euill I would not:* reuolue them no more in thy minde.

Protest thy innocency.

And giuing, but not graunting, that they are thy personall and proper sinnes; yet remember if thou repent, they proceede from thy vnregenerate part. They are pardonable in Christ; if thou canst with a sorrowfull heart say, *It is no more I that doe it but sinne that dwelleth in me.*

And if they were thy sins, they proceed from thy vnregenerate part. They are pardonable. Rom 7.

Beware of idlenesse and solitarinesse, vse holy company, with holy mirth, and singing of Psalmes. *Eue, Dauid, Christ*, were tempted when they were solitary: open thy heart and estate to some faithfull fit friend.

Beware of idlenesse. Vse holy and pleasant company.

Watch ouer thine owne heart, and guard it by causing *The Word dwell plentifully in thy heart.* Exercise thy selfe in the meditation of the law of God. Establish thy heart by the counsell (not of thine owne wit) but of the most wise God. Oppone the light of grace, saying with Christ in the like tentation, *It is written, &c.*

Strengthen thy mind with the light of grace. Col 3.18. Psal. 1 2 & 119.11. Pro 20.18 & Ps 119..24 Mat 4.10.

The more that these vile thoughts come in thy minde be thou the more zealous in the contrary: by all meanes seeke Gods glory. Be diligent in the points of thy particular calling.

Be zealous in well doing

And aboue all things be instant in prayer, for mercy, and for light: to discerne the truth and vntruth: to reiect the one, and yeeld to the other.

Be instant in Prayer.

If this malady Proceede of sinnes that haue wasted the conscience, vse all the meanes to amend thy impenitency (whereof see in the cure of impenitency:) And vse al the remedies for comforting the distressed conscience lying vnder sinne and wrath, as hath beene set downe before.

If this maladie Proceed from wasting sins, vse the remedies that are against impenitency.

But if it proceede from the melancholious distemper of the body (as most frequently it doth:) Thou must repent and renew thy repentance: thou must bee also comforted with the promises of mercy. As *the Angell of the Lord pitcheth round about them that feare him, and de-*

If it proceede from melancholy, the helps are, Reuentance. Comforts. Psa. 34.7,8

Psa 91.10,11, 12.

2.Chro 15.2. Ioh 4.10.

liuereth them; Taste ye and see how gracious the Lord is, blessed is the man that trusteth in him. And *there shall none euill come vnto thee, neither shall any plague come neere thy Tabernacle: for he shall giue his Angels charge ouer thee, to keepe thee in all thy wayes: They shall beare thee in their hands, that thou hurt not thy foot against a stone:* And *the Lord is with you, while ye be with him: and if ye seeke him, he will be found of you; draw neere to God and he will draw neere to you: cast downe your selues before the Lord, and he will list you vp.*

Thou must depend on the counsell of others, and be assured of the naturall cause of thy disease. Suffer all honest policies, conuince and deceiue thy false and foolish imagination. Let the aduice of some *godly*, skilfull, and well experimented Physician meddle with thee, to take away thy melancholious distemper.

Thou must be counsellable.
Be perswaded of the naturall cause of thy trouble.
Be cured by Physicke.
If the trouble be mixed, thy cure must be mixed.

If this disease be mixed, partly of the body, and partly of the soule, the cure must be also wisely mixed. Help not the body first, and leaue the soule in anguish; neither goe about to finish the cure of the soule first, for then the distempered body shall mightily marre thy proceeding. But either iointly, meddle with them both at once, or else *per vices*, sometimes helping the one, and sometimes helping the other, till they be both helped.

Preseruatiues against the wound of the Spirit.

When thou hast obtained health to thy wounded spirit, by the *Anodyn* of heauenly ease and peace of God that passeth all vnderstanding in the blood of that onely *Peace-maker*, all holy meanes must be vsed to keepe thy conscience in a sound integrity of health. The foresaid points of curation and seuerall remedies being frequently and deepely digested in the minde: by serious meditation, will serue to be preseruatiues. And herewithall study to be homely acquainted with the Lord, that his presence may neuer affright thee: and that his countenance may euer reioyce thy soule.

Conuert curatiues, in preseruatiues.

Acquaint thy selfe with God. Iob 22 21

Walke with God, Gen 5.24 and vprightly, Gen.17.1.

Walke with God as *Enoch*, did, and walke vprightly before the Lord, as *Abraham* was commanded to doe.

Let

Let thy heart soare aloft: bee heauenly and not earthly minded. Haue thy conuersation in the heauens, exercise all the meanes of grace.

πολιτευμα. Phil. 3. 20.

With a quicke perceiuing eye obserue Satans transformation, his deepnesse, his machinations, his methodicke stratagems, his assaults, and darts. Learne by grace and custome, to diuert his enterprises. *Put on the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.*

vnderstand Satans assaults.

Eph 6 13, 14, 15, 16, 17, 18.

Watch, *stand fast in the faith, quit you like a man, and be strong*, but specially against the committing of raigning sinnes, that doe waste and cauterize the conscience, which God in his iustice vseth to plague with an incurable wound.

Watch. 1. Cor. 16 13.

Entertaine remorse of sinne past with a daily and serious examination of thy heart, which is able to saue thee from relapse. Entertaine sensibleness of all sinnes present; whether they be occurrent to thee, or resident in the persons of other men. Preserue integrity, and an habituall tenderness of heart. Let thy conscience bleed at the approach of euery sinne: so shalt thou be armed against sinnes to come.

Entertaine remorse. Examination. Sensiblenesse of sinne.

Habituall tenderness.

Indeuour by all means possible, as by hearing, reading, conferring, meditating and praying: to preserue thy heart vnder the sense of the mercy and peace of God. Reioyce exceedingly when thou hast glorious feelings, yet rest not vpon them, but onely vpon the immutable promises that are all in *Christ, Yea* and *Amen*.

Sense of mercy *Caution.* Rest not on thy feelings, but on Gods promises.

Accustome thy selfe to comfort others: when thou art conuerted and comforted, *Strengthen thy brethren*: God hath comforted thee, that thou maist be able to comfort them that are in the like affliction: by the comfort wherwith thou thy selfe art comforted of God. Which shall reflect backe from the party whom thou comfortest, to thy owne heart, for the better confirmation and preseruation of thy present comfort.

Comfort others. Luk. 22. 32. 2. Cor. 1. 4.

CHAP.

CHAP. X.

Dedolent Impenitency.

Ephes. 4. 19. *Which being past feeling, haue giuen themselues vnto wantonnesse.*
Rom. 2. 5. *The heart that cannot repent.*

DESCRIPTION.

IMpenitency, and heart that cannot repent, will be the better knowne, if true repentance be first rightly vnderstood. True repentance hath two most essentiall parts, Contrition, and Conuersion.

Contrition is a sorrow, of heart to Godward for sinne: that is, for the offence of God, and that draweth the heart to God: not a worldly sorrow, which is conceiued for the punishment and skathe of sin. Contrition must be accompanied with 1. the knowledge of sinne: 2. the hatred of sinne: 3. the iudging and condemning of our selues for sinne: 4. an humiliation and confession of sinne: 5. with a loue to God: 6. and hope of mercy in him.

This is a *the breaking vp of the fallow ground* of our hearts: The b *renting* of the heart: The c *pricking* of the heart: A d *contrite* spirit: The e *Lamentation* of *Ephraim*: A f *shaming* and confounding: The g *abhorring* of our selues; and a *Lamenting* after the Lord.

In regard of this sorrow, the Latines giue repentance a name

Rom 2.5. Repentance hath 2 parts Contrition must haue a threefold sorrow, first from the heart, secondly for sin, thirdly to God 2. Cor. 7. 9, 10. Contritiō must be accompanied with foure things. Ier. 3 13. 1. Cor. 11. 31. 1 Ioh. 1 9. Ier 15 20. Iob 42 6. Repentance gets the names of contrition.
a Ier. 4. 4. and Hos. 10 12.
b Ioel 2. 13.
c Act. 3 37.
d Psal 51 17.
e Ier. 31. 18, 19.
f Ezek. 36. 32.
g Iob 42 6.
1. Sam. 7 3.

a name from that dolour, wherewith the heart is punished: The *Grecians* from the care, solicitude, and anxiety that doe accompany contrition.

As for *Conuersion*, it must be a changing and turning of the heart to God by a *regeneration*. 2. A turning from all sinne by b *mortification*: and 3. A constant turning to God in that grace of c *viuification*, and a rising vp to a new life.

This is the d *circumcision* of the heart, that e *turning* to *God*, f *turning from darkenesse* to light; and from the power of Satan, to God: a turning from sinne, to serue the g liuing God; that ceasing to doe euill, and learning to do well. In regard of this turning, Repentance is called by the Hebrewes, *Theschubah*, Ierem. 4. 1. A borrowed word from them that haue gone long astray, and now returning after admonition to the Kings high way. It is called by the *Grecians*, an amendment of former foolishnesse, or a changing of the minde from worse to better.

So that repentance is a constant sorrow in the heart, for the offending of God by sinne; with a hearty turning from all sinnes to God. Which is accompanied with seuen effects and signes: as *Care* of amendment; *Clearing* from other mens guiltinesse: *Indignation* against thy selfe: *feare* to offend God: *great desire* to approue thy selfe to him: *Zeale* of his glory: *Reuenge* against thy owne corruption.

And by the contrary *Impenitency*, or heart that cannot repent; is a wanting either of this sorrow, or of this turning, or of both: not onely is it a simple priuation of repentance; but also a peruerse disposition: whereby the heart neither can, nor will repent. So that a heart that cannot repent, is such a heart that both lacketh repentance, and hardly can repent: yea such a one as hath in it selfe a malicious quality, directly opposed, and contrary to repentance.

It is called *Dedolent*, because impenitents lacke true sorrow

Pœnitentia à pœna.
Μετανοια.
Mat. 273.
Conuersion in three things.
a Eph. 4 23.
b Col. 3. 6.
c Rom. 6. 4.

Names of repentance taken from contrition.
d Ier 4. 4.
e Isa. 55 7.
f Act. 26. 18.
g 1. Thes 1. 9.
h Act 26. 20.
i Isa 1. 16, 17.
Ier 4 1.
Μετανοια.

What repentance is.
The seuen effects thereof.
2 Cor. 7 11.

What impentency is.
Rom. 2 5.
Αμετανοητον καρδια.
Rom 2 5.
How it is said that the impenitent cannot repent.
Ier. 18 11, 12.
Ephes 4. 18.

Ἀμεταμέλητοι.

Impenitency is either euident, or else couered with false repentance.

a Mat 26 3.

Diuers sorts of false repentance.

Heb.12.17. Exod 8,8,15. and 9.27. and 10 16. Ioel 2.13. Esa 58 5 6.

sorrow for sinne, and are past feeling, and who haue ceased from all dolour, and haue no sense of paine. Vnder *Impenitency*, is not onely contained common and open *Impenitency*, but also euery sort of delayed and false repentance. As the desperate repentance of a *Iudas* who repented, but did not conuert. The fained repentance of *Achab*, who repented hypocritically. The temporal dolour and teares of *Esau*. The fained humiliation of *Pharaoh*. The *renting of the clothes*, and not the heart. The punishing of our selues, and *afflicting of our soules*, for a day to bow downe the head as a bull-rush, and to lye downe in sackcloth and ashes, without inward remorse or true turning to God.

So he that is grieued (although neuer so sore) for sin, and turnes not to God: or hee that turnes from one sinne to another: or he from whom sinne doth turne, because of impotency: or he that turnes from many sinnes, but not from all, as *Herod* did: or he that turnes from all outward sinnes, as the *Ciuilian* or *Moralists* do: Or he that turnes from sinne, either because he is irked of it, or through light of reason, or for feare of punishment, or for loue of vertue: and not through the speciall grace of true contrition and regeneration: hee cannot be said to repent truly, but still abideth vnder that heauie calamity, and disease of impenitency.

Part affected.

Heart.

THe part affected is chiefly the heart, that wil not be contrite and broken with sorrow: but still taketh pleasure in vnrighteousnesse, and refuseth to returne to God. The rest of the faculties of the soule sympathize: the minde acknowledgeth not sinne the conscience is in a senseless stupidity, and the whole affections doe follow their sway and swindge.

Causes

Cauſes

WHen the milt ſwelleth, the reſt of the body decayeth. The man that ſwelleth in proſperity, (if he be left to himſelfe) pineth away into impenitency: hereby it is ſaid, *Eaſe ſlayeth the fooliſh, and the proſperity of fooles deſtroyeth them.* The heart too much inioying proſperity, is depriued of grace, and is looſed to all impiety. *Moab hath beene at reſt from his youth, and he hath ſettled on his lees, and hath not beene powred from veſſell to veſſell, neither hath hee gone into captiuity: therefore his taſte remained in him, and his ſent is not changed.* The *Leuites* complained of the people of *Iſrael: When they had reſt, they returned to doe euill before the Lord:* and the Lord complained of the ſame, ſaying: *I ſpake vnto thee when thou waſt in proſperity: but thou ſaidſt, I will not heare: this hath beene thy manner from thy youth. And ye were as a fire-brand pluckt out of the burning: yet haue yee not returned vnto me.*

Proſperity abuſed
Prou. 1.32
Ier. 48. 11
Nehem. 9. 28.
Ier. 22. 21
Amos 4. 11

Cuſtome of ſinne maketh a man to be *ſunke deepe in rebellion*; and to take on a habit of impenitency: of whom it is ſaid, *can the Black-Moore change his skinne? or the Leopard his ſpots? then may ye alſo doe good, that are accuſtomed to doe euill.* Herewith is ioyned a wonted deſpiſing of the leaders of him to repentance; to wit, the riches of Gods bountifulneſſe and patience: and he groweth old in ſinne.

Cuſtome of ſinne.
Iſa. 31. 6.
Ier. 13. 23.
Rom. 2 4.

God in his moſt righteous Iuſtice giueth ouer many to themſelues, and to a ſenſleſſe impenitency; and that becauſe of their former contempt: Sometimes depriuing them of the benefit of his Word: ſomtimes giuing them his Word (as a *ſauour of death*) with a conuincing and killing efficacy; beating ſtill their eares; ſometimes aſtoniſhing them; ſome other times ſtupifying them; ſometimes againe irritating them: whereby they are more and more confirmed in impenitency. As it is ſaid,

Ezek. 23. 43.
God in iuſtice.
For contempt.
giueth not his Word or elſe he giueth it in wrath.
To conuince
To indure
to aſtoniſh
To dull
To irritate

Goe

Esa. 6.9, 10

Goe and say vnto this people, Yee shall heare indeed, but yee shall not vnderstand: ye shall plainly see, and not perceiue. Make the heart of this people fat, make their eares heauie, and shut their eyes; lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and I heale them.

Satans deceit.

The diuell here is both diligent and cunning, and (now almost of sixe thousand yeeres) of great experience, in making the snares of impenitency, and intrapping men therein; wherein they lie; *As prisoners to doe his will.*

2 Tim. 2.26

He coueteth the misery and poyson of sinne with his sweet sugered deceitfull and shadowing baits. He maketh them delightfull, both to be attempted and entertained; and causeth a man to sleepe long therein, vntill at last (vnder some grieuous calamitie) he beginneth to shew his hornes, and terrifieth the poore impenitent soule; that it may be swallowed vp in the gulfe of finall desperation.

Blindnesse.

When a man neuer reflecteth the beams of his minde vpon his miserable selfe; but measureth himselfe by himselfe, he still abideth impenitent: he thinketh he is rich, and increased with goods, and hath need of nothing, *and knoweth not that hee is wretched, and miserable, and poore, and blinde, and naked.*

Reu. 3. 17.
Iam. 1. 24
Ier. 8. 6.
Eph. 4. 18, 19.

He hath a pharisaicall conceit of himselfe, he *considereth not himselfe:* and neuer saith *What haue I done?* Herewithall concurreth the ignorance of God, and of his will, *a cogitation darkened.*

Incredulity.
Acts 8.13, 21, 22

As faith is the cause of repentance, so infidelity is the cause of Impenitency, as it is sayd: *Take heed, brethren, lest at any time there be in any of you an euill heart, and vnfaithfull, to depart away from the liuing God.* *Simon Magus* had an hypocriticall and temporall faith; but because he wanted the true sauing faith, his heart remained incredulous, in the gall of bitternesse, and in the bond of iniquity: he could not repent, for his heart was not right in the sight of God.

Induration.

Hardnesse of heart is a speciall cause heerein: as it is said

ſaid, *But thou, after thine hardneſſe and heart that cannot repent, heapeſt vnto thy ſelfe wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God.* And *hauing their cogitations darkened, and being ſtrangers from the life of God, through the ignorance that is in them, becauſe of the hardneſſe of their heart, which being paſt feeling, haue giuen themſelues vnto wantonneſſe, to worke all vncleaneſſe euen with greedineſſe.*

Rom. 2. 5

Eph. 4. 18, 19

Out of that *ſpirit of ſlumber* proceedeth the *remouing of the heart* from God, and turning to him hypocritically: a heart ſenſleſſe of ſinne, careleſſe of grace, and fearleſſe of Iudgement; and a daily precipitation in ſinne, and growth in impenitency.

Spirit of ſlumber or ſecurity
Eſa. 29. 10, 13

A *cauterized* and *ſeared* conſcience maketh men to be paſt feeling: the vnwritten law and naturall ſenſe of the conſcience being extinguiſhed, and natures light put out, a reprobate ſenſe doth follow; running with a remorſeleſſe heart ſo faire into impenitency, that they are bold to ſinne in plenitude, and compleatneſſe with greedineſſe.

A ſeared conſcience
Rom. 2. 15.
Rom. 1
Gen, 15, 16
Ephes. 4, 18.

Signes and Symptomes.

HEE that is ſunke deepe in impenitency, goeth daily backward, and falleth away more and more. He ploweth wickedneſſe, and reapes iniquitie, and eates the fruit of lies: He repenteth not of his wickedneſſe, ſaying, *What haue I done?* He turneth to his race, as the horſe ruſheth into the battell? The Storke in the ayre knoweth his appoynted times: and the Turtle, and the Crane, and the Swallow, obſerue the time of their comming: but he knoweth not the iudgement of the Lord. The Oxe knoweth his owner, and the Aſſe his maſters crib; but he hath not vnderſtood. He contemneth the great workes of God. His rebellion and diſobedience is great, and he becommeth a mocker and miſuſer of the meſſengers

His defection.
Eſa, 1. 4
Hoſ, 10. 13
Eſa 30. 1

Ier. 8 6, 7

His contempt of Gods iudgements.
Workes
Word
Eſa. 1. 3:
Matth. 11. 20
Ier. 3. 13, 14

2 Chro 36. 16

messengers of God, and a despiser of his words. His festered sore ouercommeth the sauing vertue of the Word.

His false peace

He desireth nothing to be spoken to him but peace, peace, when there is no peace. He is like an vntamed calfe, so wanton, that he cannot be subiect to the yoke.

Ier. 31 18
His contempt of the time and meanes.
Reu. 2. 21.
Ier 8, 6.
and 3.4
and 6. 15

He abuseth the time of repentance, and will not enter into a consideration of himselfe? He is more ashamed for the rebuke of his sinne, then for the committing of it. O maruellous madnesse, not ashamed of the wound; but ashamed of the binding vp of the same! He hath a whores fore-head, he will not be ashamed.

His security.

Amos 6. 3
Isa. 22. 12, 13

He puts farre away the euill day, and approacheth to the seat of iniquitie, he is full well content to lie well, eate well, sing well; and drinke well; but he is not sorry for the affliction of *Ioseph*. When God called vnto weepings, mourning, and girding with sackcloth: Behold ioy, and gladnesse, slaying oxen, and killing sheepe, eating flesh, and drinking wine, eating and drinking: for to morrow we shall die, doth he say.

He is not bettered by the Crosse.
Ier. 5. 3.

Isa. 9. 13.

Acts 26. 28.
Hos. 7. 8, 9.

If God strike him, he will not be sorry; if he consume him, he will refuse to receiue correction. He makes his face harder then a stone, and refuseth to returne. And though God punish him oft, it is all in vaine; he will not turne to him that smiteth him. The farthest foolish vantage he maketh vnder the Crosse, is, somtimes he will become almost a Christian, and as a cake on the hearth not turned. He will haue gray haires heere and there vpon him, before he turne to God. For notwithstanding all his corrections, he will not turne to him, nor seeke him.

Hos. 7. 11

He is like a doue deceiued without heart, that cannot tell whether it is better to cleaue only to God, or to seeke the helpe of man.

Reu. 16. 9.

When he boyleth in greatest heat of hottest afflictions, he will but blaspheme the name of God that hath power ouer his plagues; he repenteth not to giue him glory.

Prognostickes

IF impenitency proced of meere ignorance, it is more easily helped: But that which is conioyned with knowledge againeſt conſcience, and confirmed by cuſtome, becommeth inueterate, and moſt hardly helped: ſinne groweth cuſtomable; an old diſeaſe is hardly cured; and a ſore long neglected, is the more deeper feſtered. *He conuerteth the ſauour of life, into the ſauour of death.* It conuinceth him more then conuerteth him: Sudden ſoundes make fearefull wakings, but vſuall ſounds diſquiet not. The canon-ſhot of the Law at the firſt aſtoniſheth, but the vſual impenitēt-hearer is not affrighted at the greateſt thunder of the ſame.

Caſe leſſe dangerous.
More dangerous.
Prou. 22. 6
2 Cor 2. 16.
The Word a ſauor of death to him.

The more repentance is delayed, or impenitency couered with falſe repentance, it is the more dangerous. *He that hideth his ſinnes, ſhall not proſper, but hee that confeſſeth and forſaketh them, ſhall haue mercy.*

Caſe of delayed and recouered repentance Prou. 28. 13.

The more ſight the impenitent hath of Gods great workes, and the more hearing hee hath of his gracious Word, there abideth in him the greater woe, euen the woe of *Corazin, Bethſaida,* and *Capernaum:* for it ſhall be eaſier with *Tirus, Sidon,* and *Sodom* in the day of Iudgment, then for him. If hee hath falne into impenitency, after that hee had profeſſed religion before, and forſweare the true religion, his eſtate is very grieuous: yet with *Manaſſes, Salomon,* and *Peter,* hee may obtaine recouery, if ſo be he make not a finall deniall of Chriſt. But he that cōmeth to that degree of malicious impenitency, to fall away from the Religion vniuerſally and wholly, there is no hope of ſuch a man, becauſe he doth not onely fall, but fall away.

Caſe of impenitency ioyned with knowledge, and after profeſſion Mat. 11. 20.

2. Chron. 33.
2. Pet. 1. 21.
Luk. 22. 32.

Heb. 6. 16. and 10. 29.

If a man, after ſome greiuous ſinne, come to repentance, and yet fall in the ſame ſinne againe, his impenitency the ſecond time is more dangerous, and is like a ſecond apoplexie exceeding perilous. There is no parti-

Caſe of relapſe

cular example of recouery after a relapse, in the Scriptures, yet in regard of Gods generall and indefinit promises of mercy, and his owne mercifull nature, hee may be recouered. The prince of this world possesseth him fully, and the Castle of his heart is his mansion place, which he kepeth vnder peace, till he finde his conuenient time, to finish his conceiued malice against him.

Act. 10 43. Luk. 17. 4.

His impenitency peruerteth his will, corrupteth his affections, hardeneth his heart, seareth his conscience. His body, and soule are more and more disabled in the way of grace. The eldest sickneſſe makes the weakest body: Sin at the first (as vnusuall) checketh the conscience, but thereafter (made vsuall) his conscience becommeth remorseleſſe. He sinneth first with fearefulneſſe, at last he sinneth with greedineſſe.

The euills that accompany and follow impenitency. 2. Tim. 2. 26. His fulneſſe of sinne.

The pangs, terrors, & fearesof the impenitent, which he cannot eschew, are as it were, certaine flashings of the flames of hell fire: & will make him in the middest of mirth to haue a trembling heart, and in the middest of greatest ease, to be most disquieted within.

His terrours Dan. 5. 6.

Esa. 28. 29.

And because sinne lyeth at his doore, and lurketh at his heeles: In its owne time it will seaze on him, and rent his soule in pieces. God shall write bitter things against him. Prosperity (the fewel of his impenitency) shall destroy him. And hee shall finde how fearefull a thing it is, to fall into the hands of the liuing God: and to bring vpon himselfe that vgly troope of threatened curses. The store-houses of Gods iudgment watch for the impenitent, that he cannot escape. Hell hath inlarged it selfe, and hunger-bitten death is ready to cut the tēder twig of his momentany life, to thrust him thither *And as the tree falleth, so shall it lye*: As death findeth him so shall it present him to the Iudge. The generall Iudgement shall ouer take him, and shall make eternall indignation and wrath, tribulation & anguish fall vpon his soule, *When the Lord Iesus shal shew himselfe from heauen with his mighty Angels, in flaming fire, rendring vengeance*

His iudgements. Gen. 4 7. Iob 13. 6. Prou. 1. 32.

Heb. 10. 31. Deut. 28.

Deut 32. 34. Ezech 7. 6. Rom. 2. 5.

Eccl. 5. 11. 3. Rom. 1. 8, 9.

2. Thes. 1 7 8, 9.

geance vnto them that doe not know God, and which obey not vnto the Gospell of our Lord Iesus Christ, which shall be punished with euerlasting perdition from the presence of the Lord, and from the glory of his power.

Curation and remedies.

Curation delayed, dangerous. *August.*

IMpenitency would be preuented, and cured with expedition. A sore long neglected, is the deeper festered The longer the tree groweth, it taketh the deeper roote: The enemy is more easily repelled, then expelled: vices are more easily holden out, then cast out, Whilest custome is not resisted, it becometh necessity. *The wicked mans bones are full of sinnes of his youth, and they shall lie downe with him in the dust. Can the Blake-Moore change his skinne, or the Leopard his spotes? Then may yee also doe good, that are accustomed to doe euill.* Satan is hardly chased out of his old accustomed possession: and the old impenitent is so inured to Satans captiuity, that hee thinketh there is no better company.

Iob. 20. 11.

Ier. 13. 23.

Thou must first of all be wisely instructed, *with meekenesse, prouing if God at any time will giue thee repentance, to open thy eyes, that thou maist turne from darknes, to light, and from the power of Satan vnto God:* To the intent that thou maist be made *to know thy iniquity*: That *after thou art instructed, thou maist smite vpon thy thigh and bee ashamed, yea confounded*: because *thy sinne is euer before thee.* That thus considering thy owne wayes, and turning away from all thy transgressions, thou maist turne againe *thy feet to Gods testimonies.*

Instruction. 1. Tim. 2. 25. Act. 26. 18.

Ier. 3. 13. Ier. 31. 19. Psal. 51. 3.

Ezek. 18 28. Psal. 119. 59.

Thou must be brought to make a narrow and sharp examination of thy selfe: wherein thou must search the greatnesse of thy guiltinesse, and how far thou standest *culpable of iudgment. Search and try thy wayes. and turne againe to the Lord.* Ascend vpon the tribunall of thy minde against thy selfe, and set thy selfe guilty before

Examination of the heart.

Lam 3. 40.

thy ſelfe; put not thy ſelfe behinde thy ſelfe, leſt God put thee before himſelfe. Flee therefore vnto the mediciner: repent; ſay, I acknowledge mine iniquity, and my ſinne is euermore before mee: Againſt thee onely haue I ſinned, becauſe thou onely art without ſinne.

Pſal. 51.

Thou muſt call to minde the manifold miſeries that ſhall befall to thee in life, in death, and after death: terrours and ſhame, with troopes of threatened calamities and Plagues. *Remember this, and be aſhamed.* And, *What fruit hadſt thou of theſe things, whereof thou art now aſhamed? for the end of theſe things is death.* Take vp a bitter lamentation, and howle after the *manner of Dragons*: for if thou couldeſt weepe nothing but teares of blood, if thou couldeſt dye a thouſand times in one day for very griefe, it would not be ſufficient ſorrow for thy ſinnes. If this thy terrible miſery be rightly conſidered, it wil ſerue as an iron ſcourge to driue thee from thy impenitency. What man is he that would be ſo fooliſhly preſumptuous, as for to obtaine any one pleaſure, would aduenture the burning but one of his fingers? how much more is he more then mad, that for ſome few pleaſures of impenitency, would aduenture the intollerable and eternall burning of body and ſoule?

Conſideration of thy manifold miſeries. Deut. 28. Eſa. 46. 8. Rom. 6. 21. Ier. 31. 19. Eſa. 26, 9.

Conſider that great God, in his excellent and eſſentiall properties: how hee is God, *and there is none other God, and there is nothing like him, &c. Hee is the Lord of hoſts, the Lord is himſelfe his memoriall: Therefore turne thou to thy God, keepe mercy and iudgement, and hope ſtill in thy God;* yea, *he is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the euill: who knoweth if hee will returne and repent, and leaue a bleſſing behinde him? He it is that made heauen and earth, and the ſea, and all things that in them are.*

Conſideration of Gods greatneſſe. Eſa 46. 9. *comp. cũ v.* 12 Hoſ. 12. 5, 6. And mercies. Ioel. 2. 53, 14 Act. 14 15.

Remember the tragicall examples of impenitents, ſo oft recorded and ſet downe before thy eyes: As Chriſt ſaid, *Suppoſe ye theſe Galileans, whoſe blood* Pilate *had mingled with their owne ſacrifices, were greater ſinners then all*

Ier. 3. 13. The examples of others Luke 13, 2, 3, 4, 5

all the other Galileans, because they haue suffered such thinges? I tell you nay, but except yee amend your liues, yee shall all likewise perish. Or thinke you that those eighteene, vpon whom the tower in Siloam fell and slew them, were sinners aboue all them that dwell in Ierusalem? I tell you nay but except ye amend your liues, ye all shall likewise perish.

Chrysostome would haue men oft talking, and thinking vpon hell, that they might auoyd it. And *Hierome* thought euer he heard the Trumpet of the last Iudgement sound in his eares. Let it still be sounding as an admonition to thee to repent. *God admonisheth all men euery where to repent, because he hath appoynted a day, in the which he will iudge the world in righteousnesse, by that man whom he hath appoynted.* And *the Lord is not slacke concerning his promise (as some men count slackenesse) but is patient towards vs, and would haue no man to perish, but would all men to come to repentance.*

Remembrance of the last Iudgement. Act. 17. 30, 31.

2. Pet. 3. 9, 10

When thou art affrighted and humbled for thy impenitency, thou must know the good and benefit thou art to obtaine, if thou wilt repent. Repentance diuerts imminēt iudgements (which impenitency doth otherwise procure.) *God repenteth of the euill that he hath said:* And *quencheth the fire in the house of Ioseph*, and *Bethel. Hee withdraweth the axe from the root of the trees, and keepeth vp wrath.* It likewise deliuereth out of present iudgements, if so be we will *search and try our wayes, and turne againe to the Lord:* And *acknowledge our faults, and seeke him in affliction diligently.* The Prodigall child's only refuge was repentance, to runne home to his father and obtaine fauour.

Consideration of the profit of Repentance.
It diuerts iudgements before they come.
Ier. 26. 3.
Iona. 3. 9, 10.
Matth. 10.
Reu. 1. 19.
It relieueth out of present iudgements.
Lam. 3. 40.
Hos. 5. 15.
Luc. 15.

Call to minde the most gracious promises made vnto repentants: Christ said, *The sicke had need of the Physician.* And, *I am come to call sinners to repentance.* And, *Come vnto me all ye that are weary and laden, and I wil ease you. Who is a God like vnto thee, that taketh away iniquity, and passeth by transgression? Hee retaineth not his wrath for euer, because mercy pleaseth him. He will turne againe*

It obtaineth the promises of mercy and life.
Matt. 9. 12.
Matt. 11. 28.
Mic. 7. 18, 19.
Ezek. 18. 30
Esa. 1. 18, 19.
Ier. 3. 12. and 4. 14.

Act. 3. 19. Amos 5. 4.

2. Sam. 12. 12. Luk. 18. 13. Luk. 23 42.

Promises of things temporall and spirituall.

Iob. 22. 22

Ier. 3. 22.

Consideration of Gods patience. Rom. 2. 4. Gen. 39 9.

1. Pet. 4. 3.

Rom. 2. 5.

Meditation on Christs death.

1. Pet. 4 2.

August. l. de Virg.

and haue compassion vpon vs : he will subdue our iniquities, and cast all our sinnes into the bottome of the sea. Seeke ye me and ye shall liue : *Dauid* and *Manasses* by repentance got presently a remission : The humbled publicane *departed iustified :* the penitent theefe got his sweet response : *To day shalt thou be with me in Paradise.*

Many are the particular promises of mitigating and remouing of temporall calamities, of excellent deliuerances, and of spirituall and wordly blessings, as the Lord findes them in his wisedome meet for thee. So as God saith to thee, *Thou disobedient child, returne, and I will heale thy rebellions.* Answere thou againe, *Behold, I come vnto thee, for thou art the Lord my God.* See Iob. 22.

Consider the bountifulnesse, patience, and long suffering of God, that thou maist bee *led to repentance.* Thinke of Gods goodnesse, as *Ioseph* saith of his masters kindnesse : *He hath kept nothing from me, how then can I doe this great wickednesse, and so sinne against God?* It is more then sufficient *for vs that we haue spent the time past of our life, after the lust of the Gentiles.* If this his patience and bountifulnesse be abused through impenitency, it will heape vp *vnto thy selfe wrath against the day of wrath.*

Set thy eyes vpon that admirable Crosse of Christ, whereby thou must *arme* thy selfe against impenitency. *That thou henceforth shouldest liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.* Incontient at the presence of Christs Crosse: the whole armies of sinne and the flesh are put to flight. Looke into the wounds of him that hangeth, vpon the blood of him that is dying, vpon the price of him that redeemeth, vpon the print of the woundes of him that riseth. Hee hath his head bowed downe to kisse, his heart opened for to loue, his armes stretched out to imbrace, his whole body displayed to redeeme. Consider how great these things are, weigh them in the ballance of your heart that hee wholly may bee fixed in your heart,

heart, who wholly was affixed vpon the Crosse.

At his death the Sunne was ecclipsed, darknesse couered the earth, the rocks did break, the vaile was rent, the graues were opened, the dead did rise, the whole creatures were commoued: To teach thee, if thou wert as high as the heauens, as braue as the vaile, as hard as the rocke, and as dead in sinne, as if thou wert rotten in the graue, it is thy part to tremble at that Crosse, to bee awaked from thy slumber, and to turne speedily from thy impenitency. Howsoeuer this Crosse be to the *Iewes* a stumbling blocke, and vnto the *Grecians* foolishnesse: yet let it bee to thee, thy only wisdome, and power of God to saluation: And say, *God forbid that I should reioyce but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world.*

Another consideration of his death.

1. Cor. 1. 23.

Gal. 6. 14.

If by these foresaid considerations thou canst be moued to repent: the diuell and thy owne flesh will be instant, to make thee delay the practice of this thy purpose till the time of sickenesse. But consider, that in repentance there is much hypocrisie. The most fained repentance beginneth oftest in extremity, and endeth with the danger. *Pharaoh* neuer confessed and promised amendment, but when he was vexed with plagues. *Saul* did not acknowledge his sin, nor pretended desire to worship, but when he was threatened. *Achab* did not humble himselfe in sackcloth til he heard of heauie iudgements. True repentance is Gods speciall gift, not giuen when we will but when he pleaseth. Be not deceiued by delaying repentance to sickenesse. *God is not mocked, for whatsoeuer a man soweth, that shall he also reape:* he must sow timely and not faint.

Remedies against delay of repentance till sickenesse.

True Repentance hardly is gotten in extremity of sickenesse.

Exod 9. 27. and 10. 16. 17.

1. Sa. 15 24. 25

1 King. 13. 16. and 21. 27.

Gal. 6. 7. 8, 9.

Redeeme the time: for now is the acceptable day. *To day if you shall heare his voyce, harden not your hearts.* We haue not the morrow in our owne hands. *Remember now thy Creator in the dayes of thy youth, whileſt the euill dayes come not.* They that contemne the time of repentance, God commonly takes them away from the time: or puts

Redeeme the time.

Psal. 95. 7, 8.

Eccles. 12. 1.

The contempt of time is oft punished.

puts them out of all hope of time to come, by giuing them ouer to desperation, or else to a reprobate mind. Thus *Esau, when he would haue inherited the blessing, hee was reiected, for he found no place to repentance, though he sought the blessing with teares.* The foolish *Virgins* neglected their time, and were excluded, though they cryed *Lord, Lord, open to vs.* If Christs long standing at the doore of our hearts, and knocking be despised, hee will depart without returning. The Lord gaue *Iezabel* space to repent of her fornication, and she repented not: and therefore she is threatned with finall destruction to fall vpon her and her children.

Heb 12 17.

Mat. 25. 11.

Reu. 3 20.

Reu. 2. 21.

The great good of speedy and timous repentance would be much regarded. For it taketh more deepe root in vs, it maketh holinesse farre more pleasant and easie, it breedeth the more ioy, peace and comfort to the heart, it causeth the longer time to be spent in Gods seruice, and the greater reward to follow: It maketh the life sweet and ioyfull, and death securely expected: saying, *I desire to be dissolued, that I may bee with Christ, which is best of all.* And, *We know that if our earthly house of this tabernacle bee destroyed, wee haue a building giuen of God, that is, an house not made of hands, but eternall in the heauens.* Neither can he die ill, who hath liued well.

Speedy repentance is most profitable.

Phil. 1. 23.

2. Cor. 5. 1.

August.

Consider the momentany shortnesse of thy life: It is but the passage of the weauers shuttle, a shadow, a span, a tale, a dream, a vapour, a smoke, a flower, a cloud, and vanity it selfe. Consider the most vncertainty of this short life, we are tenants at wil, here this night, and away in the morning. Many who haue thought to liue longest died soonest. *So man doeth not know his time: suddenly hee goeth downe to the graue. The euill and foolish seruant said, My master doth deferre his comming.* And, *O foole, this night they may fetch thy soule from thee.*

Consider the shortnesse of life.

Ier. 8. 7.
Eccles. 9 12.
Iob. 17. 16. and 34. 20.
Luc. 12. 46.
Luc. 12. 20.

The houre of death is (of all the times of our life) the most vnfit time for repentance: when the body is full of paine, the minde full of feare, loth to leaue the world:

Remedies against the delay of repentance till the houre of death

Saten

Satan busie with dangerous tentations: At one time the poore impenitent, meddling with so many molestations: An angrie God, an accusing conscience, a tempting *Deuill*, a snaring world, a panting heart, a pained body, a distressed soule: what leasure can an old impenitent haue to gather his wits to fanne himselfe, and turne to God? were it not a thousand times better to repent in time, that when death commeth, we haue no more to doe, but to die, and to say? I am now *ready to be offered, and the time of my dissoluing is at hand: I haue fought a good fight, and haue finished my course I haue kept the faith: from hence forth is laid vp for me the Crowne of righteousnesse, &c.*

Zeph. 2. 1.

2. Tim. 4 6,7,8.

Delayed repentance maketh sinne, to get strength: and euery entertained sinne, maketh a way for more, and worse then it selfe. As *Dauid* his idlenesse ouercame him and brought on adultery: and adultery brought on murther. *Herods* incest opened a doore to his murtner: and both these to his deuilish impiety. *Iudas* coueteousnesse brought on treason: and treason made a way for desperation. Sinne is the poison that disperseth it selfe, and conuerts euery iuyce into its owne nature: As one piece of leauen that leaueneth the whole lumpe.

Remedies against delayed Repentance, vntill old age. One sin brings on another.

1. Cor. 5, 6. Gal. 5. 9.

If we turne not to God before we be old, when sin is become old in vs, we shall be too weak to cast it off. All other trades are best learned in youth, for they that learn young, learne faire. *Teach a child in the trade of his way, and when he is old, he shall not depart from it.* Age is vnfit for learning, and more forgetfull to remember. It is full of distractions: infirmities, sickenesse, dolours, troubles, and cares of minde. It is fittest therefore to turne to God in youth, when wit is swiftest, memory strongest, and the prime and best fruits of our life should bee dedicate to God.

Repentance best learned in youth, & worst in age. Pro. 22. 6.

By all these considerations, breake of the delay of thy repentance: Repent by practice, and not by purpose, giue not to God a blind or lame offering of partiall penitency: Both sorrow and sinne no more, let thy repentance

Eschew partial Repentance. Repentance must be true. Ioh. 4. 8.

Intire.
Totall.
Pſal. 66. 18.

Vniuerſall.
Iam. 2. 10.

Luk. 1. 6.

Luk. 1. 74, 75.

Vniuerſal how

Gal. 6. 1.

Cenſures.
Mat. 18. 17.
1. Cor. 5. 4, 5.
Croſſes.

2. Sam. 7. 14.
Prou. 20. 30.

tance be intire, from the heart: And *totall*, of the whole man. *Cleanſe your hands, ye ſinners, and purge your hearts, you wauering minded. Thou muſt regard no wickedneſſe in thy heart.* Let it be *vniuerſall*, with reſolution to performe all the commandements: *For whoſoeuer ſhall keepe the whole Law, and yet faileth in one point, he is guilty of all: Thou muſt walke in all the Commandements and Ordinances of the Lord, without reproofe,* And, *ſerue God without feare all the dayes of thy life, in holineſſe and righteouſneſſe before him.* Let true repentance be, and appeare in all the parts of thy perſon. In all the actions of thy part. In all the Commandements of thy God. And in all the dayes of thy life. If thou (thus repenting) happen to *fall by occaſion into any fault, let them that are ſpirituall, reſtore thee with the ſpirit of meekeneſſe.*

The Churches ordinary remedies, againſt obſtinate impenitency, are the Eccleſiaſticke cenſures.

Gods extraordinary remedies are Croſſes, which he vſeth as *Adams* ropes to draw them, & *a hedge of thornes* to keepe them from impenitency: And if they ſinne, as a Rod of men, to chaſtize them. Stripes and wounds (of Gods correction) are a purging medicine, againſt the euill (of mens impenitency.)

CHAP.

CHAP. XI.

Peſtilent Selfe-loue.

2. TIM. 3. 1, 2. *Perilous times, for men ſhall be louers of their owne ſelues.*

DESCRIPTION.

AS *Amnon* was ſore vexed and fell ſicke for the loue of his ſiſter *Tamar*: ſo doth the ſelf-louer for the loue of himſelf: He pineth away, all his vitall ſpirits are exhauſted with that peſtilent venom. There dieth more by this plague, then ſeuenty thouſand that died in *Iſrael* in the dayes of the peſt. 2. Sam. 13. 2. 2. Sam. 24. 1.

There is one lawfull and tollerable loue of our ſelues not preiudiciall to God, nor to our neighbours, nor to our owne ſaluation, conſcience, health, eſtate, and honeſty. It is ſubordinate to Gods will, and to ſanctified reaſon: and is ruled by thoſe. Euery man is a louer of himſelfe by nature. All naturally doe loue themſelues. Charity beginneth at it ſelfe. A man to bee a louer of himſelfe, is naturall: to loue himſelfe in honeſty, it is a thing vertuous: to loue himſelfe in pietie, it is a thing gracious. This lawfull ſelfe-loue is the directer of morall vertues, and an entertainer of diuine graces: the end wherof is, that it may be well with them, that thus doe loue themſelues. The lawfull loue of our ſelues. Epheſ. 5. 29. 1. Cor. 10. 31, 33. & 8. 13. Rom. 14. 15. *Cicer. de finib Scolaſt. reg. Ariſt. eth. l. 9 c. 4.*

This is onely competent to him that is truely good, and truely wiſe, becauſe he loueth himſelfe according to Who beſt and moſt lawfully loue themſelues.

to his owne most noble part : to wit his minde : to endow it with vertue and grace. His appetite followeth reason, his reason followeth grace. He dwelleth with himselfe: most willingly, peaceably, and pleasantly. His good conscience of things done: his hope of future hap: and contemplation and affection on the best and perfectest good, make him happy and content with himselfe. He only wisheth and doth the best to himselfe: he onely agreeth best, and sympathizeth best with himself both in weale and woe. He stupidly, neglecteth not himselfe like a foole, neither hateth himselfe like a cruell desperate: nor loueth himselfe in any reprochful thing. He is profitable both to himselfe and to others. This true selfe-loue is true selfe-friendship, and the fountaine of all true friendship vnto others: he is the best friend, who loueth himselfe best.

Non nisi sapienti omnia placent. Sen. Epist. 9.

Arist. eth. lib. 9. c. 4. & 12.

The vnlawfull loue of our selues.

There is another loue of our selues, vnlawfull, intolerable, and vicious, preiudiciall to God, or to others, or to our selues. The selfe-louer loueth himselfe: and for himselfe doth all things: and in all his doings, euer respecteth himselfe: he is his own principall end, that he aimeth at. This is a disease that destroyeth a mans selfe, and others also. If thou loue thy selfe, so that thou destroy thy selfe, thou wilt also destroy him, who thou loueſt as thy selfe. This selfe-loue is selfe-hatred. The loue of sinne is the hatred of the soule. Yea selfe-loue is selfe-murder, as appeareth in *Saul*, *Achitophel*, *Iudas*, whose selfe-loue in their owne hearts, brought on selfe-murther with their owne hands: As a drunkard, through loue to his belly, inflameth & indurates his liuer: ingendereth an atrophy or hydropisie, and so killeth himselfe. And *Esau* for loue of a messe of pottage, did sell his birth-right, and his grace-right. And many, who are louers of pleasures more then of God, make their selfe-loue to become their selfe-ruine.

Aug. de temp. Ser. 239.

Selfe-loue is selfe-hatred.

Heb. 12. 16.

2. Tim 3 4.

Part

Part affected.

THe part affected is chiefly the heart, which draweth the whole reſt of the faculties vnto the owne ataxie. Whereby it is ſo peſtilently infected, that it preferreth its owne appetites and deſires aboue all things. Heart.

Cauſes.

THe leſſe a man knoweth God, the more he loueth himſelfe: and the more he commeth in his preſence, the more he hateth himſelfe, *The wicked hath made boaſt of his owne hearts deſire, and the couetous bleſſeth himſelfe, hee contemneth the Lord: the wicked is ſo proud, that hee ſeeketh not for God: he thinketh alwayes that there is no God.* Blindneſſe. Pſal. 10. 3, 4. Iob. 21. 14, 15.

That Laodicean and Phariſaicall blindneſſe of our ſelues, maketh vs fall into a fond fantaſie with our ſelues, when we know not our weakneſſe, vileneſſe, wickedneſſe, littleneſſe, and not onely our generall infirmities, and miſeries common to mankind, but alſo when wee know not our own proper and perſonall faults and imperfections, we cannot but fondly loue our ſelues. As alſo we know not our ſelues intirely, and that the ſoule and minde, and happineſſe of it, is farre more precious then the body: our affections are more ſet on the one then on the other. Luk. 18. 11. Reuel. 3. 17. Blindneſſe.

Hee miſplaceth his owne *Identitie* (the ground of ſelfe-loue) and thinketh himſelfe to be more, as he is a *Bodie*, then as he is a *Soule*: which maketh him loue his body more then his ſoule. And becauſe he is altogether *fleſh*, and as yet vnregenerate, and not partly fleſh, and partly *Spirit*, *He mindeth onely earthly thinges*: and taketh onely *care to fulfill the luſts of the fleſh*. Hee is in a too great Want of regeneration. Phil. 3. 19. Rom. 14. 14.

Arist.eth.9.6 ὁμονοια καὶ ὁμοδοξια. *Velle & nolle ambobus idem.*

great (yea bad) vnion with himselfe: the mutuall beneuolence of his two parts, is too kind: consent of actions, affections and opinions, swaying one way, make vp too friendly a reciprocate loue. The one will not offend the other: yea, the soule is alwayes ready to gratifie the bodie: The fooliſh minde delighteth the body, the base body reioyceth the mind: They both respect and afford to other (like two trusty friends) all their amiable iucundities. They frequently conuerse with similitude of sinfull manners.

Arist. eth. 8. c. 4.

A heart void of the loue of God, which he hath toward vs, and of that which we should haue toward him, maketh men to become their owne idoles *Louers of pleasures more then of God:* Or if they haue but a mercenary loue to god (wherby he is loued more for his giftes, then for himselfe, which was obiected falsely against *Iob: Doth Iob serue the Lord for nothing?*) They will loue themselues directly, and God but indirectly.

Want of loue to God. 2. Tim. 3, 4.

Iob. 1. 9.

The cause affects the effect, more then the effect can affect the cause: The Artificer loueth his worke more, then the worke can loue the Artificer. The selfe-louer beleeueth not that he is Gods worke. He hath no sure confident dependance vpon his prouidence. He thinkes he is his owne workemanship, & that he hath made his owne fortune. And because he doth not trust that God doth loue him, he confides the more in his owne loue: and taketh the more paines, yea, rather the more pleasure to loue himselfe, for prouision of all necessaries: that he may liue well without God, as if he needed not his helpe.

Incredulitie.

A selfe fooliſh conceit, and complacencie of mens selues, and of their owne doings, liking and louing themselues and their toyes well enough (when they are ill enough) conceiting they are good, (*Deceiuing their owne selues*) and being *workers of iniquitie*: And because they haue a fooliſh good opinion of themselues: standing thus in their owne conceit, they loue themeselues, *And their*

Complacency and madnesse of minde.

Iam. 1. 22. Matth. 7. 22.

Prou. 1. 22.

owne

owne foolishnesse, of whom it is said : *If any man seeme to himselfe that he is somewhat, when he is nothing, he deceiueth himselfe in his imaginations.* His wit is weake and foolish: his imagination strong: he estemeth his actions alwayes good (not because they are good in their owne nature, or in their end, but because they proceede from himselfe) he concluds they cannot be ill. He foolishly preferreth himselfe to all. Hee extolleth his pittance of goodnesse, and extenuates his mountaines of vices : accounting his most sordid and deadly vlcers, to bee but the smallest meazle. Gal. 6.3.

Signes and Symptomes.

THis is a fountaine of all vile and wicked affections: The selfe-louer liueth in pleasure, and for pleasure, is the only scope of his life. The word is his paradise, sensuality his felicity, his body is his sanctuary, his belly is his God. He mindeth earthly things, & affecteth what is below. He is neuer content with sufficiency : in coueting more, he enuyeth them, that haue more, He loueth and coueteth this world, to bestow it on his pleasures. He adoreth himselfe as his owne Idoll, and is euer partiall with himself, and particular to himselfe.

He careth onl for himselfe.

1. Cor. 10. 24. and 13. 5.

He euer seeketh his owne, but neither *Christs*, nor the *Churches*, nor the *Countreys*, nor his *neighbours* good. He thinketh he is borne for himselfe, and must liue for himselfe: If he stand, he careth not who fall : He confineth all his loue within himselfe, & imployeth al his wit, to make his good deedes retrogradate to himselfe: He wil not let the lampe of his loue shine vpward to God, nor forward to his frinds, nor backward to his foes, nor inward to his soule, nor downeward to the poore : He loueth himselfe, better then God : this life, better then the next: his body, better then his soule : and his pleasure, better then his body : He is a foole, at his owne charges.

And nothing for others. Phil. 2. 4, 21.

Like

He liketh himſelfe, and excuſeth his owne faults. *Cæcus amor ſui. Hor. 1. carm. 18.*

Ego mi ignoſco, &c. Hor. Serm. 3.

He lacketh contentment. *Quod volumus ſanctum eſt.*

Like *Narciſſus* he falleth in loue with his owne ſhaddow, and is (*Suffenus*) pregnant with his owne loue. He is both the louer, and the party loued, his loue is both actiue and paſſiue, and twice blinde. He is his owne *paraſite* and flatterer: he admireth himſelfe, and ſpeakes preſumptuous thinges: & if he marke any ſlip in himſelf, he can with *Mænius* ſpare himſelfe.

Fooliſh and wicked is this loue, and worthy of blame And what euer he doth, he verifieth this Adage: What we will, is holy. He accounteth of Gods will, as it maketh for his good, and will like of preaching, for rubbing of his itching eares, till it come to a rebuking: there hee ſtarts.

He is neuer truly content, becauſe he neuer ſeeketh the mindes true good. He hunts for externall things, that are good in appearance, and ill to them that are ill. Hee neuer doth agree with himſelfe, he hath his ſecret battels and finds a contrary tide within his breſt, Appetite perſwading, reaſon diſſwading. He is neuer truely glad: he reioyceth according to ſenſuality, and ſorroweth according to conſcience. He cannot liue alone, he abhorreth to be ſolitary: When he is moſt quiet, he is then moſt diſquieted with the mutinies of fond affections, and clamours of a tormenting conſcience.

Prognoſtickes.

The manifold and great euils that come vpon ſelfe-loue. *Ariſt. eth. l. 9. c. 8.*

THis is a moſt dangerous, & almoſt incurable plague of mankinde: ſo ſweetly louing themſelues, and killing themſelues both at once: the more hated of God, that they are beloued of themſelues. The ſelfe louer will hurt himſelfe and his neighbours, following his peruerſe paſſions. Selfe-loue was the ruine of Angels, confuſion of men, and ground of all miſchiefe: It builded *Babylon*, corrupteth the whole world, aduanceth Satans ſynagogue, and repleniſheth hell.

It precipitateth men into a world of impieties and vices. Selfe-loue and complacency is the cause of all euils: It wonderfully dazelleth the sight, causing men to see a mote in their brothers eye, and not the beame that is in their owne. All the euills (wel-nie that pester the whole world) spring from this: renting cares, peturbations, discontentments, rapines, feares, flattery, mad ioyes, falshood, dissention, enmities, angers, and a number more.

φιλαυτία γὰρ αὐθαδεία πᾶσιν ἁμαρτήμασιν αἰτιωτάτη. *Plat. de legi. 5*

Curation and remedies.

CAll to minde that *Nature* is liberall, allowing thee to loue thy selfe, and please thy selfe in all things that are *Necessary*: and offereth them really and abundantly to thy hand. This it doth to all equally and indifferently. If thy body be couered, and kept warme with a coate: it careth not for the colour and fineneſſe thereof. If thy stomake be satisfied with meate, it regardeth not the delicacie of it: But God is more liberall, and alloweth thee to loue thy selfe, and to please thy selfe in more spacious bounds, and with a more fauourable limitation; so that thou maist vse what thou pleaseth (if thou exceed not honesty, mediocrity, reason, charity, edification of others, compasse of our calling, wholsome lawes of men, and libertie of diuine Lawes) allowing things not onely necessary, but honest and delightfull: *Nature* alloweth *Salomon*, but a gray coate: but God alloweth him to be gloriously arraied. *Nature* alloweth to a mans stomacke but water, but God alloweth wine to glad the heart of man: So loue thy selfe as thou please, and wherin thou pleaseth. 1. But looke to thy selfe and sell not thy birth right for a messe of pottage. 2. Looke to thy neighbour, and hurt not charitie: Do as ye would be done to. 3. Looke vnto God, that thou offend him not: To his glory, that thou staine it not: And to his will, that thou violate

How far natur alloweth selfe-loue: viz. in things necessary.

natura paucis contenta.

How far God alloweth selfe loue: viz in things lawfull. Act. 15. 28. 1 Cor. 9. 27.

Mat. 6. 29.

Psal. 104. 15.

The restraints of selfe loue.

Suum cuique

violate it not. 4. And think that the goodnes of the creatures, is but the glistering of that infinite Good. Thou must take heede that all things wherein thou doest loue thy selfe be lawfull: that thou vse them moderatly, not exceeding the golden meane: and that thou inioy them subordinately, not affecting the body aboue the soule: nor thy life aboue God: nor sense aboue conscience.

Splendor illius summi boni.

Count basely of selfe-loue, because it is beastly. For a selfe-louer is as a dog: that directly loueth it selfe, and its owne sensuality; but he loueth his master indirectly, because he feedeth his appetite: and wherein is all his loue, but in senses? Let vs, like reasonable men, loue our selues in those perishing things, indirectly and by restraint: And with a more sublimed affection, directly loue God, our selues in God, our owne saluation, and things eternall. And let this loue euer rule, and ouer-rule the other.

Let the lawfull loue of our selues ouer-rule the vnlawfull.

The lawfull loue of our selus, is either direct, or indirect.

Learne to see thy selfe, and to finde thy selfe, as thou art in thy selfe, a most vile and miserable man: for hee that knoweth him selfe best, loueth himselfe least: and conceit not well of thy selfe. Consider that thy soule is diuine, and farre more precious then the body, and that nothing should be loued to preiudice it. Learne to get the blindnesse of thy selfe cured, and most easily shall the fond selfe-louer be helped.

Know thy self and God, and thou shalt loue thy selfe the lesse.

Labour to get thy blinded minde opened, that thou maist see God, draw neere to him by acquaintance in prayer, & (being regenerate) alwayes depend vpon him, walke before him, and with him, cleaue to him with sted fastnesse of heart: The more thou art neere his presence, thou wilt the more abhorre thy selfe, and lesse loue thy selfe: and shalt say with *Abraham*, *Behold, now I haue begunne to speake vnto my Lord, and I am but dust and ashes.* And with *Iob*, *Now mine eye seeth thee, therefore I abhorre my selfe, and repent in dust and ashes.* And with *Isaiah*: *Woe is me, for I am vndone: because I am a man of polluted lips, and I dwell in the midst of a people of polluted lips:*

Draw neere to God, and thou shalt abhorre thy selfe the more.

Gen. 18. 27.

Iob. 42. 5, 6.

Isai. 6. 5.

lips: for mine eyes haue ſeene the King and Lord of hoſts.

Call to minde that there is more ioy in the light of Gods countenance, then in all the aboundance of wheate and wine. That ample occaſion is miniſtred to them that loue his name, to reioyce in him. Set him alwayes before thee, that thy heart may bee glad, thy tongue may reioyce, and thy fleſh may reſt in hope, that his louing kindneſſe may euer be before thy eyes. Taſte and ſee how gracious the Lord is, his louing kindneſſe is better then life: who can declare the greatneſſe of his loue. Firſt he loued vs, he being ſo great, we being ſo litle ones, and ſuch as we are, euen his enemies.

Let thy heart meet that loue with loue againe, and loue nothing (not thy ſelf, nor thy life) ſo dearely as him: Say, *Whom haue I in heauen but thee? I deſired none in the earth with thee: thou art my portion in the land of the liuing.* This will not onely amend thy ſelfe-loue, but alſo cauſe thee to ſay: *I count all things but dung* in compariſon of him: And ſtill ſay, O Lord of thy loue, both I liue, and loue thee alwayes, and onely I deſire to loue thee, becauſe by thee onely I ſhall liue alwayes: O that I were ſicke, for the loue of him that died for me! Thou didſt die, that I might loue thee. [a] Thou threatneſt me, informeſt me, reformeſt me, [b] commandeſt me, correcteſt me, [c] bleſſeſt me, and allureſt me to loue thee. A ſweet and a moſt excellent vnguent, is the loue of that *great God*, and a generall medicine, againſt all the ſoules peſtilent maladies: And in ſpeciall againſt ſelfe-loue.

Let God be thy chiefeſt ioy.
Pſal. 4.
Pſal. 16. 8.
and 34. 8.
and 63. 3.

Prior dilexit nos, tantus, tantum, tantillos & tales
And loue him dearely.
Pſal. 18. 1.
Pſal. 73. 25.
Cos amoris amor.
Phil. 3. 8.

a 1. Cor. 16. 22
b Ioh. 13. 34.
c Iudg. 5. 31.

CHAP. XII.

Putride HYPOCRISIE.

MATTH. 23. 27. *Whited tombes, which are within full of all filthinesse.*

DESCRIPTION.

Hypocrisie what it is. ὑποκρίτας. Ier. 42. 20. *Aliud subest. aliud apparet* ὑποκρίνεται.

HYpocrisie signifieth a simulation, or dissimulation. Wee faine those things to bee, that are not: wee dissemble those things not to be, that are: Or hypocrisie, is the fayning of another person. The word hypocrisie doth signifie properly a *Stage-player*, that taketh vpon him another mans person; as a slaue to play the King: or to one be more holy then he is: or that doth take on anothers face, or anothers habite.

Mat. 6. 16.

How it is filthy *Putrida tabes hypocrisis. Bern.* φθαρτὴ φθισις.

In the way of religion and godlinesse, and in the profession thereof. It is a most filthy consumption. It is like a painted tombe, wherein there is nothig but rottennesse. It is a rottennesse; and that same thing in the soule, that a consumption is in the body; which is an vniuersall wasting of the *Balsame* of life. So hypocrisie is an vniuersall consumption of the soules lampe of light and life, of reason and of grace.

Hypocrisie 2 Hypocrisie in worldly things 1. Pet 2. 1. 1. Sam. 21. 13.

Hypocrisie is either in worldly matters, or in Religion.

Hypocrisie in worldly matters is forbidden, and wee are bidden *lay aside all maliciousnesse and all guile, and hypocrisie. Dauid* did faine himselfe to be mad, distrust in God

Gods promised helpe. *Simeon* and *Leui* talked deceitfully with the *Sichemites*, and caused them to be circumcised, that they might kill them. But when God gaue *Samuell* two errands at once, and allowed him to shew the one to *Saul*, to couer and keepe secret the other: this was no hypocrisie, but secresie: wherein being simple as a doue, God made him as wise as a serpent. The wisedome of the serpent instructed the simplicity of the doue. Wisedome without simplicity is maliciousnesse: and simplicity without reason and wisedome, is foolishnesse. That imperiall speech, *Nescit regnare, qui nescit dissimulare*, is to be vnderstood of Kings clemency, who to some little offences must vse conniuence. This was the wisest Kings Counsell, *Giue not thine heart also to all the words that men speake, lest thou doe heare thy seruant cursing thee. For oftentimes also thine heart knoweth that thou likewise hast cursed others.* Neither are the stratagems and Warlike policie of *Iosua*, nor the threatning trials and sagacity of *Salomon*, hypocrisie. We passe by this kind of hypocrisie, not to be insisted vpon in this place.

Gen. 34. 13.

Secresie is no hypocrisie. 1 Sam. 16 2.

The good mixture of simplicity and prudency. *Greg. in mo.*

Prudency is no hypocrisie.

Conniuence is no hypocrisie. Ecc. 7. 23, 24. & Gal. 6. 1.

Neither are stratagems nor threatnings, hypocrisie. Ios. 8. 4. King. 3. 24.

Hypocrisie in religion hath a forged vnion of diuers and contrary things, of two parties, of two actions, and of a twofold relation.

Hypocrisie in Religion, and grounds thereof

Two things are. 1. One in appearance, conceited, represented, signified, and professed, and that by some shew, forme, or representation, without a competent subiect matter, or meaning. (According to the which all hypocrisie may be called, a shew or forme, standing more or lesse in a forceleſse formality.) 2. There is another thing, in effect, diuerse or contrary to the former, lurking and priuily couched vnder the false shew: whereby all hypocrisie may be called priuie or hid.

Two contrarie things.

The two parties are: one, as the actor in his act, playing the part of the stage-Player, and deceiuing with his vizard. The other is the deceiued beholder. Sometimes one and the selfe-same person, may supply both

2 Parts.

Gal. 6. 3.

these parties, *deceiuing himselfe in his owne imagination*: Playing the hypocrite to himselfe first, and then to the world.

2. Actions.

The two actions are; either a conceiting and representing with himselfe; or else an externall profession of some secret thing, that either is not so, or not so much; or it is not at all indeed, as is conceiued; or else, not so vttered, as it is in the minde conceiued.

Two-fold relation.

The twofold relation is false; when the thought representeth, and argueth not the trueth, nor the trueth the thought, there is a simple falsity and error. And when the wordes, writ, countenance, or action resembleth not, nor argueth the thought: there is a manifest lie. Hypocrisie, euer implicates a contradiction; either betwixt the trueth and the thought, or betwixt the thought and the significaton thereof. Whereas by the contrary, into veracity, integrity, sincerity (hypocrisies opposites) there is a constant vniformity, in truth, thought, word and deed: Their yea is yea, their nay is nay.

Mentiri est ex proposito voluntatis contra mentem suam ire.

Psal 32.

Degrees and specials.

There are three degrees and specialls of hypocrisie. Sometimes there is more grace and *godlinesse* conceited to be in the heart then is in deed: This is proper to the Regenerate, the other two are common. Somtimes the true sauing graces of God, are conceited to be in the heart, that are not there at all, whereby the hypocrite seemeth to himselfe, and to others also, to be one of the true Church. Hee hath indeede the common graces of the Spirit: but hee mistakes them and counts, them to bee the speciall and sauing graces. His *forme of godlinesse* is Satans *Mediocrity* betwixt the two extremes of carelesse impietie, and hopelesse desperation. And somtimes that grace and godlinesse, which is neither truely within, nor conceited in the heart, is professed.

1. Grace more conceited then it is in effect.

2 Grace conceited, that is not at all.

3. Grace professed, that neither is in effect nor in conceit.

The names of the first.

It is heard to giue to these specials, their owne most proper names: but yet for expliciations cause, The first sort of hypocrisie may be called Single: For it conceits the

the grace that is dead within the heart: but heere it faileth, it conceits that it is more then it is: and erreth in the quantity. It may be called, *hid privy, secret*: both because of the hid thing falsely resembled to the minde, in this hypocrisie: as also because this kinde is hardest to be discerned: the errour being onely in the quantity, not in the substance.

The names of the second.

The second sort may be called *double hypocrisie*, because in it, grace is both conceited to be in the heart: that is not there at all: neither in quantity nor in substance: As also it is professed before others. It may also be called *Temporizing*, because the temporall beleever is affected with this kinde, and is called, *Temporary*. It may be called *Tasting*: because of his taste of the *heauenly gift of the good Word of God, and powers of the world to come*. Sicke-like it may be termed: *Luke-warme*: The deuils mediocrity: A forme of godlinesse.

πρόσκαιρος. Matt 13.21. Heb. 6.25. Reuel. 3.16. 2 Tim 3.2,5. μορφωσιν ἐυσεβείας

The third sort may be called *Triple hypocrisie*, because hee that is thus diseased: first conceiueth mischiefe, secondly doth bring forth a ly, thirdly he causeth others to conceiue a lye. It may be also called the *highest*: the *grand, grossest*, and most lying kinde of hypocrisie. As when men speakes lie through hypocrisie.

The names of the third. Psal. 7.14.

1. Tim. 4.2.

Part affected.

AS out of the heart, come false testimonies, so there is no greater falshood then hypocrisie: For the hypocrite lieth to himselfe, in a safe perswasion: or lieth to the world, vnder dissimulation. Or else he giueth a false testimony both the wayes: pride and deceit are alwayes his designes.

Matt 15 19. Heart.

Causes.

Causes of secret hypocrisy Satan seducing

WHen Satan cannot get the regenerate tempted to reigning sinnes, or higher degrees of hypocrisie: he goeth about to distaine the face of innocency with a conceit of more grace then the heart hath. He maketh the reliques of his proud nature, aduance aloft in his owne opinion: and esteeme too highly of himselfe, and of the worth of his owne graces. He dazeleth his eyes, that for a long time he cannot take vp his owne hypocrisie. God deserts his owne for a time, and permits *Satan* to try them.

God deserting.

Spiritual pride. Pro. 12. 26. 2 Pet. 1. 4.

When the *Godly* findeth himselfe *more excellent then his neighbor*: And that he is *partaker of the diuine nature*; and beholdeth his owne reformed shaddow in a faire fountaine of godlinesse: he is ioyfully amazed, and admires his owne happinesse. He beginneth to conceit better of himselfe, then he is. He becommeth proud of humilitie: and proud, because he is not proud. Other sinnes spring from pestilent rootes, this is drawne from the purest streames of grace: and it is proper to Gods Child whereas other sinnes are vniuersall. *Paul* was surprized herein, as he saith: *And lest I should be exalted out of measure through the aboundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet mee, because I should not bee exalted out of measure.*

2 Cor. 12. 7.

Causes of temporising hypocrisie. Satans policy Hebriteth them.

As for *temporizing* hypocrisie: God permitteth *Satan* to bestow worldly trifles vpon man, which are to him as golden fetters, a sleepie potion, and *Nahoths* vineyard, an honourable seruitude, a golden wedge, and a glorious misery: and his onely *Diana*. The *Deuill* is wise, willing and cunning, he reigneth and ruleth in their hearts: If he cannot get men to open impietie, and to reiect religion, he labours to cause them subiect religion and subordinate it, to their idoll. He also maketh him

to

to haue an imaginary perswasion of mercy, grounded vpon outward shewes, and generall confused motions, morning dewes and clouds of vulgar graces, naturall light, ciuill carriage, and externall restraint from open sinnes: which he causeth him thinke to be religion sufficient.

He alloweth on them an imaginary perswasion of mercie.

He is so busied and delighted with the world, that he is loth to see his vilenesse within. Hee neuer descendeth into himselfe, to make examination of the lowest bottome of his heart. He can neuer rightly see nor take vp his owne inherent darknesse, deadnesse, disorder and slumber. It maketh not his sinnes more knowne to himselfe, but more conspicuous and sinfull before God, his damnation more iust, and himselfe more inexcusable.

Ignorance of himselfe.

He compareth himselfe with worse then himselfe, and saith with the Pharise, *O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publican.* He thinketh himselfe to bee farre beyond the adulterers, murtherers, oppressors. He keepeth externall formes of Religion, and is of *The generation of them that are pure in their owne conceit, and yet are not washed from their filthinesse.* He marketh also the end and death of others (that are worse then himselfe) to be *godly* and happy (as he takes it) while as he seeth in their death some shew of penitency, and vrged light eiaculations of mercy. Thus he contenteth himselfe with his present modell of his owne imaginary confidence of sufficient perfection in grace.

By comparing himselfe with worse, hee thinkes himselfe good enough. Luc. 18. 11. Pro. 30. 12.

He hath a preiudiciall opinion of true godlinesse and of them that are truly *godly*. He thinketh that the *godly* haue many aduersaries, and are euill thought of: Their boldnesse as a Lion, is called pride; their zeale, counted preciseneſse; their sorrow esteemed melancholy; their austerity to be but misery, their minds counted weake, their spirits low, themselues base, vnfit for the world, and wonders in *Israel*. And if he himselfe should follow their course, he thinketh there is a Lion in the way, the way

A misconstruing of true godlinesse. Psal. 38. 20.

Pro. 28. 1.

Esa. 8. 18.

He feareth the inconueniences of true godlinesse. Esa. 59.16.

way is to straite, too narrow, and full of thornes. Hee will not fight with his owne corruptions, the diuels tentations, and the worlds vexations, alleaging that *he that refraineth from euill, maketh himselfe a prey.*

For the which causes, he thinketh the safest, and the best course, not to be precise, or too peremptory in pietie, but to keepe a mediocrity, fit for his worldly humour and currant custome of the time, and to vexe his minde no further. Vpon this fond conceit, vnder good hope, he aduentureth his soule for the best.

A misconstruing of sinne, iustice, and mercy; and false testimonies thereof.

He is repleat with a foolish misconstruing of sinne, of iudgement, and of mercy: Sinne is little, and pardonable: Iustice is small, and auoydable: Mercy is aboue all Gods workes, his truth and promises: and is to bee had at the first call: He presumeth of mercy: he thinkes prosperity and outward peace, and an inward powerlesse taste of *godlinesse*, to be the assured testimonies of mercy, thinking with himselfe, hee is holy enough, because he is happy enough, and secure enough: Making no further progresse in piety, but contenteth himselfe with common graces.

An ill conscience.

His conscience is too wide and vnlimited, strong to digest any sinne, most fauourably mincing, excusing, interpreting, and distinguishing the same. He hath agreed the accusing and excusing power of conscience, that the one shall but little preiudge the other, thinking that little grace may gaine, and much sinne may be done, vpon some good respects and hopes. Hee wants not his theoricke principles of diuine truth, but in practising them, he hath his owne reseruations, exceptions, limitations to doe them, but so farre onely as they are compatible with his worldly welfare: when they crosse his course, there he stayeth, or else falleth away. Hence hee is a temporizer. The intelligencers of this his large conscience, are examples, customes, opinions, worldly wisedome, and the common naturall notions of right and wrong. Hee will not subiect his conscience to the full

Mat. 13.21.

yoke

yoke of Gods will, nor will walk according to that rule.

He may haue the naturall and scripturall knowledge of God: but he wants the spirituall and sanctifying knowledge: He is a shining lampe, but not a burning cole; he may inlighten others, but inflameth not himselfe: his light shineth without, but not within: he is inlightened like the Moone, (which hath a borrowed light to giue others, but darkenesse within, in her own body, which maketh her spots the more conspicuous) he remaineth still within his owne heart darkenesse it selfe. He thinkes the hony sweeter then his light; and the gold more precious; pleasure is better, profit more pertinent, and honour more delightsome: he subordinates it to his wealth, to his honour, to his pleasures, and to the light of nature.

Ignorance of God.

Ephes. 5 8.

Although he goe beyond the open Atheist, and grand hypocrite, and is more moderate and ciuill then they are, and abhorreth the infamous sinnes of adultery, drunkennesse, heresie, and such like; yet he doth euer lodge within himselfe, some sweet secret bosome sinne, on which his minde most runneth, his best thoughts are spent; and vnto the which all light and grace within, resoluedly is made seruiceable.

He harboureth some secret bosome sinne, that keepes him back from true piety.

As for that grossest hypocrisie, *Satan*, by Gods speciall permission, *filleth the heart*: As a *spirit of errour to make a man speake lies through hypocrisie.* He causeth him to leane too much to bare knowledge, and to ceremonies of Religion, more then to the substance thereof: hauing the *forme of knowledge*, and no performing of it. At once glorying in the Law, and in breaking the law: reposing more vpon the circumcision of the flesh, then vpon the circumcision of the heart: *And will come and stand before the Lord, in his House, and say, Wee are deliuered, though we haue done all these abominations.*

Causes of grosest hypocrisie, Satan &c. Leaning to ceremonies.
Act. 5. 3.
1. Tim 4 1, 2.
Pro. 7. 14.
Rom. 2. 27, &c.
Esa. 1. 13, 14. 15
Ier. 7. 10. 4, &c.

He is skillfull to discerne the face of heauen and earth but as Christ saith, *And why iudge yee not your selues what is right?* This selfe-ignorance made the *Laodicean* Church

Blindnesse. 1.
Luc. 12. 56. 57.

Reu 3. 17. Church a grand hypocrite: saying, I *am rich and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, and miserable, and poore, and blinde and naked.* This is that blinding beame that lyeth in his eye: suffering him to see and censure something in his neighbour, but nothing in himselfe.

Math 7. 5.

Blindnesse. 2. Psalm. Matth. 23. 16, 17, 23. He will not acknowledge the all-seeing eye, power and iustice of God. He sayth, *The Lord seeth not, hee will neither doe good, nor ill.* Thus he is called a blinde guide, he knoweth not whether the sanctifying Temple, or the sanctified gold is greater: nor knoweth that the weightier matters of the Law, (as Mercy, Iudgement, and Fidelity) should be preferred to the smaller tythes of Anise, Mint and Cummin. Hee is such a foole, that hee strayneth out a Gnat, and swalloweth a Cammell. He knoweth not that God requireth more the heart then the body.

Auarice. 1 Tim. 6. 9. While as he would *be rich, he falleth into tentation and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction.* Amongst other snares (to attempt his desires) he can take on the most dissembled vizard of hypocrisie: whereby the niggard *will speake of niggardnesse, and his heart will worke iniquity, and doe wickedly, and speake falsly against the* LORD. *He deuoureth Widowes houses, euen vnder a colour of long prayers.*

Esa 32. 6.

Mat. 23. 14. Luc. 20. 20. Ioh. 12. 5, 6. Like as the hyred Spyes that were sent forth to take CHRIST in his talke, for hire *did faine themselues iust men.* And *Iudas* said, *Why was not this ointment sold for three hundred pence, and giuen to the poore? not that hee cared for the poore, but because he was a thiefe, and had the bag, and bare that which was giuen.*

Pride. Mark. 12. 38. Through ambition, hee masketh his face with piety, as it is sayd, *Beware of the Scribes, which desire to goe in long Robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chiefe roomes at feasts.*

Mat. 23. 5. His externall humility and Deuotion is superficiall: but his inward pride is essentiall. He doth all things to deceiue

deceiue the eye of man, to make his vnworthy ſelfe glorious: he maketh himſelfe a *whited tombe*, and iuſtifies himſelfe before men.

Feare conſtraineth him (for ſafety of his perſon, and to eſchew greater inconueniences) to play the hypocrite in ſome particulars: as *Peter* did, who at the breath of a maide (feare of his life did ſo ouercome his faith) *curſed himſelfe and ſwore, I know not the man.* So he and *Barnabas*, and ſome other Iewes played the hypocrites, in withdrawing and ſeparating themſelues from the *Gentiles*: *Fearing them which were of the circumciſion.* This he did not with his whole heart, yet condemned, for his not walking in the right way: but the vngodly to helpe their feare, will take on the wilyeſt formes of filthy hypocriſie, and will continue therein to the end.

Feare. Mat. 26. 74. Gal. 2. 12, 13.

A ſeared conſcience, ſenſeleſſe of all ſinne, will make a man take on the faireſt masking vizour of moſt lying hypocriſie, that he may ſpeake all the lies he can deuiſe. Hee becommeth a very ſtage-player, and doth laugh within himſelfe; when hee is ſo cunning, to cauſe the world beleeue that which hee himſelfe will not beleeue. *To ſpeake lies through hypocriſie, with a conſcience burned with an hot iron.*

A cauterized conſcience. 1. Tim. 4 2.

The heart that is remoued from God, and is not content to bee ruled by the ſtraight forme of his truth, is content to be intangled with a more eaſie forme of pietie, taught by the precepts of men, and doctrine of diuels: as it is ſaid, *Becauſe this people come neere vnto mee with their mouth, and honour me with their lips, but haue remoued their heart farre from me, and their feare toward me was taught by the precept of men.*

Drawing of the heart from God. Eſa. 29 13. 1. Tim. 4. 12.

Signes and Symptomes.

Signes and symptomes of secret hypocrisie.

His blindnesse

HE that is subiect to secret hypocrisie, fixeth his eyes too much vpon his owne worthinesse and graces: he admireth himselfe aboue his fellowes.

He beholdeth too little and too seldome his wants and weaknesses. He is not thorowly acquainted with the slownesse of his race, and smalnesse of his progresse to so high a prize.

His carelessnesse.

He striueth coldly against his most secret pride: hee taketh not somuch paynes as he ought, in deiecting himselfe, that he may sensibly feele the bottome of the secret mystery of his hid corruption: and to cry with a wounded spirit: *O miserable man that I am, who shall deliuer me from death?*

Rom. 7. 24.

Signes and symptomes of temporizing hypocrisie.

The temporizing hypocrites light is but generall and confused; it, puffeth him vp, but sanctifieth him not. His calling is ineffectuall, hee renders it no eccho: [a] In his faith he hath both illumination by the truth, and approbation of the truth; but no application and appropriation of the same to his heart. [b] In place o true mortification, he hath nothing but restraint of some sinne, and conformity of externall manners with Christians. [c] Hee is carefull to stoppe grosser sinnes: some things he doth amend, but the Idoll of the heart is stil reserued, and the very root of sinne vnmortified. [d] Hee worketh his saluation, securely, coldly, and without feare. He makes all heauenly matters subordinate to his wordly businesses; his care of heauen (*That onely one necessary thing*) is vnder reuersion. [a] His feeling of sinne is confused: [b] his terrour of conscience is only but a seruile feare: hee is sorry for the sinne that he misliketh not, [c] and is more grieued for the punishment, then for the fault. [d] And because he feareth hell, he would faine be happy. [e] His loue to God is mercenary: hee loueth more to be prayed for, then to pray himselfe. Hee confides much in his

a Luk. 8. 13. Heb. 6, 4.
b Mark. 6. 20.
c Rom. 7. 24.
d Phil. 2. 12.
a 1 Sam. 29. 21 Gen. 4. 13.
b Mat. 27. 19, 24
c Heb. 12. 17.
d Numb. 23. 10
e Exod. 9. 27. Act 8. 24. Rom. 8, 16, 26

his honeſt life, his morrall carriage in Religion, and freedome from infamous ſinnes. Hee thinks himſelfe better then the worſt, and as good as the beſt: a few braine-ſick preciſian fellowes excepted. Hee referres himſelfe preſumptuouſly, at all aduentures, to Gods mercy, and to the hazard of a thouſand like himſelfe.

He hath no reſolute purpoſe to be conſtant, by ſhort abode, and that by ſtarts and accidents, he inioyeth holineſſe with weariſomneſſe: he doth ſwiftly returne to his vomit.

A goat in deed, in ſhew a ſheepe, one of the viſible Church, but none of the Catholike: Externally within the Couenant, internally a ſtranger, and aliant from God.

The grand hypocrite hath a forme of knowledge and piety, but denyeth the force of it, Rom. 2. 20, 29. 2. Tim. 3. 5. looking ſowre, and disfiguring his face. [b] His leauen of hypocriſie fermenteth himſelfe thorowly, and is contagious to others. [c] All his deſire is to bee ſeene of men, and hideth his nakedneſſe with a garment of fig-tree leaues. [d] In Religion he is ceremonious, but not ſubſtantiall. [e] A carper of the breach of ceremonies: [f] a bragger of externall obedience.

[a] He draweth neere to God with his lips: [b] he ſeeketh God fainedly: [c] he abuſeth himſelf more about outward then inward things. [d] In ſmalleſt matters he is moſt preciſe. [e] He is like a viper, who in his greateſt luſt and loue doth moſt harme. [f] He hurts priuily, like the *Hyæna*, (a cruell beaſt) which by counterfetting of mans voyce, beguileth him.

[g] He abuſeth Religion to his wicked purpoſe. [h] Hee is ambitious, and a ſeuere cenſurer of others. [i] He doth couer couetouſneſſe with godlineſſe: [k] and feareth more to be defiled with the common Hall, then with Chriſts blood. [l] He flattereth with his tongue, and his throat is an open Sepulchre. [m] He is skilfull in flattery, both with words, & pleaſant *Iudas* his kiſſes. [n] He doth vaunt to be one

Act. 11. 23.
2 Pet. 2. 20.
Hoſ. 6. 4.

Signes and Symptomes of grand hypocriſie.
Σκυθρωπος.
a Math. 6. 16.
b Luk. 12. 1. Gal. 2. 13.
c Math. 6. 1.
d Mat. 23. 23, 29
e Luk. 6. 2. and 13. 14.
f Luk. 18. 12.
Ευαρεστησια.
Gal. 6. 12.
a Mat. 15. 7, 8.
b Eſa. 58. 2, 3. Zach. 7. 5, 6
c Luk. 12. 54 to 58.
d Mark. 3. 2, and. 6. 26. and. 7. 3.
e Luk. 3 7.
f Pſal. 12. 2, 3.
g 1. King. 21. 22
h Mat. 23. 4, 5.
i Iohn. 12. 5.
k Ioh. 18. 28.
l Pſalm. 5. 10.
m Prou. 26. 22. and 27. 6
n Eſai. 48. 1.

one of Gods people, when he is not: [o] and can brag of godlinesse where it is not. [p] He pretends Religion, [q] and is so deceitfull to his brother; [r] that he will not spare to make him drunken, to see his priuities. [s] He speaks lies through hypocrisie. [t] His humblenesse of minde is fained, and he transformeth himselfe into a good man.

He pretends his worst affections, with the best lawes: as *Iezabel* did with *Naboth*; and the *Lords of Persia* against *Daniel*: and can cloke the worst intentions, with the best Religion: as *Simeon* and *Leui* did against the *Sichemites*; *Absalom* his vow in *Hebron*, *Iezabel* her fast, and the high Priest his adiuring Christ in the name of God.

He can for a while make his abode with the faithfull, he hideth many things vnder the cloake of popularity, and guilefull affected clemency: as *Absalom* did with his treason. He can cleane to good company, more to better his name and manners, then his conscience.

Hee puts his confidence in false things, that cannot profit. His zeale is fained: sinne he may externally restraine, but cannot mortifie it: he iustifieth himselfe before men, bnt God knoweth his heart.

He is a [a] Well without water, and a cloud carried about with the winds. He is full of the swelling words of vanity: [b] he is a pot, whose scum is therein, and whose scum is not gone out of it: [c] A cake on the hearth vnturned, and a *deceitfull bow*, [d] clad like sheepe without, and within like a rauenous wolfe. Cruell *Nero* within, graue *Cato* without: alwaies double, and a monster. The first part wherof is a Lion, the middle, a Dragon: the whole, a *Chimera*. Hee is like a linsie-woolsie, made of linnen and woolen, forbidden in the Law: he hath *Iacobs* voyce, and *Esau's* heart and hands.

He hath a heart, and a heart, a double man: Hee is like the Ostrich, that hath wings to flie, and doth neuer flie: and like the beast of *Ethiopia*, called *Nabis*, or *Camelopardalis*, whose necke resembleth the horse, the feet

o Esa. 58.2. 15
p Ier. 5. 2.
q Ier. 9. 8. and. 12 6.
r Habak. 2. 15.
s 1 Tim. 4. 2.
t Colos. 2 28.

1. King 21. 9. Dan 6. 13. Gen. 34. 15. 2 Sam. 15. 17.
Obedientia lupina, non columbina.

1 Ioh 2. 19, 6 Ier. 7 48.
In quo nunquam bona fide vsia mansuescunt. Senec. Epist. 8. 7.
Luk. 10, 29. and 16. 15.
a 2 Pet. 2 17, 18
b Ezek. 24. 6.
c Hos. 7 9, 16.
d Mat. 7. 15.
Intus Nero, foris Cato, totus ambiguus, monstrum est.
Leo pars prima, draco media, ipsa Chimera. Hier. in quadam Epist.
Qui curios simulant & Bacchanalia vivunt. Διψυχος.
Iam 4. 8.
Iuue. Stat. 2. Fronti nulla fides.

feet and legs the Oxe; the head the Camell; and the spots the Tiger. Like vnto *Protheus*, in many formes. He hath a musked mouth, and a stinking breath; an Ape, in a rope. His words and wayes are like the Hermites breath, wherewith hee both warmeth his fingers, and cooleth his broth.

Formas se vertit in omnes.

Prognostickes.

IF secret hypocrisie in time be not cured, the egge will grow to a Cockatrice: it wil make the best man at last imbrace some groundlesse singularity, and degenerate to some madnesse of vnwarrantable opinions; rooting deeply, spreading dangerously, and hurting plausibly. And that because of his secret prid, so much accounting of his graces with admiration. Yet, for as much as this befalleth onely the person of a chosen child; hee still remaineth vnder hope of recouery, and mercy at the last.

The danger of secret hypocrisie.

And as for the double or temporizing hypocrite; if he be a reprobate, he will neuer amend; but his paines in that second death will be mitigated, because of his great restraint of sinne.

The case of temporizing hypocrisie in a reprobate.

A chosen child, before that he be regenerate, as he may be an open Atheist, (with the thiefe that became penitent or a fierce persecuter, with *Saul*, who became a Preacher) so he may be first, either a grosser, or a formall hypocrite; and God, in his owne time, may make his hypocriticall forme of godlinesse, a Pedagogue to grace. Of whom there is some hope of reformation; and so much the more, if he be counselable, and tractable to vse all the meanes of grace.

In a chosen child.

Hee that accustometh himselfe to formall hypocrisie, at last, vpon small tentation, will become a grosser hypocrite, or an open Atheist. And he that continueth therin, (hauing a name that he is aliue, but in truth is dead) must

Dangers.

Reuel. 2.

either dye senseleſſe, like *Nabal*; or deſperate, with *Iudas* If God bleſſeth his worldly eſtate, it is either to conuert him, or elſe to conuince him; when he calleth for temporall things, God may grant his deſires, but in wrath.

Numb. 11. 33. and 18. 18.

As for the groſſer and grand hypocrite, hee is of leſſe hope, and more miſerable then the open Atheiſt: who hath the Chriſtian name, for his condemnation, and not for his remedy. He is an oyleleſſe ſhining lampe, whereby mens eyes are dazelled, and wholeſome admonitions debarred, that he cannot amend. Open Atheiſme prouoketh others to giue admonitions, but hypocriſie debareth all occaſion of good counſell.

The groſſer and grand hypocrite.

Aug. de temp. 215.

He is vncapable of admonitions and grace.

He that it thus infected, and affected, ſinneth againſt the light of conſcience, which maketh him vncapable of ſauing graces. To his naturall hardneſſe, hee ioyneth his acquired obfirmation; and wilfully ſhutteth the windowes of his ſoule. Becauſe he is vnknowne, he thinketh publike admonitions belong not to him: nor are directed to him. He transfers them vpon open ſinners, and fruſtrates himſelfe of that benefit.

His fault is double.

Simulata æquitas eſt duplex iniquitas. Aug. in Pſal. 23.

His iniquity is double: he ſeemeth to ſtand for God, and ſtill remaineth a cloſe factor for Satan. His Chriſtian name ſhall neuer make him a Chriſtian. His iudgement is like to be extraordinary, and moſt great and certaine. Fained equity is not equity, but double iniquity. While as he goeth about to deceiue man, hee maketh God as a mediator of his wickednesſe.

God ſeeth him.

Iob. 27. 8.

Senec.

And ſhall detect him.

Ier. 7. 4.

Thongh *Iſaac* was deceiued through ignorance, yet God will not be mocked: Hee perfectly knoweth both the true *Nathanael*, and the falſe-hearted *Simon Magus*: *What hope hath the hypocrite?* His hypocriſie muſt at the laſt breake out, and be detected. No man doth beare long vpon himſelfe a fained perſon: fained things doe ſoone returne to their owne nature; his confidence is vaine. [a] He ſhall not come in Gods preſence. [b] He cannot pray: and if he do it, God heareth him not: and his Prayer is turned to ſin. *Wil God heare his cry when trouble commeth vpon him?*

[a] Iob. 13. 16.
[b] Ioh. 9. 31. Iſa. 1.
[c] Iob 27. 9.

Feare

Feare shall come vpon him. If in life hee prospereth, when death commeth, he shall bee tormented with the hell of conscience; or else if he depart senseleſſe, hee must goe to torment endleſſe. He is a condemner of himselfe and though he cry, Lord, Lord, he shall not enter into the Kingdome of God: his congregation shall be made solitary: He hath no solid expectation; his portion is terrible. The reward of many endleſſe woes abides him: he dieth in wrath and sinne. *God will smite him as a whited wall:* He is like that tree which had faire leaues, but no fruit; therefore was accurſed by Ieſus.

His condemnation.
Esa. 33. 14.
Rom. 2. 1.
Iob. 2. 7, 8. & 8. 13.
Matth. 24. 51.
Matth. 6. 1. and 23. 23.
Luke 11. 42.
Iob 36. 13.
Act 23. 3.

Curation and remedies.

IF thy heart be insnared in secret hypocrisie; turne the eye from thy supposed worthineſſe, to the manifold dregs of thy corruptions, infirmities, wants, omissions, dulneſſe, coldneſſe of zeale, careleſneſſe of conscience, shrinking in thy seruice, and feare in thy calling. Runne the backe trace: marke how faintly thou hast runne to life; how feebly thou hast fought for that so great a prize; how iustly thou hast deserued to be plagued with some fearefull desertion; casting of thee into some odious sinne, and awaking of the old guiltineſſe of vnregeneration, with millions of fresh stings, as so many awaked Lions to teare thy heart with fresh remorse. Narrowly marke the complacency of thy owne gifts: rip vp fresh matter to renew repentance: beat downe Pride, to increase bumility, and to double thy zeale.

Remedies of secret hypocrisie.
Know thy selfe.

Looke on thy selfe, so [a] *Wretched, miserable, poore, blind, and naked*: Behold, that *thy body of death* (momently so grieuing that *sanctifying Spirit of grace*, and euery houre so foully eclypsing his vnspotted beames) and there with, look vp to that glorious Maiesty: so patient in sparing, so bountifull in rewarding, so mercifull

Set God before thee.
[a] Reuel. 3. 17.

in forgiuing, ſo ſtrong in ſtrengthening, and ſo liberall in gracing thee: that at once, thy ſelfe (ſo vile) and thy God (ſo holy) compared together, in thy deepeſt meditation; the one (ſo glorious) may the more argue, and detect the others ſo vile nature. When thou ſhalt thus ſet that moſt holy One, before thy moſt vnholy ſelfe:

Eſa 6. 5 Thy pride ſhall bee made low; and thou ſhalt cry with *Iſaiah*, *Woe is me, for I am vndone, becauſe I am a man of polluted lips, for mine eyes haue ſeene the King and Lord of hoſts.* And with *Iob*, *I haue heard of thee by the hearing of the eare, but now mine eyes ſee thee. Therefore I abhorre my ſelfe, and repent in duſt and aſhes.*

Iob 42. 5, 6
Gen. 18. 27 And with *Abraham*, *Behold, now I haue begun to ſpeake vnto my Lord, and I am but duſt and aſhes.*

Remedies of groſſe hypocriſie. If thou be polluted with the *groſſeſt* and *Triple* hypocriſie, conſider thy thrice miſerable eſtate, how thou art not onely of that *generation of vipers*, and of that euill ſort of *adulterous and witches children*: but alſo of the *Diuell* thy father, who is a lier, and the father of lies. The Lord Ieſus perceiueth thy wickedneſſe, many fearefull woes are threatened againſt thee. *Nineue*, and the *Queen* of *Saba* ſhall riſe in Iudgement, and ſhall condemne thee: Thou art a *foole*, and *blind*: how canſt thou eſcape the damnation of hell? This conſideration deepely felt in thy heart, ſhould awake thee, that ſleepeſt; that thou maiſt ſtand vp from the number of dead hypocrites, that Chriſt may giue thee life.

Conſider the danger of this hypocriſie.
Mat. 11, 38.
Eſai. 57. 3
Ioh. 8. 44
Mat 22. 18.
Mat. 23. 13.
Mat. 21. 41, 42.
Mat. 23. 17. 33.
Epheſ. 5. 14.

Conſider Gods all ſeeing eye.
Mark. 12. 15 Remember, that as the *Searcher of all hearts* knoweth thy hypocriſie: ſo all thy moſt obſcured ſinnes, are moſt conſpicuouſly (by that hand of God, with the poynt of a Diamond) regiſtred both in thy ſlumbring conſcience, and before his Tribunall. He is comming againſt thee, as a moſt hatefull obiect of his reuenging Iuſtice; with armies of plagues: why ſhouldſt thou therefore continue any longer, the moſt baſe and vnnaturall oppoſed *enmity* to ſo pure a *Maieſty*?

His Iudgements.

Thy due puniſhment. And what reward canſt thou reape in the end, to abide

ſtill

ſtill a moſt notorious inſtrument of *Satans deepeſt malice? but indignation and wrath, tribulation and anguiſh?* Thy ſoule is immortall, thy body muſt riſe againe, thou ſhalt be preſented before that Tribunal: an account ſhalt thou make of all: life eternall, and endleſſe death are both ſet before thee; thou art poſting to a doubtfull end, euery moment threateneth thy departure.

Rom. 2. 8, 9.

Caſt off therefore thy hypocriſie; mourne for thy bigane iniquities; the Lord, as yet, both calleth thee, and expecteth thee: *Draw neere to him (with ſincerity) and he ſhall draw neere to thee; clenſe thy hands, thou ſinner, and purge thy heart, thou double-minded:* which if thou doe thou ſhalt liue heere with a bleſſed contentment; die with joy vnſpeakable, and glorious, ſhine thereafter like the firmament, and dwell euer moſt bleſſedly in Gods preſence.

And Gods mercy if thou repent. Iam. 4. 8.

If thou be ſubiect to *temporizing* hypocriſie and conceits, thou haſt that *ſauing grace and power of godlineſſe* while as thou haſt but the *ſhew* thereof. It is fitteſt to inlighten thy minde, to diſtinguiſh thoſe things that are different. For a temporizing hypocrite hath nothing but the *ſhew*; and hath nothing at all of the true ſanctifying, and *ſauing power* of godlineſſe. Thou muſt cleerly ſee, that all thy godlineſſe is but a *ſhew*; and thou muſt bee put quite out of all hope to obtaine mercy and life thereby.

Remedies of temporizing hypocriſie.

The forme and power of godlineſſe are two diuers things.

The *ſhew* of godlineſſe ſtandeth in theſe things following, *viz.* Gifts and goodneſſe of nature, ſcience, experience, arts, and policy in eſtate, morall vertues, ciuill honeſty: precedency beyond the open Atheiſt, and the triple hypocrite: a heart affrighted with the ſuggeſtions of infamous ſinnes: amendment of life in many things, reſpectiue workes of charity, and repreſſing of many euill actions, and groſer ſinnes, but not mortifying them at the root.

The forme and ſhew of godlineſſe ſtand in theſe particulars following. Gifts naturall and morall. 2 Pet. 2 20.

Gifts ſupernaturall and common.

An outward progreſſe in profeſſion, externall exerciſe of Religion. Acknowledging the truth, profeſſing, confeſſing,

Heb. 10 26.
Act. 16. 17.
Mat. 7. 22.
2 Tim. 4. 10.
1 Sam. 10. 9.
Mat. 7. 22.
Marke 6. 38.
Mat. 22. 14.
1 Cor. 8. 2. & 14. 23.
Iam.
Common motions.
Luke 8.
Heb. 6.
Mat. 12. 43.
2. Pet. 2. 20. 22.
Marke 6. 20.
Num. 11. 33.
Exod. 9. 27.
Act. 8. 24.
Marke 6. 26.
Matth. 27. 3.
Heb. 12 17.
1. Kin. 21. 27, 29
Exod. 9. 27.
Num. 22. 34.
Marke 6. 20.
Math 13. 20.
Mark 6. 20.
Act. 8. 13.
Gal. 4. 16.
Heb. 6 4.
Gal 4 16.
2 Kin 10. 16. & 30. 31.
1 Ioh. 2. 23.
Gal. 17, 7. 10. & 3. 8.
1. Cor. 7. 14.
Rom. 11. 16.
Examine thy imaginary godlinesse.

fessing, preaching and defending the same. The generall graces of the Spirit, and a shadow of regeneration; gifts of waighty callings, working of miracles, an outward and ineffectuall calling, a generall confused puffing vp, and an vnsanctified light: a dead faith without workes an historicall faith, without approbation of the truth; and a temporall faith, without true application, and appropriation thereof to the heart.

Good purposes, good inclinations, holy longings for happinesse, more then for holinesse: wishes, desiring to be happy in heauen, and fearing torment in hell: earthly prayers for wordly trash, desiring to be prayed for, more then to pray himselfe. A smarting terrour, and seruile feare for sinne: affrighting sorrow, and lothnesse to commit sinne, for feare of punishment: Sorrow for sinne committed, without a true detestation of it; mourning more for the paine, then for the sinne: Externall humiliation; Confession in extremity, and in the torment of body, or soule.

A mercenary loue of God, superficiall ioyes in the Word, flashes of fleeting and flitting comforts, spent in their birth, and their life vanishing like a moment. Reuerence to ministers, and loth to displease them, and a desire of their company. Friuolous, simple, and fainting taste of the powers of the World to come: Ignorant zeale, one of the visible Church, and esteemed for a member thereof (though none of the Catholike,) externally within the Couenant, and partaker of the seales of spirituall prerogatiue.

Examine therefore thy supposed and imaginary godlinesse: thou hast not come to the *true power* thereof; thou shalt finde it defectiue, in many poynts of the vulgar shew; and thy selfe, with thy formality in Religion, to be farre inferiour to many Ethnicke and reprobates, who haue runne farre before thee. Thy former fleshly perswasion hath been like a hungry mans dreaming of meate; and a poore mans dreaming of gold.

It

It is nothing else, but that *forme of godlinesse*, without the power of it. 2. Tim. 3. 5.

Vpon the vneschewable paine of thy owne damnation, thou must take vp another course: rouze vp thy soule from thy former slumber; deprecate thy former hypocrisie; cast away euery thing that presseth downe, and the sinne that hangeth so fast on; with a renewed repentance runne the race that is set before thee, that thou maist be truly partaker of the Diuine Nature, and sauing grace. Indeuour by all ordinary and spirituall meanes, to make thy calling, perswasion, and election sure: in the doing whereof thou shalt neuer fall. And lest thou shouldest be ignorant, wherein the *power of sauing grace* doth stand; thou shalt be informed as followeth. Heb. 12. 1. 2. Pet. 1. 10

The power of godlinesse, *and sauing grace* stands most generally in an *vniuersall sanctification of the whole man.* It is like leauen, that leueneth the whole lumpe: of a spreding and growing nature. It is like the Sunne in the firmament, inlightening the whole world: and as the vitall spirits are begun and fixed in the heart, and from thence dispersed, by the arteries, thorow the whole body, and euery part thereof. So the *power of godlinesse*, and that sanctification of the Spirit, is seated in the heart, and is dispersed, thorow all the body and soule, and powers thereof; changing, lightening, softening, purging, awaking, sanctifying, mortifying, informing conforming, reforming, comforting, directing, and making grace communicable to others. Consider the power of godlinesse, and sauing grace. It must be vniuersall. 2. Thes. 2. 13.

By this vniuersall sanctification, is not vnderstood such a sanctification as is *perfect in degrees*; but that which is *perfect in security*, (being as well in the heart, as in outward appearance:) And *perfect in integrity* (being like a well-proportioned infant, procreated from the wombe of Regeneration.) 1. The subiect of it must bee *all* the parts of our person, both body soule, and faculties. 2. The obiect of it must be *all* the Commandements. 3. It must be respectiue to *all* persons; competent to God in holinesse, And perfect, not in degrees, but in sincerity and integrity. The parts of integrity. 1. Thes. 5. 23. Luk. 1. 6. Luk. 1. 75. Tit. 2. 11, 12.

holinesse, to our neighbours in righteousnesse, and to our selues in temperancy. 4. The effects must be actions compleat (though not perfect: to wit, 1. The actions themselues must be iust, and warranted. 2 The circumstances honest. 3 The meanes lawfull. 4 The fountaine, the heart, sincere by faith.) 5. The end must be Gods glory. 6. The progresse of it must be with groweth 7. And the continuance, with perseuerance to the end.

Light must be powerfull. Mat. 8. 24.

And in speciall thy knowledge and light must bee pure, certaine, distinct, particular, and ioyned with some feeling and experience. It must humble, sanctifie, warme and lighten thy selfe, and shine to others. Thou must count it sweeter then the hony; and more precious then gold. Thou must desire it, reioyce in it, and delight in it: thou must suffer it to command and guide thee in the wayes of holinesse, and to proceed thereby in despight of thy owne inclination, and current sinnes of the time. Thou, and all thy wayes, must be subordinate to it: thou must allow it to beare the chiefest sway in thee: and to rule the residue of thy life: let thy eye bee set vpon eternity, fixe thy crowne in thy sight; let thy heart be at a poynt with all vnder the Sunne.

Faith particular. Iob 13. 15. Ioh 1. 12. Gal. 3. 27. Ioh 6. 36. Ephes. 3. 17

Thy faith must haue illumination to see the truth, approbation to loue the truth, and appropriation to apply the truth. Thou must receiue Christ, *Put him on, eate* him, and let him *dwell in thy heart*: content not thy selfe with a simple taste; both taste him, eate him, digest him, feed vpon him, and liue vpon him, and walke worthy of him.

Conscience sensible.

Thy conscience must be straight, tender, and sensible; touched for sinnes bigane, armed for sinnes to come, and ready to bleed at the assault of any sinne.

Calling effectuall. Psa 27 8. Zach. 13. 9 Sorrow for sin Psa. 40. 12. Ier. 17. 9. 1 Cor 4 4

Thy calling most be effectuall and resonant; sight and sense of sinne must be distinct, for particular and personall sins: and generally for the whole suspected troop of secret errours: sorrow and griefe for sinne must be with a misliking of it, and with a forsaking of it: more be-

cause

cause it offendeth God, then hurteth thy selfe. Thy humiliation must be intire, and thy confession willing.

Let not thy loue to God be mercinary: loue him more for himselfe, then for his gifts: let thy zeale be sincere, and thy amendment thorowly; mortifie euery sin at the roote. Receiue the Word with an opened, and inlarged heart, that it may dwell in thee plentifully.

As for thy pretended impediments (that thou imaginest doe lie in the way to stop thee from the course of the power of sauing grace) they are easily ouercome. If thou pretēd impossibility: thou hast the promised power of God vpon thy desire, to begin, to further, and to finish the worke of sauing grace.

If thou obiect feare; so soone as thou feelest the *power* of grace, it will make thee confident like a Lyon; whereby thou shalt victoriously ouercome thy owne corruptions, the deuils tentations, and the worlds sinnes.

If thou thinke thou shalt be redacted to a more retired, and inward businesse, and shalt neglect thy wordly estate: Thou shalt vnderstande, that grace is not contrary to any externall lawfull estate: but rather confirmeth it, blesseth it, and makes the fruition of it the more pleasant.

And as for the supposed losse of thy sinfull desires and delights: perswade thy selfe that thou shalt be supplied, not onely after life, but euen in this same life, with that peace, passing all vnderstanding, with true contentment, and ioy vnspeakable, and glorious; in the fruition of Gods fauorable countenance. Which thou shalt finde in one day, in the Courts of grace, more then in a thousand else where, in the palaces of sinfull pleasures, and tabernacles of wickednesse.

If thou haue a preiudiciall misliking to bee in that course of *the power* of grace: because that the world will esteeme ill of thee; and count thy freedome of spirit, pride: thy zeale, hypocrisie: thy selfe, a wonder in *Israel*: thy wisedome, singularity: thy mourning, melancholy: thy minde, base: and thy life miserable: Thou must not

Luk. 16. 15.
Ioh. 4. 18.
Ps. 19 12. Ps. 51
Loue, not mercenary Zeale sincere. Mortification true.
Acts 15. 16.
Psa. 119. 32.
Obiections against true sanctification, answered.
Of impossibilitie.

Of feare.

Of negligence.

Of losse of delights.

Psa 48. 10.
Of discredit.

not regard thoſe fooliſh childiſh, yea rather deuiliſh popular conceits : but ſtill approoue thy ſelfe to God; whoſe approbation ſurpaſſeth, in dignity and comfort, the opinions of a thouſand worlds. For whileſt the wicked are falſely ſmiling, with a bleeding and conuinced conſcience within : thou ſhalt be feſting vpon inward vnſpeakeable ioyes, and ſhalt haue in thy ſoule that white ſtone : that new name : and that endleſſe title to that heauenly Inheritance, with ioy vnſpeakeable and glorious.

Reu. 2. 27.

CHAP. XIII.

The Falling ſickneſſe, or Epilepſie of Apoſtacie.

LVKE 8. 13. *In the time of tentation they fall away.*

DESCRIPTION.

AS the *Lunatike* was ſore vexed with his *Falling-ſickneſſe, for oft-times he fell into the fire, and oft-times into the water*, and no man could helpe him, but CHRIST onely : For, beſides the naturall cauſe of his diſeaſe, hee had a diuelliſh phrenſie. So likewiſe there is a ſpirituall falling ſickneſſe; which cannot be helped by any meanes of nature; but by ſuch remedies as Chriſt hath appointed.

Mat. 17. 15.

Epilepſie ſpirituall.

This ſpirituall diſeaſe, it is both terrible, abominable and

and filthy: It maketh men fall in fearefull ſins: and precipitates them from thence, to the Ocean of Gods wrath: and finally, to that *endleſſe fire.*

Called Falling-ſickneſſe.

Sometimes men do fall from the faith, ſometimes from a godly life: And ſometimes from both, as *Salomon* did. There are many ſorts and degrees of falling. The moſt generall whereof is, that *imputed defection* and *guiltineſſe* of our firſt parents: vnder the which all doth lie. For *in Adam we haue ſinned:* And that which was to *Adam* perſonall, is become vnto vs naturall. As ſoone as wee are capeable of life, we are capeable of this ſinne, and fall: from the which we are freed by Iuſtification.

Specials.
1 Tim. 4.1.
2 Sam. 12.4.
1. Kin. 11 3.
Imputed guiltineſſe.

Secondly, that *originall inherent procliuity and diſpoſition to ill*, wherein we all doe lie; which is a potentiall, and habituall infection and defection, containing not onely a ſimple priuation of all good, but alſo a peruerſe diſpoſition, and inclination to all euill. This is propagate from *Adam* to his whole poſterity, after a moſt iuſt, and ſecret manner. Which ſhould be more beleeued then inquired: and may be more eaſily inquired then vnderſtood: and is better vnderſtod then expounded: we are freed from this fall in Sanctification.

Inherent corruption.

Whitaker. l. 1. de pec. orig. c. 8.
Pſa. 51. 5.

Thirdly, that frequent claudication and halting of the regenerate: by ſudden vnaduiſed ſteps, proceeding from their daily lamented infirmities: wherby if they *make not ſtraight ſteps to their feete, that which is halting, will be turned out of the way, which ſhould rather be healed.* Theſe three ſorts of falles are not here vnderſtood.

Frequent claudication.
Ier. 20. 10.
Pſa. 38. 17.
Το χωλον.
Heb. 12. 13.

Fourthly, that falling & relenting from the former degrees of grace and powerfull fruits of piety, whether it be in perſwaſion, deuotion, affection, or externall action. As the Church of *Epheſus left her firſt loue*, and was willed by *Chriſt, to remember from whence ſhe had falne.*

Groſſe omiſsion.
Εκπτωσις.
2 Pet. 3. 17.
Reu. 2. 4, 5.

5 That ſudden anticipation, whereby the weake Chriſtian is taken by occaſion in any offence, and becommeth as one that hath his legge luxate, or diſiointed, who cannot but fall, and lie in his fall, till his ioynt be reſtored;

Precipitation.
Gal. 6. 1.
προλημψις.

As

Gal. 5. 26.
Epheſ. 6. 4.
Coloſſ. 3. 21
a Gen. 9. 21.
b Gen. 19 35.
c Gen. 20. 2.
Stumbling.
πτῶμα.
Rom. 11. 11.

Iſai. 19. 14.

Defection.
ἀποστασία.

* ἀσθένεια.
Heb. 12. 13.
1 Tim 5. 15.
1 Tim. 6. 21.
2 Tim. 4. 4.
1 Tim 1. 6.
Groſſe falling.
πτῶσις
παράπτωμα.
Mat. 7. 27. & 21. 44.
Rom. 11, 12. & 14. 4.
1 Cor. 10. 12.
Heb. 4. 11.
Iam. 5. 12
Coloſſ. 2. 13.
Epheſ. 2. 1, 5.
Gal. 6 1.
Rom. 11. 11, 12
1 Tim 6. 1.
Relapſe.
μετάπτωσις.
Gal. 4 9.
2 Pet. 2. 22

As they that are *prouoked* to enuy or wrath, or ſuch like; ſuddenly moued to do that, which aduiſedly they would not haue done. a *Noah* was ſuddenly ouertaken with drunkneſſe: b *Lot* with inceſt: c *Abraham* with a lie: and d *Peter* with deniall of his Maſter.

6 A ſtaggering and ſtumbling, as it were a ruſhing forward, immediatly before a greater fall, when any is, taketh an offence at the way of truth: and ſuffereth his heart to raue with errours: *As a drunken man erreth in his vomit.*

7 *A turning out of the way*, when the wicked healeth not their haltings, and regard not their ſtumbling: they become *turned backe after Satan, and erre concerning the faith: turning their eares quite from the truth to fables.* Herewith is conioyned, * which is an aberration from the marke, and falling from the firſt ſcope aimed at: as that erring *from a pure heart and a good conſcience, and faith vnfained, and turning vnto vaine iangling, As* Hymeneus *and* Philetus *concerning the truth, erred from the marke.*

8 That common and accuſtomed filthy ſort of falling, ouertaking all ſort of men: yea, euen many of the beſt regenerate, after their conuerſion: proceeding of ignorance, weakeneſſe, fearefull tentations, and ſuch like peſtilent infections of the heart, wherein the ſinner falleth moſt fearefully: as *Salomon* into idolatrie: and *Dauid* into murther and adultery. From the which in their owne time they are recouered by grace.

9 Relapſe, which is not when an vnregenerate falleth oft times in one and the ſelfe-ſame ſinne: or when he falleth from one ſinne to another: but when one that hath riſen from any ſinne, falleth againe into the ſelfe-ſame ſinne: He that riſeth hypocritically, may with the Sow and the dog, returne to the puddle and vomit; And he that hath riſen truely, may doubtleſly fall into the ſame ſinne; albeit we find not ſuch an example in the Word. *Dauid* oft ſinned: but once onely in adultery, and once

onely

onely in numbring the people. *Peter* did oft ſinne, but once onely denied he his Maſter; once only played the hypocrite amongſt the Iewes: one may be alſo an hypocrite in oft riſing and falling, before his true regeneration.

10 Falling away: the Apoſtle vſeth the word,* whereby is ſignified the falling of the reprobate: The elect are ſaid to fall. But they are ſaid to *fall away*; which is ſo to fall, that they are paſt recouery: as *Hymeneus* and *Alexander made ſhipwracke of their faith.* And for thoſe that in *the latter times ſhall depart from the faith*, the Apoſtle vſeth the word ἀφίστημι. For this is moſt truly called Apoſtacy, whether it be particular of one or two men; or vniuerſall, of many thouſands. This befalleth the temporall beleeuers: *Who receiue the Word with ioy, but they haue not rootes, which for a while beleeue, but in the time of tentation fall away.* Theſe are they that are *once enlightened, and haue taſted of the heauenly gift, and were made partakers of the Holy Ghoſt, and haue taſted of the good Word of God, and of the power of the world to come. If they fall away, it is vnpoſſible they ſhould be receiued againe by repentance.* Of this ſort, the higheſt degree is that fearfull fall, into the ſinne againſt the *Holy Ghoſt.*

Falling away.
* ἀποστῆναι.
Heb. 6. 6.
Zanch.
1 Tim 1. 19, 20

1 Tim. 4. 1
2 Theſ. 2 3

Luk. 8. 13.

Heb. 6. 4, 5, 6

Part affected.

FOraſmuch as this malady is a compound euill, and diuerſified by ſpecials: being ſometimes in the matter of faith, other times in the way of our life: ſo accordingly, is the ſoule affected. If the Apaſtacy be in religion the minde is firſt affected. If it bee in conuerſation, the heart and affections are firſt affected. When any one part is firſt affected, it draweth on the reſt of the faculties, by ſympathie, wherein there is not one function of the ſoule free: but more or leſſe, firſt or laſt, mediatly or immediatly, they are infected.

Minde
Heart.
Affections.

Cauſes.

Cauſes.

God is a iuſt deficient cauſe.

THe deficient cauſe of mans falling, is God: deſertung iuſtly whom he will; and in what meaſure it pleaſeth him: To trie, correct, or puniſh, according to his wiſedome. By grace we ſtand: the want of grace, is the occaſion of falling: if it either be with- held, or withdrawne.

Satan an vniuſt efficient cauſe. Ephe. 6 12.

Satan is an efficient of mens fall; As it is ſaid, *Wee wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, and againſt the worldly gouernors, the princes of the darkeneſſe of this world, againſt ſpirituall wickedneſſes, which are in the high places.* He moued *Iudas* firſt to treaſon, then to deſperation, He cauſed *Dauid* to number his people: he buffeted *Paul*; he deſired to ſift *Peter*, and ſifted him too much, when he made him denie his Maſter. By his *transformations, deepeneſſe, methodicke ſtratagems*, and *tentations*: Hee blindeth the imagination: and corrupteth the heart, and affections; he maketh ſinne ſeeme ſmall and pleaſant: Hee maketh the ſinner preſume too much of Gods mercy, of Chriſts death, and of his gracious promiſes; he perſwades him, that he hath faith already before he ſinne, and ſhall not loſe it when he ſinnes; and that he ſhall haue time and power to repent well enough, when he hath ſinned. His purpoſe is to make the heart ſin, without contradiction; drawing on epicurian contempt, final defection, or hopeleſſe deſperation.

1. Pet 5.8.

His craft.

He vſeth our owne *fleſh* and the *world*, as deputies and inſtruments in all his ſuggeſtions: He obſerueth our diſpoſition and pregnant inclination: naturall or occaſioned; he vſeth the tide of our owne humor, to precipitate vs. If he find men addicted to voluptuouſneſſe, couetouſnes, or ambition; he followeth the ſwindge of their appetites. And becauſe concupiſcence followeth the complection and temperature of the body: hee taketh his

Mat. 4.9,10 2. Sam. 15.2.

advantage

aduantage herein: mooving the *Sanguinian* to luſt; the *Cholerian* to reuenge: the *melancholike* to deſpaire: and the *flegmaticke* to idleneſſe. And finally, as he findeth euery ones worldly eſtate (ill or good, affecting them) ſo he furthereth the birth of their concupiſcence, to ruinate them.

The World (the Deuils darling) in *proſperity*, offereth the baites of Pleaſure: caſting before vs the golden Apples of riches, and the Peacocks feathers of honors: that by theſe wateriſh vanities, it may quench the flaming ſparks of the Spirit: and conuert the loue of God into *the amity of the world, and enmity with God.*

The world other times doth ceaſe to allure, and with a changed countenance doth affright with aduerſity and croſſes, to make men deny God and godlineſſe, to fall into iniquity, and into much miſerable diſquietneſſe.

Sometimes the world vſeth intiſements and euill examples (as deceiuing errours) to make them fall from their ſtedfaſtneſſe: and to be ſuddenly moued from their mind: By alledged ſpirits, words, or letters, pretending that they are authenticke: as alſo by ſignes and lying wonders, in all deceiueableneſſe of vnrighteouſneſſe; By ſpirits of errour, and doctrine of deuils, making men depart from the faith: It imployeth euen thoſe that are neereſt to vs; as to ſeduce *Iob* by his wife: *Adam* by *Eue*: *Ahab* by *Iezabel*: the yong Prophets by the old: *Chriſt* by his *Apoſtle Peter*: *Salomon* by his ſeuen hundred wiues, and three hundred concubines.

Euery man is tempted, when he is drawne away by his owne concupiſcence, and is intiſed: then when luſt hath conceiued it, bringeth forth ſinne; and ſinne, when it is finiſhed, bringeth foorth death. Heere are ſixe ſeuerall branches ſpringing from one vile roote (euen the *body of death*), whereby is performed that humane tentation, cauſing fearfull falles:

1. *A darwing*, by the which (as by the weight of the pace of a clocke, all the wheeles begin for to mooue) ſo

cō cupiſcence

The world by proſperity. Mat. 13. 22.

Iam. 4. 4.
Aduerſity.
1 Pet. 5. 9.
Mat. 13. 21

Intiſements & ill examples.
2 Thes. 2. 2. & 3. 9, 10.
Gal. 1. 6, 7. & 1. 3. 1. & 5. 7.
2 Pet. 2. 18. & 3. 17.
1 Tim. 4. 1

1 King. 13.
Mat. 16. 23.
1 King. 11. 3.

Cōcupiſcence.
Iam. 1. 14.

Her ſixe branches.
Rom. 7.
1 Cor. 10. 13.
ἐπιθυμία.
ἐπιθυμητής.
Drawing.

ἕλξις.

concupiſcence beginneth to draw the affections of the ſoule to a mouing: to ſuruey, and to contemplate the obiected bait.

Baiting or delighting.

2. *A Baiting*, by the which the heart and affections are baited: and with a certaine titillation delighted, at the view of the obiect.

Conceiuing. συλλήψις. Iſai. 59. 5. Iob. 15. 35.

3. *A Conceiuing*, whereby the heart and affections are moued to conceiue a conſent, and deſire to performe the delightfull euill. *They hatch Cockatrice egges, and weaue the Spiders web*: And *they conceiue miſchiefe, and bring forth vanitie, and their belly hath prepared deceit.*

Trauelling. πόνος. Iſai. 59. 4 Pſal. 7. 14

4. *A Trauelling*, and labour of the whole ſoule, and of all the inſtruments of the body, in the performance of ſinne. *They conceiue miſchiefe, and bring foorth iniquity*: And *behold, he ſhall trauell with wickedneſſe: for he hath conceiued miſchiefe, but he ſhall bring foorth a lie.*

Finiſhing. ἀποτέλεσμα.

5. *A finiſhing*, and full accompliſhment of ſinne: delighting and lying in it: allowing and defending the ſame with all the fortifications that the heart can affoord to it Whereby the *Epilepticke* falleth and lieth, vnder his dolefull and deadly fit and *paroxiſme.*

Bringing forth of death ἀποκύησις.

6. *A bringing* foorth of death, as it were out of the *Matrix* of ſinne, in a new deuiliſh and damnable generation.

Blindneſſe Hardneſſe Gal. 3. 1 & 4. 9 Mat. 15, 14.

The blindneſſe of the eye maketh the foote to ſtumble, and the whole body to fall: So *falling in ſinne*, proceedeth from a blinded minde. For, *if the blind leade the blind, both ſhall fall into the ditch.* The ignorance of our ſelues, of ſinne, of God, of his will, mercies, and iudgements, maketh thouſands to fall. If there be ioyned, hardneſſe of heart, ſecuritie, a ſeared conſcience, and incredulity, the precipitation and danger of the falling will be the greater; *Not knowing that the bountifulneſſe of God leadeth them to repentance*: And, *becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the Children of men is fully ſet in them to doe euill.* And,

1 Tim. 1 Rom. 11. 20.

Rom. 2. 4. Eccles. 8. 11.

I held

I held my tongue (ſaith God) *therefore thou thoughteſt that I was like thee, and ſo hatedſt to bee reformed, and didſt caſt my wordes behinde thee.* Pſal. 50. 21, 17

Foraſmuch as the hypocriticall faith (whether it be hiſtoricall or temporall) lacketh the ſauing power of grace; and the temporizer leaneth to it, as if it were good enough and ſtrong enough: the leaſt tempeſt or ſurges is able to make him ſhip-broken: *For, he beleeueth in vaine*, and his faith in the Word is *rootele ſſe* and *choaked and in the time of tentation falleth away.* An hypocriticall faith.

1 Cor. 15. 2
Luke 8. 13, 14

Whoſoeuer *heareth theſe my words* (ſaith Chriſt) *and doth them not, ſhall bee likened vnto a fooliſh man, which hath builded his houſe vpon the ſand: and the raine fell, and the floods came, and the winds blew, and beat vpon that houſe, and it fell, and the fall thereof was great.* And *becauſe they receiued not the loue of the truth, that they might be ſaued, God ſendeth them ſtrong deluſions that they ſhould beleeue lies*: As alſo when *Science (falſely ſo called)* is either adæquate: or preferred to the Scriptures, it maketh men to erre, *concerning the faith*, and to be ſpoiled with Philoſophie. Contempt of the Wo

Mat. 7. 26, 27

2 Theſ. 2 10, 11
1 Tim. 6. 10
Col. 2, 8

Signes and Symptomes.

Some fall in religion, ſome in life, and ſome in both. Some fall vpon ſimple ignorance, ſome through weakeneſſe and conſent, ſome through pride and contempt, ſome with contempt and malice: And ſome againe fall, but fall not away; and ſome fall away, and neuer riſe. Some make a lapſe; ſome a relapſe: and ſome fall in part, ſome in whole: ſome fall fully and finally; and vpon malice make an vniuerſall Apoſtacy from all the points of godlineſſe, as they that ſinne againſt the *Holy Ghoſt*. The vnregenerate man falleth one way, and the regenerate falleth another way. Diuers formes of falling

2 Pet 3 17
Rom 11. 17, 18

Eph 4. 19
Iſa 5. 18

The vnregenerate man falleth continually, and greedily: he draweth ſinne to himſelfe, as it were with Cart-ropes: The vnr. generate doe fall one w y.

Rom. 7
Ier. 8 6

ropes: he hunteth after ſinne, and ſinneth with full conſent of will: and falleth as willingly in ſinne, as a ſleepie man is willing to fall downe in his ſoft bed. He ſuffereth ſinne to reigne ouer him, and yeeldeth hearty obedience to it, as to his lawfull King: he falleth with deliberation,

Iob 15. 16.
Ier. 9. 5

his conſcience ſlightly or neuer controuleth him; he makes an occupation and trade of his ſinne, *He drinketh iniquity like water.* His one fall brings on another: he walloweth with pleaſure in his trance.

The regenerate fall another way.
He ſinneth but by ignorance, or by occaſion or by precipitation, or by prouocation.

But the regenerate falleth but ſometimes, irkeſomely and after a ſort vnwillingly: he is hunted by ſinne, till he be wearied. He yeeldeth but grudgingly, with ſome reſiſtance. He obeyeth ſinne (as a tyrant) repiningly. He faleth for the moſt part ſuddenly, his conſcience controuleth him, and iudgeth himſelfe to be in the wrong way, till he returne; he thinketh vpon his ſins with griefe, and riſeth againe with ioy by repentance.

Prognoſtickes

Falling foretold
1 Tim 4. 1
Luke 18. 8
Mat, 24. 12
2 Tim. 3. 1.
2 Theſ, 2 3
Epheſ, 2 1,3

NOw *the Spirit ſpeaketh euidently, that in the latter times ſome ſhall depart from the faith: When the Sonne of man commeth, ſhall he finde faith on the earth? Iniquitie ſhall be increaſed: and that day ſhall not come, except there come a departing firſt.* That generall and originall fall, wherein by nature we are all lying, is moſt dangerous: becauſe by it we are the *children of wrath, and dead in treſpaſſes and ſinnes.*

Mat. 12. 31, 32
Falling feareful

Euery fall in ſinne is deadly of it ſelfe: *Yet euery ſin and blaſphemy ſhall be forgiuen vnto men; but the blaſphemie againſt the Holy Ghoſt ſhall not be forgiuen vnto men.* Albeit the child of God may often fall into one, & the ſelf-ſame ſinne; and there after be receiued to mercy: Yet it is a

Caſe of relapſe

fearefull thing to fall into the hands of the liuing God: for we reade not in all the Scriptures, that any of the regenerate did fall twice in one and the ſelfe-ſame groſſe ſinne.

Heb, 10. 31

If

If any continue long in his fall : it is to be feared that he ſhall either be giuen ouer to a reprobate minde, or to a deſperate end. *If any ſinne willingly, after that they haue receiued the knowledge of the trueth, there remaineth no more ſacrifice for ſinnes: But a fearefull looking for of iudgement and violent fire, which ſhall deuoure the aduerſaries.*

Caſe of continuance, and willingneſſe in falling. Heb. 10. 26,27 31, & 6.

Such as delight to lie in their fall, ſhall fall in the *condemnation of the deuill* : and the *falling into tentations and ſnares*, drowne men in perdition and deſtruction. *Behold the ſeueritie of God toward them which haue falne* : And how fearefull ſhall the finall fall of thoſe be recompenſed: *When they ſhall begin to ſay to the mountaines, Fall on vs, and to the hils, couer vs?*

Cõdemnation 1 Tim. 3. 6 1 Tim. 6. 9 Rom. 11. 22.

Luke 23. 30.

Curations and remedies.

AS for that originall fall (the guiltineſſe and corruption whereof preſſeth all very ſore, both by *imputation and inhæſion* :) There is no remedy, but only Chriſts merits (apprehended by that ſauing faith, and imputed by that *diuine grace*) and the *power of his death*, (applied by the power of his Spirit, and beating downe that body of death, that it may not raigne ouer our mortall bodies.) Thus we may be freed both from the condemnation, and from the domination of natiue ſinne, and be raiſed vp in Chriſt.

The remedies of original fall.

As for the claudications, and haltings of the regenerate: the beſt remedies are; the guarding of the heart, the watching of the conſcience, the feare of God before our eyes, the dwelling of the word within vs, acquainting of our ſelues with God, with an earneſt indeuour to walke with him, and walke vprightly before him, ſtill approouing his will, and reſpecting his glory.

The remedies of haltings. Pro. 4. 23 1 Tim. 1. 19 Pſal 86. 11. Iob 22. 21 Gen. 5 22 Eph 5. 10.

And as for thoſe that are lying in their groſer ſinnes, and in a fearefull paroxyſme of their preſent fall : as yet

Remedies of groſer fals.

nothing awaked, nor raiſed from their trance. Great wiſedome is to be vſed; as toward them that are ſuddenly preuented, and toward them that neuer knew the truth before: *patient inſtruction (prouing if God at any time will giue them repentance) ana reſtoration with the ſpirit of meekeneſſe.* With ſome there muſt be vſed a holy guile: as *Nathan* (vnder the parable of the rich man, taking and killing the poore mans onely Lambe) conuinced *Dauid* of the ſlaying of *Vriah*, and taking of his wife.

2 Tim. 2. 25, 26
Gal. 6. 1.
2 Sam. 12. 1

But if any be obſtinate, and ſo indurate in their fall, that no gentleneſſe, nor ſpirituall policie can moue them: they muſt be handled, as thoſe that are lying in a *Lethargie*: They muſt be ſtirred vp, with the fearefull trumpet of Gods Law; ſounding nothing in their eares, but guiltineſſe, curſes, damnation, wrath, hell. As it is ſaid, *Crie aloud, ſpare not: lift vp thy voice like a trumpet, and ſhew my people their tranſgreſſion, and to the houſe of Iacob their ſinnes.* And generally, vſe all the remedies to ſuch that doe ſerue to rowze vp thoſe that are affected with incredulity, hardneſſe of heart, the ſpirit of ſlumber, a ſeared conſcience, and impenitency: Make them alwaies conſider, from what they are falne, where they are lying, and what is their miſerie: that by all meanes they may be raiſed from their fall.

Iſai. 58. 1

Reuel. 2. 5.
Heb. 3. 12.
Rom. 11. 23

As for the remedies to preſerue ſuch as are reſtored, that they fall not againe: or to keepe thoſe ſtabliſhed, that haue not as yet falne ſo fearefully: The firſt is, a knowledge of the truth, wherein thou muſt be carefull to grow: *Leſt thou be plucked away with the errour of the wicked, and fall from thy owne ſtedfaſtneſſe: But grow in grace, and in the knowledge of our Lord and Sauiour* IESUS CHRIST. Retaine inſtructions of the word, Let thy heart be honeſt, and become that good ground for receiuing, keeping, and bringing foorth of fruit with patience. Let thy delight be in the Law of the Lord, and meditate therein day and night: that reſolutely thou maiſt ſay, I *deſire to doe thy good will, O my God: yea, thy Law is within*

Preſeruatiues generall.
Rom. 14. 4
Knowledge
2 Pet. 2, 17, 18
2 Theſ. 2. 15.

Luke 8. 15
Pſal. 1, 2

Pſal. 40. 8
Pſal. 119. 133. 105.

in my heart: And *direct my steps in thy Word, and let none iniquity haue dominion ouer me*: Because *thy word is a lanterne vnto my feete, and a light vnto my path.* I will *follow the truth in loue.*

Ephes. 4.

Hold before thy eye, that high price of thy calling, and study to enter into that endlesse rest: and thou shalt not fall after the ensample of disobedience. But so much the more; *Seeing that we haue a great high Priest, which is entered into heauen, euen Iesus the Son of God, let vs hold fast our profession:* And *goe boldly vnto the Throne of grace, that we may receiue mercy, and find grace to helpe in time of need.* And *as thou hast receiued mercy, so faint not.*

Aspiring to heauen.
Phil 3. 14.
Heb. 4. 11. 14. 16.

2 Cor 4. 11.

Be awake, and strengthen the things which remaine, that are ready to die: Remember how thou hast receiued and heard, and hold fast and repent. If therefore thou wilt not watch (Christ saith) *I will come on thee as a thiefe, and thou shalt not know what houre I will come vpon thee: watch ye, stand fast in the faith, quit you like men, and be strong.*

Watchfulnesse
Reu 3. 1, 2, 3

1 Cor. 16 13.

Take a narrow inspectation of thy selfe: *Taking heed that thou fall not away from the grace of God: let no root of bitternesse spring vp and trouble thee, lest thereby many be defiled. Seeke vnto God who shall be found faithfull, which will not suffer you to be tempted aboue that you be able, but will euen giue the issue with the tentation, that ye may be able to beare it.*

Heb. 12. 15.
ὑστερῶν.

1 Cor. 10 13.

Consider what thou hast already, and hold it fast vntill Christ come: and being made partakers of him, keepe sure vnto the end, *That beginning wherewith thou art vpholden*; Considering that God hath *from the beginning chosen you to saluation, through sanctification of the Spirit, whereunto he called you by the Gospell, to obtaine the glory of our Lord Iesus Christ:* And because *this foundation of God remaineth sure, and hath this seale: The Lord knoweth who are his: Let euery one that calleth on the name of Christ, depart from iniquitie.* And *giue all diligence to make thy calling and election sure: for if thou doe these things, thou shalt neuer fall away.*

Lose not thy prerogatiues.
Reu 3. 1 2, 5.
Heb. 3. 14.
2 Thes. 2 13, 14, 15.
Gal. 4 9.
2 Tim 2. 19.

2 Pet. 1. 10.
1. Thes. 4 17.
Luc. 7. 47.

Haue recourſe to Chriſt paſſion and interceſsion.
1 Pet. 4. 1.
Ioh. 6. 56.

Fixe in thy minde Chriſts paſſion, that thereby *thou mayſt be armed likewiſe with the ſame minde; which is, that he which hath ſuffered in the fleſh, hath ceaſed from ſinne.* By the application of faith, eate his fleſh, and drinke his blood, that he may dwell in thee, and thou in him: and thou ſhalt neuer fall away. Haue recourſe to his interceſſion: as Chriſt ſaith, *Simon, Simon, behold, Satan hath deſired you, to winnow you as wheate: But I haue prayed for thee, that thy faith faile not: therefore when thou art conuerted, ſtrengthen thy brethren*: And *I pray not for theſe alone, but for them alſo which ſhall beleeue in mee through their word, that they all may be one, as thou, O Father, art in me, & I in thee, euen that they may be alſo one in vs that the world may beleeue that thou haſt ſent me.*

Luk. 22. 31, 32.

Ioh 17, 20, 21.

Feare.
Iere. 32. 40.
Pro. 28. 14.

Beg at God, that he may put his feare into thy heart, that thou neuer depart from him. *Bleſſed is the man that feareth alway, but he that hardeneth his heart, ſhall fall into euill. Make an end of thy owne ſaluation with feare and trembling.* And if *thou thinkeſt thou ſtandeſt, take heed leſt thou fall.* Remember the feareſull examples of others that haue falne, and were ſorely puniſhed. Conſider Gods all-ſeeing eye, his ſeuere iuſtice and anger againſt ſinne. Conſider that feareſull day with the Archangels ſounding voyce; *Ariſe, yee dead, and come to iudgements. The heauens ſhall paſſe away with a noiſe the elements ſhall melt with heate, the earth with the workes that are therein ſhall be burnt vp, and all theſe things muſt be diſſolued.* And *ſeeing that we looke for ſuch things, be diligent that thou maiſt be found of him in peace without ſpot, and blameleſſe.*

Phil. 2. 12.
1. Cor. 10. 12.
1. Cor. 10. 5. &
13. Pſ. 17 4, 5.
Rom. 2. 5.
Heb 10.

2. Pet. 3. 10, 11, 14.

Reward ſo great and glorious.
Reuel. 2. 7, 11, 17, 28.
Reuel. 3. 5, 12.

Remember what great rewards are promiſed to thee, if thou ſtand and ouercome: To wit, *To eate of the tree of life*, neuer to be hurt *of the ſecond death: to eate of the hidden Manna, to get the white ſtone with the new name; the morning ſtarre: to be cloathed in white aray, and his name not put out of the Booke of life, but confeſſed before God and his Angels: To be made a piller in the temple of*

God

God, to haue the new name of God, and of the Citie of the new and heauenly Ieruſalem written vpon thee. And finally, *to ſit on Chriſts Throne for euer.*

Gal.9.6. Preſeruatiues ſpeciall.

Be ſtrong in the Lord and in the power of his might, put on the whole armour of God, that yee may be able to ſtand againſt the aſſaults of the deuill, &c. Stand therefore, and your loynes girt about with verity.

Ephes.9 10. The armour of God againſt the deuill.

By the *verity*, is vnderſtood a profeſſion of the truth with an vpright heart.

Sincere profeſſion.

By this *righteouſnes* (which our great Captaine Chriſt did put on before vs *as an habergion*) is vnderſtood true ſanctification, and a godly life, with an earneſt deſire, and holy ſtudy to pleaſe God.

True ſanctification.

And your feete ſhodde with the preparation of the Goſpell of peace: which is ſo called, becauſe it bringeth peace to our ſoules: and in the aſſurance thereof we haue peace in our conſcience: with this Goſpel we muſt be prepared, and be in readineſſe to profeſſe the ſame in the midſt of the moſt fiery trialls, and *to confeſſe the ſame vnto ſaluation.* As alſo we ſhould be *ready, alwayes to giue an anſwere to euery man that asketh you a reaſon of the hope that is in you*: for *whoſoeuer ſhall confeſſe me before men* (Chriſt ſaith) *him will I confeſſe alſo before my Father, which is in heauen.*

Preparation for trials.

Rom.10.

1.Pet.3.15.

Aboue all, take the ſhield of faith, wherewith ye may quench the fiery darts of the wicked. Theſe darts, are *Satans* poiſoned tentations, wounding our conſcience; and inflaming our luſts to ſinne: they muſt firſt bee repelled, and he himſelfe *reſiſted ſtedfaſtly in the faith.* And if they haue pierced, faith muſt coole the burning inflamation, which they haue made, by applying the precious blame of Chriſts blood, to the mortall wounds of our euill conſcience, infected by that *euill one* (euill in himſelfe, euill to himſelfe, euill vnto others, and prouoking others vnto euill.)

Faith muſt repell as a ſhield, and quench as a water, Satans fiery darts. Ephes.6.16. 1.Pet 5.9. Ephes 4.27. Mat.6.13. & 13.38. Ioh.8 44.

And take the helmet of ſaluation, which is our *hope*: wherby aſſuredly we expect (after our cõbat is finiſhed)

Hope of glory. Eph 1 6 17. Rom 8 24.

1 Thes. 5 8.
2 Cor. 4 17.

the promiſed garland of euerlaſting happineſſe. *For our light affliction which is but for a moment, cauſeth vnto vs a farre more excellent and an eternall weight of glory.*

The Word.
Mat. 4 4.

The ſword of the Spirit, which is the Word of God. This is our weapon, both defenſiue and offenſiue. It doeth ſerue vs againſt *Satans* blinding illuſions, and ſeducing errors. It detecteth his transformations: and protecteth from his roaring violence. It is a fit inſtrument to repell the force of all his tentations. But we muſt learne in Gods Schoole for our beſt aduantage, to vſe it skilfully: leſt he make it like the ſword of *Goliah* to kill our ſelues.

Prayer.
Ephes. 6. 18.

And pray alwayes with all manner of prayer and ſupplication in the Spirit. That as *Moſes* ioyned prayer with *Iosuahs* ſword, againſt the *Amalekits*: ſo we are to lift vp our hands and hearts to God for obtaining of victory.

Watching.
Matth 26
1 Pet 4. 7.
1 Pet 5 8.
Colos 4 12.
2. Theſ. 2. 17.
1 Pet. 5. 10.
1 Theſ. 3. 13.

And watch, leſt we enter into tentations: and implore others. *to ſtriue alwayes for vs in prayers that we may ſtand perfect and full in all the will of God.* And *be eſtabliſhed in euery word and good worke, and that God may both perfect, confirme, and ſtrengthen vs.*

Preſeruatiues againſt the worlds intiſements by proſperity.
1. Ioh. 5 19.
Mat 6 24.
1 Ioh. 2. 15.
Iam. 4. 4.
Mar 8. 36.
Pſal. 73. 8.

Liſten not to the worlds Syren ſongs: conſider that although in her faireſt ſhew, ſhe be like the Paradiſe of God: yet in the end ſhe ſhall be found nothing but the *Sodome* of ſin: for it *lieth wholly in wickedneſſe.* It is impoſſible *to ſerue God and this Mammon. If any man loue the world the loue of the Father is not in him: The amity of the world is the enmity of God.* In the end it will prooue a *Dalila* to *Samſon*: And *what will it profit vs to win the whole world, if we loſe our owne ſoule.* When we haue drunke of the cup of wordly vanities, we muſt drinke of the cup of Gods wrath. But if the world ceaſe to deceiue with her pleaſant ſhaddowes: ſhe will not faile to frowne, when ſhe fawneth not: and with aduerſity, affright, Yet we muſt know that the ſame afflictions *are accompliſhed in many others which are in the world. Wherefore is any afflicted? let him pray:* conſidering that *Bleſ-*

Or by aduerſity.

1 Pet. 5. 9.
Iam. 5 13.
Mat. 5 4. 10.

ſed

ſed are they that mourne, for they ſhall be comforted. And, *bleſſed are they which ſuffer perſecution for righteouſneſſe ſake for theirs is the Kingdome of heauen.*

Preſeruatiues againſt the inticements of the fleſh. 1 Pet. 2. 11.

If thy fleſh tempt thee to fall, beate it downe, bring it to ſubiection, and diſable it by faſting, watchfulneſſe, prayer, and withdrawing from it the fewell of pleaſures and delights. *Abſtaine from fleſhly luſts which fight againſt the ſoule.* Defraud it of all the outward occaſions and opportunities of ſinne. Abſtaine from all the inducements, formes, and *appearances of euill*: put thy ſuggeſting tentations out of hope of all entertainment. Suters are drawen on by an eaſie repulſe. Giue ſinne a peremptory anſwere, let all ſuggeſtions finde thee *reſolute*. Reſiſt and reſtraine ſinne by reaſon and Religion. Seek thy power, not out of nature, but out of Chriſtianity. Let thy ſecond nativity croſſe the firſt: inure thy ſelfe to the awe of God and exerciſe of true mortification.

1 Theſ. 5. 22.

Gods correction.

If thoſe former conſiderations will not bridle thee from thy fall, there reſteth nothing, but that either God by his corrections muſt awake and reſtraine thee, as it were with a hedge *of thornes*, and draw thee to himſelfe with the *ropes of Adam*, and with ſome ſecret operation of grace, that thou maiſt ſay, It is good for me, O Lord, that thou haſt afflicted mee, that I may learne thy Statutes. Or elſe he ſhall ouertake thee in thy fall, when he ſhall come, *In flaming fire, rendring vengeance vnto them that do not know God, and which obey not vnto the Goſpell of our Lord Ieſus Chriſt, which ſhall be puniſhed with euerlaſting perdition from the preſence of the Lord, and from the glory of his power.*

Pſal. 119.

His iudgements. 2. Theſ. 1. 8, 9.

CHAP.

CHAP. XIV.

The Gangrene of Hereſie.

2. TIM. 2. 17. *Whoſe word ſhall frett as a Gangrene.*

DESCRIPTION.

Why called hereſie. Αἵρεσις: as αἵρεμαι.

HEreſie is as much as an option, or election, from a word that ſignifieth, To make choyce.) This was once a laudable word amongſt the Philoſophers, and was taken for a right forme of learning, faction, ſtudie, or courſe of life, which the *Latines* call a *Sect*. Now, it is a word of contempt: and the name *Hereticke*, is a word of great diſgrace. It is taken from one that goeth aſtray from ſound and and wholeſome doctrine, and continueth ſtubbornly, in his opinion, nothing regarding to contemne the approued truth, and peace of the Church.

Secta.

Foure things in hereſie. Errour.

Foure things doe concurre to make vp a compleat *Hereticke*. 1. *Errour* in the truth, whether it be concerning the Head Chriſt, or his body, the *Church*, or elſe thoſe neceſſary things that belong either to the Head, or the body. 2. *Conuiction* by the *Church* out of the Scriptures. 3. *Contumacy*: For, they that will not amend their peſtilent and deadly opinions, but will inſiſt to defend them, are *Heretickes*. 4. Hereto is oft times conioyned *Propagation*, in ſpreading their opinions abroad, as maſters and teachers of errour.

Conuiction. Contumacie. *Aug. con. Man.* Propagation.

There

There is a great difference betwixt the *Hereticke*, and him that beleeueth his hereſie. For, if of ſimplicity and facility of heart (illuded by *Heretickes*) he doth (without obſtinacy) yeeld vnto the errour: and being admoniſhed thereof, contends not: but giueth place, and repenteth: he is not to be called an *Hereticke*.

Hereticke and hereſy-holder, differ. *Aug. lib. de vtil. cred. c. 1.*

There is alſo a difference betwixt the *Hereticke*, and the *Schiſmaticke*. For a *Schiſmaticke* doth ſeparate himſelfe from the vnity, peace and body of the *Church* in reſpect of life, order, or diſcipline. An *Hereticke* offendeth againſt the verity: the *Schiſmaticke* againſt charity. And oft times one and the ſelfe-ſame man, offendeth againſt them both: and ſo is both an *Hereticke*, and *Schiſmaticke*.

Hereticke and ſchiſmaticke differ.

Hereſie is a moſt deadly and contagious diſeaſe, as it was ſaid of ſome, that they were ſicke of the *Manichæans* hereſie. It is moſt truly called by the *Apoſtle*, a *Gangrene*, which is a mortification of the place affected: and proceedeth of the want of the vitall heate and ſpirit: being either repelled, or kept from the place, (by bonds, contuſion, or obſtruction) or elſe choked or extinguiſhed (by abundance of humours, inflamations, obſtructions, ſtopt of naturall perſpirations, piercing cold:) or elſe by a venemous quallity. Euen ſo the Hereticke maliciouſly reiecteth grace: God iuſtly withholdeth it from him. And his fond imaginations, his violent affections, his frozen heart in ſinnes dregs, and the Diuels iniected venome, choketh and extinguiſheth his inherent common light, and vulgar graces: So that hee becommeth wholly gangrenate; and in his diuelliſh and malicious conceiued opinions againſt the diuine truth; he becommeth moſt poyſonable and obſtinate,

Hereſie is a diſeaſe. *Chryſ. in ep. ad Cor. 15.* οἱ γαγγραινῶντες, νοσοῦντες 2 Tim. 2. 17. Why called a Gangrene. Γαγγραινα.

This Gangrene is ſaid to *fret* or *ſpread*, by eating vp and conſuming the parts about. Hereſie is of a ſpreading nature, and infectiue to the whole body of the *Church*, like vnto poiſon, leauen, or fire, & ſmoke riſing out of the bottomleſſe pit: and like a root of bitternes ſpringing vp.

How it frets. Νομὴν ἔχει. Νομὴ. 1. *vlcera depaſcentia.* Plin. *et* Dioſc. Mat. 16. 6, 12. Reuel. 8. 7. and 9. 2. Heb. 12. 15.

Part

Part affected.

Minde, &c.
2 The. 2. 11
1 Tim. 4 1, 2. and 1. 6. and 4 7. and 6 4
2. Tim. 2 16, 23. & 3. 9.

THis *Gangrene* rooteth it ſelfe into the minde, ſo ſtrongly and ſtrangely deluded: It ſpreadeth the ſmaller roots thorow the heart, conſcience, and affections. It ſpringeth vp thorow the body by vaine iangling, profane fables, logomachies, fooliſh and vnlearned queſtions, and hypocriticall lies: it becommeth euident vnto all men.

Cauſes.

God permitteth hereſies to be.
To puniſh the wicked.
2 The. 2. 10, 11, 12.
To try the godly.
1 Cor. 11. 19.
Deut. 13 3.
Tertul. de preſc. adu. hær.
To cleere the truth.
Aug. lib. 7. confeſ. c. 19.

IT falleth out by Gods ſpeciall prouidence, that hereſie ſhould be, partly to puniſh the bigane contempt of the Word, and ſome other ſecret ſinnes, *Becauſe they receiued not the loue of the truth, that they might bee ſaued. God doth ſend men ſtrong deluſions, that they ſhould beleeue lies.*

And partly, for the triall of his owne, *For there muſt be hereſies euen among you, that they which are approued among you might be knowne. And the Lord your God proueth you, to know whether ye loue the Lord your God, with all your heart, and with all your ſoules.* For this purpoſe hereſies are, that faith hauing tentation, might haue alſo probation.

God turneth the euill of hereſie, to the good of his *Church*: For through occaſion thereof, the Scriptures are the more diligently ſearched. The condemning of the heretickes hath made that to appeare, that the Church thinkes, and what truth wholeſome doctrine hath. The falſehood of hereſies, and light of the truth (as two oppoſed contraries) doe mutually argue other. The hereſie appeareth the viler, becauſe of the verity: and the truth the cleerer, becauſe of the oppoſed hereſie. The one becommeth the more hated, and the other the more loued.

Hereſies

Hereſies are deſcried, that they might be eſchewed, and not receiued.

The God of this world blindeth the mindes of the Infidell heretikes : *That the light of the glorious Goſpell of Chriſt, which is the Image of God, ſhould not ſhine vnto them.* That *Arch-apoſtate* Hereticke, *which is an aduerſary, and exalteth himſelfe againſt all that is called God, or that is worſhipped, ſo that hee doth ſit as God, in the Temple of God, ſhewing himſelfe that he is God,* hath his comming *by the effectuall working of Satan, with all power and ſignes, and lying wonders, and in all deceiueableneſſe of vnrighteouſneſſe among them that periſh.*

Satan blindeth.
2 Cor. 4. 4

2 Theſ. 2. 4, 9, 10, 11, 12.

The pre-dominion of ſelfe-loue in mens hearts, too farre affecting themſelues, diſcontented with their preſent eſtate, and ſwelling with the great deſire of temporall commodities, but chiefly of glory and dominion; hath infected many one with this Gangrene. As *Diotrephes, which loued to haue the preeminence in the Church*, became deepe in hereſie, and is called, *Hæreſiarcha ſuperbus.*

Selfe-loue, *Auguſt. c. 1. de vti. cred.* 1 Pide.

3 Ioh 1, 9 *Beda.*

It is found by experience, that other raging paſſions of the minde haue bred and watered the ſeed of hereſie in the hearts of many. As *Valentinus* a *Platonicke*, and *Pythagorean philoſopher*, and profeſſor of the truth, a man of great wit and eloquence, expected confidently a Biſhopricke, whereof when he ſaw himſelfe fruſtrate by the preferment of a better: he began vpon indignation to erre from the marke, and became a plaine Hereticke. He profeſſed many diueliſh opinions. As thirty *Æones* in the generation of the gods: his two beginnings of al things. That Chriſts body was not a very body, but a celeſtiall and ſpirituall body: and was borne, not *of the Virgin*, but *by the Virgin.* That faith was naturall: That workes deſerued: And finally, denied the Reſurrection. From whom did proceed the heretickes called *Valentiniani.*

Diſcontentment. Impatiency. *Tertullian. Valentinus.*

His Gangrene
Βυθὸς, vt pater.
Σιγὴ, vt mater.

Apollinaris a Presbyter, being excommunicate by *Georg*

Apollinaris, & his errours

Socrat. l. 2, c. 46.

Confidence of wit.

Εμψυχωθὲν θρασικόν. Non λογικόν.

Donatus and his hereſies *Auguſt.*

George Biſhop of *Laodicea*, was ſo inflamed *with paſſion*, and confidence of wit, that preſently hee imbraced and deuiſed new hereſies. Hee affirmed, that Chriſt's body and fleſh was quickned and nouriſhed, but had not a reaſonable ſoule: in place thereof was his *Deity*. From whom ſprang the Heretickes, called, *Apolinariſtæ*.

Donatus, when hee ſaw *Cæcilianus* preferred before him vnto the Biſhopricke of *Carthage*, ſeparated himſelfe from the communion of the Church, and became firſt a Schiſmatick, alleaging that the true Church ſhould haue perfect and Angelicall ſanctity, and that the force of the Sacraments depended vpon the dignity, and ſanctity of the Miniſter: with many moe, from whom flowed the *Donatiſtes*.

Marcion, a whoremonger, being excommunicated by his father (a godly Biſhop:) He quarrelled the Churches ſeuerity, and began therewithall to oppugne the verity, and imbraced the whole hereſie of *Cerdo* his maſter. He profeſſed two gods, and that CHRIST's *humanity* was but phantaſticke: that his body was not of the Virgins ſubſtance: that he ſuffered only for vs by a kinde of deluſion: and turned all the doctrine of Chriſt vnto a tragicall fable; alleaging all was but *appearance*. Hee affirmed alſo, that the matter of the world was coeternall with God. He denied the Reſurrection; and did hold, that the ſoules of the reprobate ſhould be ſaued. He defended the ſoules paſſing from one body to another: And the repetition of Baptiſme, how oft any did fall in ſinne.

His folowers called δοκῆται.

Μετεμψυχωσις.

Arius, becauſe that *Alexander* was preferred before him into the Biſhopricke, was ſo impatient of his repulſe, and inflamed with emulation, that hee began his ſpreading Gangrene: auouching plainly that Chriſt was not God, nor coeternall to the Father; and was a creature made of nothing. The *Arians* held, that Chriſt was like God in ſubſtance, but not one with him in ſubſtance. Thus at length may appeare how inflamed paſſions, in earthly-minded men (ſwelling with pride, confident in learning,

Arius and his hereſies.

ἐξ οὐκ ὄντων.
ὁμοίκσιος.
ὁμοούσιος.
Concluſion.

learning, fretting with enuie, and corrupted with couetouſneſſe, ambition, and contention) hath kindled vp the firſt ſeeds and roots of this *Gangrene.*

Hereſie oft times is the cauſe of hereſie; the Gangrene thereof is contagious. *Secundus* the diſciple of *Valentinius*, more witty then his maſter, retained his hereticall opinions. But ſom things he changed, ſome other things with ſtrang wordes he obſcured and ſome things he added. His maſter called *Æonas*, affects and ideas of Gods mind, but he ſaid, there were *Eſſences* ſubſiſting by themſelues: and affirmed ſaluation to come by the knowledge of the *Æones*. *Ebion* (called iuſtly. *multiforme monſtrum*) infected by many hereſies, became a *compound hereticke*: He did hold all at once, the *Samaritanes* abomination, the *Iewes* name, the *Nazareans* opinion, the *Cerinthians* forme, the *Carpocratians* improbity, and the Chriſtians profeſſion.

Hereſie, the cauſe of hereſie.

Auguſt

Epiphanius.

Heretickes haue their owne diuerticles, vnder the which they lurke; and by the which they deceiue, and are the fewell of their Gangrene, ſtrongly confirming them in their complacency and madneſſe.

The craftie ſhifts of heretickes.

As, 1. *Reaſon*, whereby they thinke that all is diuine verity, that is agreeable to reaſon: And whatſoeuer is not conſonant to the light of nature, to bee but folly, wherein they are much illuded, and doe proue great fooles.

Reaſon.

1 Cor. 2.14.

2 *Philoſophy*, when they obſtinately make profeſſion of ſcience, falſly ſo called, and goe about to *ſpoyle through philoſophy and vaine deceit*. *Science* or *philoſophy* is good in it ſelfe; but if it abide not within its owne bounds (but becommeth a preſumptuous maide like *Agar*, vſurping aboue *Sara*) meddling too much in Diuinity, it bringeth many abſurdities vpon diuine verities.

Philoſophy.

1 Tim. 6 10
Coloſ. 2 8.

Hereby the *Valentinian Æones* and *Ideæ* were brought in from *Plato*. The ſoules death from *Epicurus*. The deniall of the Reſurrection frō the whole ſchooles of *philoſophy*.

The

Μετεμψυχωσις. *quid Athenis cum Hieroſolymis, &c? Tertul. l. de preſc. aduerſ. Hæret.*

The matter that adæquates God from *Zenon*: the fiery God from *Heraclitus*: The paſſing of ſoules from body to body, from *Pythagoras*. What hath *Athens* to do with *Ieruſalem*? or the *Academians* with the Church? Let them conſider this, that preferre the *Stoike*, and *Platonike*, and *Dialectike* to Chriſtians. The great mixture of *Philoſophie* with *Diuinity*, made *Origenes* depraue the Scripture in many places. This made the *Apoſtle* to write ſo much againſt the wiſedome of the *Grecian*, of the world, and of the Princes of the world; and to reiect (in all his preachings) the *inticing ſpeech of mans wiſedome*: And alwaies ſimply to ſpeake the *wiſedome of God in a Myſterie. For the wiſedome of this world is fooliſhneſſe with God: For it is written, He catcheth the wiſe in their owne fooliſhneſſe.*

1 Cor. 1. 21. and 2 4,5,6,7,8 1 Cor 3. 1, 9,

Traditions.

3. *Traditions* of anteceſſors, commended by antiquity, is an hereticall refuge: not conſidering that antiquity is onely good when it is of good things, (for ſinne is not the better becauſe it is ancient:) and it is not to be ſo farre commended, except it be *Antiquiſſima*. But the truth is moſt ancient, and before all kinde of errour and hereſie. In the antiquity of traditions nothing is to be regarded, but that which is agreeable to the Scriptures.

Aug. Creſc. Gram. l. 2. c. 32.

As *Auguſtine* ſaith of *Cyprian*: I am not bound to *Cyprians* authority, becauſe I eſteeme not *Cyprians* letters as Canonicall, but conſider them out of the Canonicall Scriptures.

Inſpiration.

4. *Enthyſiaſmi*, or ſecret inſpirations and reuelations, whereby they themſelues are illuded, and others by them deluded. *Montanus* the hereticke was ſo bewitched with his two adultereſſes, *Priſca* and *Maximilla*, that whatſoeuer they dreamed, imagined, or did thinke of things to come: that, he affirmed to be diuine reuelations, and preferred them to the written Word.

The blinde vanity of mans heart. 2. Tim. 3. 5,6

The naturall rebellion, blindneſſe, and vanity of mans heart, is the moſt neere and coniunct cauſe of this Gangrene, when man contenteth himſelfe with the *ſhew*

of

of godlineſſe, and denyeth the *power thereof*, *profeſſing hee knoweth God*, *but by workes he denyeth him*, *and is abominable and diſobedient*, *and vnto euery good worke reprobate*, *wauering and carried about with euery wind of doctrine*, *by the deceit of men*, *and with craftineſſe*, *wherby they lie in waite to deceiue* : and delighting to be deceiued, and to deceiue others *in all deceiueableneſſe of vnrighteouſneſſe*, which iuſtly deſerued *ſtrong deluſion*, *that they ſhould beleeue lies*. Heerein *Simon Magus* exceeded, who *beleeued*, was *baptized*, continued with *Philip*, and *wondred* at the miracles, but ſtill continued in his hereſie, and had neither part nor *fellowſhip in the buſineſſe*, and grace of true doctrine : becauſe his heart was not right *in the ſight of God*, but full of hypocriſie, He was in *the gall of bitterneſſe* and full of malice, *and in the bond of iniquity*, but ſpecially of witchcraft and hereſie.

Tit. 1. 16.

Epheſ. 4. 14.

2. Theſ 2. 10. 11

Act. 8. 13, 21, 23

Signes and Symptomes.

HEreſie is like the *Ape*, becauſe it counterfeits the geſture of piety, like the *Fox* in fainedneſſe, the *Dragon* in cruelty, and the *Serpent* in ſubtility. An *Heretick* loeth not the truth, he is ſtrongly deluded, beleeueth lies, and hath pleaſure in vnrighteouſneſſe. Hee is a mocker of the truth, he ſpeaketh lies through hypocriſie, and hath his conſcience cauterized. Hee is giuen to fables, vnſtable, preſumptuous of mercy, confident in his knowledge and opinion, loaded with a burthen of ſins: As with pride, couetouſneſſe, enuie, contention, and ſuch like : he is full of brawlings, he walketh after the fleſh in the luſts of vncleaneſſe, and ſtands in his owne conceit. hauing a heart exerciſed with couetouſneſſe, louing *Balaams* wages of vnrighteouſneſſe. A well without water : a cloud carried about with a tempeſt, ſpeaking ſwelling words of vanity, promiſing liberty, and is himſelfe the ſeruant of corruption.

The qualities of an hereticke

2. Pet 3. 3. Iude 18. 1. Tim. 4. 12. *Hierome*. 2. Tim. 4 4. 2. Pet. 2. 2. Tim. 3. 2. Tit 3. 9. 2. Pet. 2. 3, 17, 18, 19.

Hereſie is like the Viper, preaſing to ſlay the mother Church. It is chaffe among the good corne: it is a contagious leproſie, a poyſonable venome, a deſperate ſhipwracke of his owne faith, and of the faith of others: and a moſt turbulent tempeſt. His hereſie doth *fret like a Canker*, deceiuing others, and priuily bringeth in moe damnable hereſies, with fained words, ſelling ſimple people like cattell in a faire, ſpeaking peruerſe things to draw Diſciples after him. A grieuous wolfe, not ſparing the flocke: ſpeaking euill of them that are in dignity, and of thoſe things which hee knoweth not, delighting himſelfe in his deceiuings, beguiling vnſtable ſoules.

2. Tim. 2. 17.
Matth. 24 24.
2. Pet. 2. 1.
2. Pet. 2, 3.
Act. 20. 29 30.

The hereticall Gangrene, it is contrary to the Scriptures, and is euicted by the truth. It hath contumacy ioyned to the errour, and alwayes is bent to propagate it ſelfe, till it goe out of bonds, both in matter, and amongſt perſons.

Hereſie fretteth and creepeth. *Senec. Non eſt finis erroris.*

Symon Magus affirmed himſelfe to be Chriſt, and by witchcraft bewitched the people of *Samaria:* affirming himſelfe to bee ſome greate man: to whom they gaue heed from the leaſt to the greateſt, ſaying, *This man is the great power of God.* His Gangrene ſpred amongſt all the Simonians vnto *Menander*, who profeſſed that he was ſent *ab inuiſibilibus*, to be a Sauiour to man. *Menanders* hereſie ſpred amongſt all the *Menandrians* vnto *Saturninius*, who was againſt the Trinity, and held, that the world was made, not by God, but by ſome Angels: and that the true Sauiour was incorporall, and viſible onely *putatiue*. He denyed the Reſurrection of the fleſh. *Saturninius* his Gangrene ſpred amongſt all the *Saturninian* heretickes, and thorow all Egypt almoſt, vnto *Baſilides*, who ſtill profeſſed his grand-fathers *Summam virtutem*, againſt the Trinity: This his higheſt power he called barbarous ſly, *Abraxas*, which in Greeke letters amounts to the number 365. affirming that there was ſo many heauens. He denyed Chriſts Paſſion, and the Reſurrection

The fretting of the Simonian Gangrene ouer all the Simonians. Act 8. 10. *Euſeb. l. 4. c. 7*

Menandrians.

Saturninians.

ſurrection of our bodies; and affirmed that Chriſt had a transfigurate body, and not a reall body, his hereſie ſpred amongſt all the *Baſilidian* heretickes, vnto *Carpocrates*, the diſciples of all thoſe *Saturninians*, *Baſilidians*, and *Carpocratians*, were therafter all called vnder one arrogated name, *Gnoſtici*, becauſe of their ſuppoſed excellent knowledge.

Baſilidians.

Carpocratians Gnoſticks.

Againe, from the moſt peſtilent Gangrene of *Valentinus*, his vile hereſies did ſpread to his diſciples, *Secundus*, *Ptolomeus*, *Heracleon*, *Marcus*, *Colarbaſus*, and *Baſſus*. And from *Arius*, his Arian Gangrene ſpred ouer all the Orient; and this day the Turkes are moſt obſtinate in their great hereſie of Arianiſme, denying Chriſts Diuinity: the Orient infected the Occident: ſo that iuſtly it is ſaid of hereſie, that it doth fret: and by the creeping nature, and multiplying power, it appeareth very wel in its owne proper colours. For as in the bodily Gangrene the colour fadeth, and doth grow blackiſh the part groweth tumid and cadauerous: wherein there is neither pulſe, dolour, nor ſenſe, although it were pierced neuer ſo deepely: So likewiſe in the ſpirituall Gangrene, the party affected loſeth his faire colour of profeſſion, hee becometh tumid, *Aduanci ng himſelfe in thoſe things which he neuer ſaw, raſhly puffed vp with his fleſhly minde.* His knowledge inflameth him, hee is paſt feeling, no law, no threatning, no reaſon, no croſſe, will make him ſenſible *Such men are deceitfull workers, and transforme themſelues into the Apoſtle of Chriſt: and no maruell: for Satan himſelfe is transformed into an Angell of light: Therefore it is no great thing though his miniſters transforme themſelues, as though they were the miniſters of righteouſneſſe, whoſe end ſhall be according to their workes*

The fretting of the Valentinian Gangrene: And of the Arian Gangrene.

A compariſon betwixt the bodily and ſpirituall Gangrene.

Coloſſ. 2. 18. 1. Cor. 8 1. 2. Cor. 12. 20.

2. Cor. 11-13. 14. 15.

Prognoſtickes.

The caſe of an hereticke.

THe Gangrenate hereticke, in the beginning of his maladie, is vnder ſome hope to be remedied, ſpecially if he be a choſen child. But if it be inueterate, he is moſt hardly helped. Hereſie doth more harme then perſecution; and this Gangrene killeth more then the ſword doth. It ſnareth vnto perdition many thouſand ſoules vnder the colour of ſanctity and verity: & ſtirreth vp great inteſtine ſeditiō in the Church: which is worſe then warre. Herein Satan getteth his harueſt; hauing the doctrine of the perſon and natures of Chriſt, oppugned in the *Orient*, to the *Meridian* vnder *Mahometiſme*: and the doctrine of his merits peruerted in the Occident vnder Papiſme.

The euills of hereſie.

2. Tim. 3. 13. Heretickes waxe worſe and worſe.

But the euill men and deceiuers ſhall waxe worſe and worſe deceiuing, and being deceiued, which once were with vs and amongſt vs. Yet (Oh to be lamented) *They went out from vs, but they were not of vs: for if they had been of vs, they would haue continued with vs. But this commeth to paſſe, that it might appeare, that they are not all of vs.*

1. Ioh. 2. 19.

Euſeb. l. 5, c. 16.
Euſebius l. 5. cap. 14.
Hiſt. Trip. l. 2. c. 10.
Plat. in vita Anaſt. 11.
Platin. f. 44.
Tripart. Hiſt l. 6. cap. 4.

The viſible Iudgment of God hath fearefully falne vpon heretickes. *Montanus* with his two harlots, deſperately hanged themſelues. *Cerinthus* was ſtrucken from aboue: and ſo was *Anaſtaſius Imp.* 1. puniſhed. *Arius* had all his inteſtines burſt forth on the ſtoole: and ſo became of *Anaſtaſius* 11. *Olympius*, who publikely deteſted the Trinity, was ſtrucken with three lightenings, whereby his body was all burned. *Valens Imp.* was burned in a cottage: and *Iulian* the Apoſtate (a moſt violent enemie, and Arian hereticke) being wounded to the death; he did caſt a handfull of his blood toward the heauen: crying at the laſt breath, At the laſt, thou haſt ouercome, O Galilean.

Gal. 5 21. 2. Pet 2. 3. 12.

And they which doe ſuch things, ſhall not inherit the Kingdome of God, whoſe iudgment long ſince reſteth not, and

their damnation ſleepeth not : made to be taken and deſtroyed, and ſhall periſh through their owne corruption, they ſhall receiue the wages of vnrighteouſneſſe. And are *damned of themſelues, to whom the blacke darkneſſe is reſerued for euer : Men of corrupt minds, reprobate concerning the faith : But they ſhall preuaile no longer, for their madneſſe ſhall bee euident to all men*

Αυτοκατάκριτοι.
Tit. 3. 11.
2 Pet. 2. 17.
2 Tim. 3. 8, 9.

Curations and remedies.

THe firſt thing is to try the Gangrene, (according to the counſell of Saint *Iohn : Dearely beloued beleeue not euery ſpirit, but try the ſpirits, whether they are of God : for many falſe prophets are gone out into the world.*) There is no fitter way to try it rightly, then by the Scriptures. *For the whole Scripture is giuen by inſpiration of God, and is profitable to teach, to emproue, to correct, and to inſtruct in righteouſneſſe.* And albeit heretickes vſe, or rather abuſe the holy Scripture for their defence : mutilating and detorting the ſame to their bad intentions, yet by that only one, ſound, conſtant, and perpetuall Scripturall truth, they are moſt eaſily conuicted, and driuen from their holds.

Triall.
1 Ioh 4 1.

2 Tim 3. 16.

Here is great wiſedome to be vſed. For firſt, they muſt not be *receiued to houſe, neither to bee hidden, God ſpeed : for he that biddeth them God ſpeed, is partaker, of their euill deeds. Marke them diligently which cauſe diuiſion, and offences, contrary to the doctrine which yee haue learned, and auoyd them,* that being aſhamed of themſelues, they may be brought to ſome conſideration of their errour, *Fraus & malitia hæreticorum vel dolenda eſt, tanquam hominum. vel cauenda tanquam hæreticorum, vel irridenda, tanquam imperitorum, & ſuperborum.* The deceit and malice of hereticks is either to be lamented, as they are men, or to be eſchewed, as they are heretickes, or to bee ſcorned, as they are ignorant and proud, and no further to acknow-

Shunning.
2 Ioh. 10, 11.

Rom. 16. 17.

Aug. cont. Adia.

Euſeb. l. 4, Eccleſ. hiſt. c. 14.

ledge them: But as *Polycarpus* ſaid to *Marcion* the hereticke, *I acknowledge thee to be Satan's firſt borne.*

Purge their paſſions.

And becauſe they are not moued with the verity it ſelfe, neither with any true zeale to lay hold vpon ſuch bad opinions, but onely with ſome worldy, fleſhly, and ſinfull paſſionate reſpects and naturall blinded imaginations, which are in place of grounds, and fuell for their Gangrene: they would firſt bee driuen from theſe fortreſſes, and ſeminaries, before they be dealt with in any hereticall point. As for example: their ſelfe-loue, madneſſe of minde in generall, paſſions of minde, coueteouſneſſe, ambition, diſcontentment, indignation, confidence, and complaceny of wit, their cauterized conſcience and hypocriſie, would be firſt helped, and cured (according as they all, or ſome of them, haue predominion ouer them) otherwaies it ſhall be moſt hard to ſtop the ſtreame, before the fountaine be dryed vp, or to cure the Gangrene, before the feeding humours be emptyed, and euacuated.

Conuince by the Word.

1 Tim. 1. 10.
2 Tim. 1. 13.
Heb. 4 12.

Their cacochymicke heart being purged of all humorall paſſions, and the bad iuyce that doth flow vnto the part affected, being remoued, diuerted, or repelled: It is fitteſt, after this precedent preparation, to meddle with the Gangrene it ſelfe: and by that *wholeſome and healing doctrine:* and that *ſharpe two-edged-ſword, that is liuely and mighty in operation, and entreth thorow*: make many inciſions of euident conuictions; that they may cut the Gangrene deepely, now, and then fomenting, and waſhing the part affected, with warme inſtructions, exhortations, and louing admonitions: that the impacted groſſe error may be attenuate: applying the moſt ſharpe *Ægyptiacke* of threatnings, and comminations, to corrode, and exſiccate the hereticall putrefaction. This would be done oft, and diuers times, vntill the Gangrene be conſumed: and the good and liuely fleſhly heart appeare.

2 Tim. 2. 25.

Excommunication.

But if it yeeld not to thoſe remedies: As *Hippocrates* precept is: *quæ ferro non curantur, ignis curat.* Firſt, the cenſures

cenſures of the Church muſt be vſed, and that by them that haue authority : *After once or twice admonition, the hereticke is to be reiected, knowing that he that is ſuch, is peruerted, and ſinneth, being damned of his owne ſelfe,* As *Paul* did with *Hymeneus, whom he deliuered vnto Satan, that he might learne not to blaſpheme.* Tit 3.10,11.

If the hereticke contemne the ſentence of the church, and doth continue in his peruerſe opinion, to peruert others, the Magiſtrate muſt lay hold on him, who hath power both ouer ſchiſmatickes, as they are the authors of ſchiſme, and perturbers of the Eccleſiaſtick, and politick eſtate, to bridle and correct them : as alſo ouer hereticks, ſpecially ouer thoſe that haue ſprung out of the boſome of that Church, to puniſh ſuch, not ſo much as they are conuicted of errour, or contumacy in the defending of the ſame : but chiefly becauſe they propagate their Gangrene (priuatly or publikely) to the ſubuerſion of others, and perturbation of the publike order. The Magiſtrates power.

Elijah ſupplying the place of the Magiſtrate, cauſed to ſlay the Prophets of *Baal* : So did *Iehu* with *Baals* Prieſts : a *For Kings are appointed of God, that we may lead a quiet and a peaceable life, in all godlineſſe and honeſty.* This is allowed, as may be ſeene by the example of b *Moſes :* of c *Aſa* the King : of d *Ioſia* the King : of e *Darius :* of f *Nebuchadnezzar :* of g *Peter*, who killed *Ananias* and *Saphira*, for their hypocriſie & impudent lies (of which ſort there is no greater then hereſie :) of h *Paul*, who puniſhed *Elymas* the ſorcerer with blindneſſe, for peruerting the wayes of the Lord : of * *Conſtantine*, his decree againſt the Arians : and likewiſe of *Valentinian, Theodoſius, Martian, Iuſtinian* the Emperours.

1. King. 18. 40.
2. Kin. 10. 24,25
a 1 Tim. 2.2.
Deu. 13. 6. 9, 17.
Leuit. 24. 14.
b Exod. 32 35.
c 2. Chr. 15. 13.
d 2. Kin 23. 6.
e Ezra 6 11,12.
f Dan 3. 11.
g Act. 5. 5.
h Act. 13 11.
* *Eccl. Hiſt. l.* 8. *c.* 18. *apud Nicephor.*
Nicephor. l. 18. *c. de hæret. e Manich.*

CHAP. XV.

The Plague of Discontentment.

1. KING. 8. 38. *When euery one shall know the plague in his owne heart.*

DESCRIPTION.

Contentment.

THE minde should study to attaine to that happinesse, wherein it may freely inioy it selfe at all occasions, with sound contentment, and godly peace: (like a paire of ballances, whose scales, beam, and tongue keep a very equall & stayed course:) neither in prosperity to be mounted too much with loftinesse, and lightnesse of minde, with complacency, or with too great ioy: Nor yet deiected too arre, when our desires and delights are crossed. If it be a little agitate, or vpon a sudden mastered, it should resoluedly returne to it selfe againe. Neither should it alwayes trauell for ease, and that it haue neuer occasion to be shaken: but rather, it should indeuour to make it selfe firme and strong, against all that may assault it, by depressing it, or casting it vp. This is one of the speciall points of the soules integrity and health.

1 King 8 38. Discontentment.

The contrary whereof is this *Plague of discontentment*: an epidemicall plague and vniuersall: a most heauy calamity ouer all, and spareth not to torment the wealthiest and highest, and to gnaw the hearts of greatest Princes.

How

How many thousands doth it euery day assaile, making their liues inuisible miserable? Their death more sudden and cursed, and their soules (which is worst of all) most damned, it is a storme, causing many one to make shipwracke: An *intestine battell*, banishing all peace. A *Titubation*, *griefe*, and *offence* of mind: an enemy to that *euennesse* of minde. It is a bitternesse of the heart, bitterer then the worme-wood and the gall: it is a *vexation* of the spirit: and this is that *Darkenesse* of the heart, that is accompanied with much griefe, sorrow, and anger: A sickenesse in deed tormenting the heart, Eccl. 5. 17.

Iud. 13.
Psal. 119. 53.
1 Sam 25 31.
1. Sam. 22. 2.
Eccles. 1, 14.

Part affected.

THe heart (or will) is heere chiefly affected: when either it is frustrate of the inioyed or desired good, (whether it bee good in it selfe, or in appearance) or else when it is annoyed with some present or imminent euill (whether it be an euill in it selfe, or in appearance.) Somtimes the heart will be vnder a peremptory discontentment: sometimes again, vnder a hesitation and suspence. And because there is a reciprocation betwixt the heart and the minde (the minde first informing the will: the will thereafter forcing the minde with anxietie, to meditate and deliberate vpon the hearts griefe.) It falleth foorth, that as well the minde, as also the hearts affections, are grieuously tormented with this plague.

Heart.

Minde.

Affections.

Causes.

THE prosperity of the wicked made *Dauid* to fret. As he doth confesse of himself: *Certainly mine heart was vexed, and I was pricked in my reines: So foolish was I and ignorant, I was a beast before thee.* Thus said the Prophet,

The prosperity of the wicked. Psal. 73. 21, 22.

Ier. 12. 1.

Iob. 24. 12. and 21. 6,7.

phet, *Wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse?* And *Iob* making mention of the insolency of the wicked, complaineth that *God doth not charge them with folly.* This griefe befalleth specially to the godly, but it doth not continue: For they run to the Word for instruction and remedie hereof.

Presumption of too much strength and too peremptory designes. Exod. 18. 17,18.

When we presume too much of our selues and of our gifts, vndergoing too heauy burthens of affaires, with vnknowne and inconsiderate weakenesse: In the end we are forced to grone vnder the weight, and vtter discontented complaints. And hauing too many peremptory designes, desires, plots, and hopes (neuer looking to that ouer-ruling prouidence, which in all euents should bee respected and reuerenced.) If any thing fall out otherwayes then wee deuised or desired: wee beginne to complaine and exclaime, at the failing of our vnlimited hopes.

Eccl. 4. 15,16. 2. King 6 11. Iob. 7. 3,6.

Euils not premeditate.

When the worst of euils that may befall our best goods, are not premeditate: but the best, in euery thing foolishly expected: It maketh men to be surprized on a suddentie, that the storme arising, before that the minde be made strong (to meete with the forest tempest) breedeth many vnlooked for tyrannizing griefs of the mind; As appeared in *Iob*, who discontendly complaineth that when he *looked for good, euill came vnto him.* And in the people of *Israel*, who looked for peace, when euill came vpon them.

Iob 30. 26. Isa. 59. 9. Iere. 8. 15.

Our minds too farre set on the euils, & diuerted from our present good.

We make no vse of the worst of euery accident: we fight more with our selues, then with our euils, we cannot subordinate our lightest euill to our great good: that the one may eclipse the other. Wee fixe our eyes too much on our euill, and too little on our good: like little children, who for the losse of one puppet, or little bable doe cast al their best things away in a rage: we suffer the occasion of smaller griefes, to furnish vs a raging sea of disquietnesse, and to choake many present, both temporall

rall and diuine contentments, which other-wayes wee might enioy.

When wee doe associate our selues with companions that are passionate and peruerse, or vnfit for our humour and errands, by whose presence wee pine our minds, to dissemble our infirmities: we cannot but acquire to our selues much distemper of minde, and so much the more, when we take our selues to such company, who hath an antipathy with vs, or are fooliſh, *for a companion of fooles shall be afflicted.*

Vnfit company Pro 22.24 & 26.19. Iere. 9. 4.

Pro. 13. 20.

If we seek after superfluous vanities, and wander from an honest and simple trueth, hunting after pompe, and grounding our designes vpon vulgar opinions: not looking to that which is most necessary, but to that which fantasie affoordeth: we must needes distract our minds with much distresse.

Vanities.

Men that are confident in prosperity, ouer-ioying and ouer-louing their smiling fortune, are so transported that in their lostinesse they know not what to doe. They suffer their mindes to be troubled with the surfets of aboundance: They cast their wits abroad, and lay their mind open to be encombred and disquieted with a thousand trifles: Beside the often and too plentifull vsing and inioying of one thing that ingendreth satiety (nature alwayes affecting variety) tediousnesse and a loathsome life.

Surfet of prosperity.

There are many that cannot iudge rightly of their present estate: but are either comparing it with the better estate of others: or else suffer their mindes to bee higher then their owne low estate. They thinke themselues incompleat, if any excell them in any thing, as if all things did beseeme them onely, and so looking vpon themselues and vpon others, they can neuer be at rest in their owne bosome.

Counting the estate of others better then their owne.

Some disquiet themselues with imagined wrongs, taking euery thing too farre in heart. They can take nothing in good part, nor expone things for the best: By a suspicious

Taking all things in euill part.

suspicious humour they misinterpret euery thing, intended, spoken or done, as most offensiue to themselues. They imagine themselues to bee ship-broken, at euery dreamed blast: fearing alwayes a mountaine of misery to come from euery moate: or else stiring vp their inflamed minds, to make warre for euery trifle.

A preiuiciall conceit.

Many are mastered with a preiudiciall conceit, thinking others doe sit in their light, and that the sinne of others eclipseth their candle, that they can neither rise, stand, nor goe forward, because others are in their way. They dreame, the fortune of others preiudgeth their vnhappy welfare. Thus *Cain* was discontented with *Abel*. *Esau* with his brother, and *Laban* with *Iacob*.

Gen. 4. 27. & 31

Crosses reall.

Crosses disquiet, whether they be reall, or in conceit: present or feared: much astonishing, and beating downe the weake minde, and bringing it to much disquietnesse: yea, oftentimes to rage and despaire. But so much the more, when the poore minde is besotted with vulgar, misconceited opinions of aduersitie, and false estimation of things in their outward appearance.

Crosses imaginarie.

Sundry times it falleth foorth, that where there is no euident cause of griefe: and in the very freedome of all externall euils, yet some will be tormented with millions of imaginary discontentments: forging and fayning out of their owne thoughts, molestations to their owne minds. This ariseth vpon the melancholious distemper of the braine: the foulenesse of the organe foolishly distracting the functions.

Sinne.

But there is nothing that bringeth greater disquietnesse to the minde, then sinne, that *Enmity* against God and our selues. It beginneth with some false contentment, but endeth with too much more true discontentment, silent with seeming truce, smoothly smiling at the first, yet afterward it becommeth a turbulent executioner of deserued vengeance, within and without, furnishing troupes of furies, to set the whole soule on fire: which for a time the sinner may shift, he cannot eschew,

if

if custome of euill hath bred the sinners securitie (that stil he can sleep vnder the soreſt thunder-clapes of crosses (yet an vncouth blow will make the hardeſt backe sensible at last. As long as sinne is within, the conscience will exclaime: whose intermission of ease ingendreth more trouble: time helpeth all other things, it increaseth this.

That discontented deuill, content with nothing, but with all mens discontentment, *compasseth the earth to and fro*, and goeth *about like a roaring Lyon*. Some he snareth with too much ease, some he taketh by too sore disquietnesse: If he keepe the hold as *a strong man*, all things are at peace for a time, to giue the deeper wounds in the end. His purpose is alwayes to make a renting betwixt God and man, heauen and earth, *Church* and *policie*, man and man, and man and his owne minde. He is neuer content that God should possesse man, or man himselfe: like a mad dogge he assayeth to bite euery one, to dementate them like himselfe.

Satan.

Iob. 1. 7.
1 Pet. 5. 8.
Mat. 12, 19.

Signes and Symptomes.

THe discontented is displeased with euery thing. He doth censure all men and all things: and where hee lacketh grounds, he can deuise them. To satisfie his discontented mind, he is content to suffer any griefe beside, as *Zopirus* the Persian was contented to susteine the cutting of his nose, his eares, & his lips, to further the enterprise of his Lord *Darius* against proud *Babylon*. His liking and misliking is reasonlesse, and phantasticall. In wrath hee will exceed. His countenance will bee cast downe. He is full of murmuring, and grudgeth at euery thing. He misliketh euery benefit, because of some smaler deficiency, & apparant insuing ill, and is discontent with euery ones gifts. He giueth euery wrong the hardeſt construction, and nothing can quench his rage but reuenge

The viue character of a discontented minde.

Herodot.

Gen. 4, 5. & 31. 2. 5.

Gen 27. 41.

He

He is a selfe-louer, and yet is not pleased with himselfe. He will not spare bad remedies, to quench the flame of his discontented minde: as *Esau* did with his brother. He is so earnest vpon that which he wants, that he cannot enioy what he hath. Hee exalteth his minde aboue his estate. Hee conceiueth so many hopes, that when he seeth them turned to wind; he waighs not how to torment his owne mind. He is euer complaining like a quarrellous curre; changes are his desire, like a sicke man; who would euer be changing his bed, yet he neuer finds rest: for that the cause of his griefe lieth not in his bed, but in his bodie. He frets in his passions. His minde is neuer at rest. In his best case he is insolent: and in his worst desperate

Gen. 17. 44.

Gen 37. 8. 10. & 38. 14. Num. 12. 1, 2. & 16. 2. Isai. 28. 19, 20.

The prosperity of better then himselfe, is bitter to his heart. He is emulous of his owne brother, and enuieth the good fortune of his neerest in nature. Hee will sharpe his discontentment vpon his best friends. He is not content with his owne present estate: neither with the doings of man nor of God. Satyres are his speech, and mutinies his delight. His own vnhappinesse is not so grieuous to him, as the happinesse of others. The praise of others pierceth his heart: He walloweth in preiudice, and hath vulgar opinions in account, as diuine Oracles.

Gen. 31. 2, 5.

1. Sam. 8. 6.

Prognostickes.

The case diuerse.

NOne almost are exempted from this maladie. *Mary* the mother of Christ had her heart pierced with this sword. But the wicked are like the *raging waues of the sea.*

Luk. 2. 35. *Nemo sua sorte contentus.* Iud 13. Esa. 57. 20.

The greatest euils in the world, doe proceede vpon discontentment. *Esau* wished his fathers funerals, to haue his discontented minde reuenged on his brother *Iacob*. *Absalon* not content with his owne estate, vsurped against

The ensuing euils. Gen. 27. 41. 2 Sam. 15.

againſt his father. *Iudas* betraied his Maſter. *Achitophel* put deſperate hands on himſelfe. It ſubuerts *Churches, Nations, Cities, Kingdomes.* It is the author of ſects, ſchiſmes, diſcords, murther: & an enemy to all Religion. It will cauſe the vileſt Ruffian put bloody hand on his moſt Royall innocent Soueraigne.

Caſe of curation.

It is more eaſily helped where grace giueth ſome contentment: but moſt hardly is it cured in a graceleſſe heart. If either time hath giuen it growth, or the obiect hath made a deeper impreſſion, it is the more hardly remedied. It is ſpeedily to be helped, for feare it become inuincible, and the furie of it breake foorth in a worſe euill then it ſelfe. It is a ſore euill, and a ſorrowfull ſickneſſe.

Eccleſ. 5. 16. 17

Curation and remedies.

Fret not at the faults or welfare of the wicked.

AFflict not thy ſelfe for other mens faults: neither fret with enuie at their eſtates, though they be neuer ſo proſperous: giue not place to thy grudging thoughts, conſidering that Gods prouidence diſpoſeth all things moſt wiſely. Enter thy ſelfe to be a ſcholler in Gods ſchoole: goe into his *Sanctuary*, and there learne by his Word, that he ordereth all things moſt iuſtly, Call for the opening of thy eyes, to conſider thy owne heauenly eſtate: and thou ſhall contemne all the vaine and prophane pompe of others. Learne to eſteem lightly of the miſdemeanors of others: at the which, nether grieue thy ſelfe with *Heraclitus*: nor inhumanely make paſtime with *Democritus*: but either amend what thou canſt, or patiently ſuffer, and wiſely diſſemble at that thou canſt not helpe.

Conſider Gods prouidence: Pſ. 73. 17, &c. And thy owne more happy and heauenly eſtate.

Try thyſtrēgth and make thy burthens proportionall.

Examine thy ſelfe, and make a proofe of thy ſufficiency for thy calling, and burthens that thou takeſt on: And ſee that thou be able to execute thy charge, take no more in hand, then that thou findeſt thy ſelfe ſufficient

ent to performe. Auoide all impossible, impertinent, and idle businesses: for he that taketh much on himselfe, giueth fortune much power ouer himself, *Walke not in great matters and hid from thee.* Draw thy minde from to many outward things, home to it selfe: but herewithall be free of a base careleſnesse, and be not slothfull in thy necessary and honest adoes.

Psal. 131. 1.

Premeditate euill. Reu. 15. 1.

Consider that thou art a pilgrime in a dangerous place, In thy sailing on this *glassie sea*, think e thou maist meete with a storme. Be neuer too much fixt on one estate, as to be impatiēt of a change, in thy way all accidents may touch thee: premeditate therefore the worst in al things foresee ill, and preuent it: or else learne to be strong against it, when it commeth. As *Anaxagoras*, when it was told him that his sonne was dead, answered contentedly, I knew well that he was mortall. Hee which in such sort maketh his premeditation of the worst, shall neuer say in the end, (what euer doth chance) *I had not thought it.*

Count thy Burthen common.

Remember that we are all prisoners of fortune, either subiect to our selues, or to others, and bond-slaues to a thousand discontentments. Mans life is a warfare and a bondage: all prisoners, some in golden chaines, some in iron chaines. Some are slaues to pouerty, some to riches, some to honour, and some to baseneſse. Learne therefore to count the best things but golden chaines, and burdens in golden ropes: the bondage is all one with that in the rusty gieues.

And with patience make vse of it.

Time, necessity, and vse, will make thee cary thy iron chaines more easily. Patience lesseneth the griefe of greater euils: in euery trouble dissemble the euill, and make vse of the good. And seeing there is no perfit ill, count the worst things to haue some comfort. As when *Ionas* lay miserable in the Whales belly, he made vse & comfort of his leasure, and prayed to God for helpe. *Diogenes* in his banishment studied wisedome. *Socrates* by his euill wife learned patience: like a Bee, out of the bitterest

tereſt herbs drawes out ſome ſweet hony. Make thy life like one playing at Tables : content thy ſelfe with thy caſt, be reſolued as well to loſe as to win, and mend thy ill caſt with thy better skill.

Make choice of thy familiars.

Make ſpeciall choyſe of thy familiar companions that they be faithfull, milde-minded, ſecret, merry, and wiſe, exempt from reigning vices. If thou canſt not finde one with ſuch perfections, make choyſe of him that hath feweſt imperfections : chuſe him that is both fit for thy ſelfe and for thy affaires, in whoſe company thou maiſt cheare thy ſpirits with variety of recreations & meales, and of all other honeſt indulgences. Beware of ſuch as are too ſad, complaining, deſpairing, ſuſpicious, Penſiue apprehenſiue, fearefull and curious.

Walke in a ſimple truth.

Walke in an honeſt and ſimple truth be free of hypocriſie: pine not thy ſelfe in diſſembling thy infirmities If thou be inclined to be extreme merry, force not thy ſelfe to be extreme graue : but rather goe about to reſtraine and correct thy infirmities, and bring them to a temper.

Shun ſuperfluities.

Medium tenuere beati.

Cut off ſuperfluities, remooue all pompe and vanity of honour, apparell, traines and diet; hold euer the meane, and that which is neceſſary : and not that that is grounded on mens opinions and phantaſies. Keepe as low as thou canſt, without preiudice of the dignity of thy eſtate : If in thy ranke thou maieſt not ſtoupe without falling, temper ſo thy ſtatelineſſe, that men may impute it to thy office, and not to thy nature. Thunder and lightning commonly fall vpon higheſt places.

Be ready both for proſperity and aduerſity *Fortitudo. Sapiens bonorum rector, malorum victor.*

Hold thy ſelfe indifferent in the whole ſtage of thy life keeping alwaies the ſame countenãce and courage, like a skilfull Artificer, make profit of all, like the excellent Painter *Phidias*, of euery matter, forme all manner of Images, with one & the ſame countenance. Behold fortunes two faces. Be furniſhed with Armes for both cõbats: with a ſpurre againſt aduerſity, to ſtirr vp thy cou-

ανέχου καὶ ἀπέχου. *Epict.* Moderate thy heart in prosperity, & motiues thereto.

rage: with a bridle against prosperity, to rule thy selfe with modesty. Sustaine and abstaine.

In prosperity moderate thy heart with reason and religion, by thinking on thy sinnes, weakenesse, misery, mortalitie, and on the inconstancy of fortune. Beate downe thy loftinesse: consider that the greatest happinesse that the whole world can afford, is not able to fill the vnlimited desire of the heart: it is no true happinesse. All this whole materiall globe, is not proportionable to the precious soule. The greatest worldly welfare cannot secure the conscience, nor preuent iudgement. While fortune is smiling on thee, thy hart may be mourning within. All worldly pleasures are but cold comforts: They cannot stretch to eternity. The world is a fools paradise full of vipers: the obscure print of vnsound ioyes: a sporting (but doubt-some) passage: a dreamed sweetnesse: and a very Ocean of gall. All is vncertaine, and full of vexation: common to the worst, and cannot better the mind, nor comfort nor content the best: the happiest fortune is but honied poison,

Dan. 5. Zeph. 1. 17. 18 Ezek. 7. 19. Obad. 4.

Iob. 20. & 14. 10. 11, 12.

Bridle therefore thy affections, and compose thy actions by reason: prosperity is a slippery pase. Goe with feare and doubt, be not carried beyond thy selfe, hold not alwaies thy selfe in a chase and purchase. Settle once thy rest and sweete contentment. Frequently remember King *Philips* ordinary morning *Memorandum*: *Thou art a man*, and the Christians watch-word, *Thou art dust, and to dust thou shalt returne*: So shalt thou not suffer thy minde to wander in discontenting vanities.

Be content with thy estate and skill, & motiues thereto. Compare not with the better but with the worse estates of others.

Aduance not thy minde aboue thy estate: if thy estate will not be framed to thy minde, labour to frame thy mind to thy estate, said *Socrates*. Compare not thy estate with bitter estates of other men, but with the worse estates euen of better men, or else as good as thy selfe. The *Ape* and the *Asse* doe both complaine: the one, for that he hath no hornes: the other, because he wanteth

wanteth a taile: the *Mole* or *Want* thus answereth, But if you did well consider of my miserable blindnesse, you would not so complaine of such your want. Cast downe thy sight to thy inferiours, looke on others, wanting what thou hast. Many (now in misery) would be content of thy estate.

Hold not thy eye vpon thy superiours, but inferiours: *Plutarch.*

Let not the good of others torment thee more, then thy owne is able to comfort thee. If thou hold thy eye vpon superiours in estate, thou shalt euer be disquieted For prisoners count none happy but libertines: and libertines count none happy but the rich: and the rich count none happy, but those that are in offices of dignity: and officers count none happy but Kings. There is no estate without complaint. As that *King in Homer* complaineth, *Great Iupiter hath imprisoned mee with great cares: O how happy are they, who in their little cottages, liue exempt from these dangers!*

Hold thee within thy skil.

Hannibal said, he had knowne many old fooles, but neuer such a one as the *Philosopher*, that in the schooles discoursed so brauely of the stratagems of war: because he entreated of that, that is not learned in Academies. All things doe not beseeme all persons. *Megabises* of *Persia*, of great worth, on a time in *Apelles* shop, professed skill in Paintry: to whom *Apelles* answered: Before I heard you speake, I thought you wise: but since you entreated of my Art, my prentices doe laugh at you. The Poets bring in the fained gods, each one content with their owne office and estate: *Mars* with warre: *Minerua* with sciences: *Mercury* with eloquence: *Cupid* with loue: *Iupiter* with heauen: and *Pluto* with hell.

Dionyse thought his estate incompleate: because *Philoxenus* excelled him in Poetry, and *Plato* in Philosophie: wherefore he condemned the one to banishment the other to the plough. Euery thing must be content with its owne estate and skill: the oxe for to till, and the horse for to ride on. The whole estates in the world, make vp the pertinent parts of the harmony of musick:

ſome flat, ſome ſharpe, and ſome a middle tune. The part that prouidence hath allotted thee, ſing it well.

Bridle thy paſſions.

If paſſions happen to ſurprize thee, let reaſon and religion retund them and rule them: let them not grow cuſtomable. Snib them in their beginnings, and cruſh them in the egge. And becauſe ſorrow is one of the greateſt perturbers of thy peace: if it cannot be cured with grace or with reaſon, time will helpe it. In all thy paſſions, neither ſlack too much, nor too much bend thy minde: but doe as wiſe Princes vſe to thoſe they miſdoubt for faction: ſo hold them downe, that their very impotency & remiſneſſe may afford thee ſecurity, *Beate downe thy body, and bring it vnto ſubiection.*

1, Cor. 9. 27.

Giue wrongs ſome fauorable conſtruction. Conſider of what weight and importãce things are, according to the verity & reaſon of them. Be not like the world that ſuffereth it ſelfe to be led with impreſſions, accounting more of a word then of a deede: and of a little blow, thẽ of a great wound: wherein opinion and our impatient diſcontentment hurts more then the euill. If thy neighbour ſcoffe at thee, let him know, that thou knoweſt as much of thy ſelfe and more then he can tell. *Vatinius* ſcoffed at his owne deformed feete and necke, ſo that none of his enemies did ieſt at him.

Be not diſquieted with wrongs. Motiues thereto.

If thou haſt giuen occaſion of the wrong, remember it is not an offence to grudge at, but a correction to make vſe of. If thou haſt giuen no occaſion, thou haſt the more to reioyce of thy innocency. Think it no maruell to bee iniuried: for whereſoeuer wee ſhall finde men, we ſhall finde iniuries. If thy offender be fooliſh wherefore complaineſt thou of a mad man? make no account of him, and that ſhall be a grieuous reuenge to a foole.

It is a weakeneſſe of mind, not to know how to contemne an offence. If he be a wiſe man, ſuſpect euil in thy ſelf: he diſcouers ſome of thy infirmities. Make profit of all iniuries, that thereby the better thou maiſt mannage

thy

thy affaires. To conclude, learne to be humble: if thou be vile in thy own eyes, the lesse shalt thou be discontēted, to be accounted vile of others: for a man of lowly stomake, can swallow & disgest contempts without distemper.

2. Sam. 6. 22.

As for aduersity (the common cause of most discontentment) driuing fooles to rage and desperation: consider that it is not so euill in it selfe, as it is vulgarly esteemed. Behold it more in the substance, then in the accident: in the core, then in the barke, and in the end, then in the entrance. For crosses to sinners, are instructions: to sluggards, they are compulsions: to the vertuous they are Theaters, wherin they play their vertues: to wise men, they are matter of good, and stepes to greatnesse & felicity. This befel *Ioseph*, who was lost, that he might be found: They are sinnes fruits, and Gods messengers.

Be not discontented with aduersity. Motiues therto

The good of crosses.

Affliction is the oyle of the Scorpion, that healeth his owne sting. It is the file that scowreth & sharpneth the soule. It weaneth vs from the world, & plucketh vs from the dugge. It is a remedy for a sicke mind, a remedy not plausible, but soueraigne: bitter to the body, but sweete to the soule: pleasing in displeasing.

patimur quia peccauimus, & ne peccemus.

If thy crosses be but comming and falling on: haue thou a resolued minde for the worst, whereby euils will neuer come the sooner, but the easier. Marke euils present in conceit, and they shall be halfe past in their violence, when they shall be present in effect. Learne to fence in the schoole, ere thou fight in the fields. Vse meditations herein, thinking vpon the worst, and making thy selfe ready to receiue them. A man forewarned is halfe armed. A good Mariner prouideth for a storme. A wise Captaine, in peace prepareth for warre. See therefore that no euill surprize thee: stand vpon thy guard: foresee what is to come, and be resolued for all accidents.

Crosses future.

Præmeditati mali mollis ictus.

Hominem parauit ad humana.

When crosses are come and present: be not like a cur running to the stone, not looking to the caster. Blame not the instrument, while thou knowest the agent.

Crosses present

Struggle not with God nor with thy self: be not a foole, not knowing whence crosses come: nor a rebel, murmuring by impatiency against the Author of them. *Make a vertue of necessity*, draw good out of the euill: kill *Goliah* with his owne sword, make profit of paine.

Bee really honest within, and thou shalt be more peaceable in aduersity, then the vicious in their prosperity. A sore crosse, and a sicke conscience, maketh much torment: if thy lesser part be subiect vnto fortune, hold the principle in thine own power: if thy crosse impouerish thee, let it not make thee vicious, if it afflict, let it not deiect thee from thy probity, vertue, and grace.

Resolution. Meditation.

Time and custome, are the remedies of the baser sort, vnder the crosse. But let resolution and meditation make thee strong. Content thy selfe in thy crosses because they come from God. Be thankefull, because they are medicines. Be cheerefull, because they are steps for thy glory. Heere is thy hell, thy heauen is to come. If thy estate were better to the world, it might be worse to God. It is a happy euill that inforceth to good, and next happy that hinders from worse.

A fruition of God. 1 King 8. 38.

But the last and best remedie against all discontentments, is a sweete fruition of God: which thou mayest haue by seeking him by prayer, to be thy portion, & thy all in all. The heart of man is three-nooked, the world round: the circle cannot fill the triangle: God only must doe it, who filleth all with his presence. *Plato* said, *The minde is not satisfied nor quieted, till it returne, thither from whence it came.* Let thy heart be happy in it selfe, and thy blessing in thy breast, draw thy minde from the circumference of the world, to God the center. He is a comfort matchlesse, changelesse, alwayes, euery where, aboue all casualties, and exempt from all vncertainties. God alone is a thousand felicities, and a world of happinesse, the onely life and light. *Algerius* the Martyr found more light in the dungeon, then was without in all the world

The sweetnesse of this fruition

Here is thy secret Manna without murmuring: and a

Paradise

Paradise of comfort without falling, & dissoluing, in a moment, all discontentments. If the passions of Christ abound in vs, our consolation by Christ shall abound much more, that thou maist say, The world is my slaue my minde is an Empire, my miseries afford me ioy, my enemies aduantage, my account is cast vp for another world. The heauen is my home, the Angels my attendants, my foes are my vassals: the *Creator* is my Father, the *Iudge* is my Brother, the *Spirit* my Comforter. God is euer with me, euer before me, euer within me, euer ouerseeing me. I liue not a moment without him, and account euery houre lost, wherein I inioy him not. I will talke with him in prayer, he will talke with me, in his Word; all my talke shall be, suites or thankes, I need not stay while the Scepter be holdēout, no houre herein is vnseasonable, no person too base, no words too homly, and no importunity too great: This is the contentment of contentments, the most contenting remedie against the *Plague of discontentment*: *Godlinesse is great gaine, if aman be content with that he hath.*

2. Cor. 1. 5. Psal 73. 25. Heb. 12. 5.

1. Tim. 6. 6.

If the disquietnesse of thy mind arise vpon melancholious imaginations: giue thy ear to thy friend, thy mind vnto wisedome, and thy body to thy Physician. And if it proceed from a wounded spirit, for thine own sinnes and Gods wrath, or from any particular passion of the heart: thou must seek thy cure amongst their particular remedies, whether it be for the feare of death, sorrow in trouble or such like.

If discontentment arise vpō melancholy;

Or wounded spirit:

Or passions.

CHAP. XVI.

The griefe of Impatiency.

Psal. 42. 5. 11. *Why art thou cast downe, my soule, and disquieted within me?*
Psal. 73. 21. *Certainely mine heart was vexed, and I was pricked in my reines.*

DESCRIPTION.

What impatiency is.

IMpatiency is an vnwilling enduring of any kind of thing that troubleth vs. The contrary extremity is insensibilitie: whether it be naturall, as in those that are brutish, and borne like blockes: or voluntary, which is a stoicall setting a presse on the heart: exempting it from all kinde of griefe. The middle vertue is patience: which is a willing suffering of any trouble.

Insensibility naturall, stoicall.

Patience.

Two sorts of impatiency.

There is one sort of impatience, towards God: when we grudge vnder his crosses; which importeth a misliking of God, or of his doings toward vs: although otherwayes we seeme neuer so fairely to endure. There is another sort towards men: in regard of their persons, estates, doings, or iniuries: as they offend vs.

3. Degrees of impatiency.

2. Thes 2. 1, 2. σαλευθῆναι.

Agitation.

σπαράσσειν, alluding to that figure σπάσαι ὄφιν

The heart sometimes is agitate like a ship in a tempest and taketh no rest: but is rouled vp and downe like a bowle: contrary to the which, is to establish the heart that vnder all euils it may lie close, like vnto a foure squared stone, Iam. 5. 8.

Other

Other times the heart wearieth and fainteh vnder the burthen, contrary to the which, is the *corroboration with all might*. Sometimes againe a man goeth, as it were, out of himselfe with rage, grudging, and murmuring against euery thing. He is dispossessed of himselfe, and of his right wit and senses, and almost knoweth not what hee is doing, or what he shall doe. Contrary to the which, is the *possessing of our soules with patience*.

Heb. 12 3. Psal 42. 11. Fainting. Colos. 1. 11. Dispossessing of vs so our selues.

Luk. 21. 19.

Part affected.

THe heart is heere chiefly affected, when it is sore grieued at the want of that good which it affecteth and at the presence of that euil that it abhorreth. As *Dauid* saith of himselfe, *Mine heart was hote within me, and while I was musing, the fire kindled.* Sometimes the heart is impatient at the euils of them whom we loue, as also at the good of them whom we mislike. As *Dauid* freted at the prosperity of the wicked.

Psal. 39 3.

Psal. 73.

Causes.

BEside the commou externall causes, as God a iust deficient, and the diuell an vniust efficient: The want of those things that once we inioyed, or that our hearts earnestly desire, and presently stand in need of, stirreth vp impaciency. As when Israel murmured against *Moses*, saying, *What shall we drinke, or what shall we eate? Who shall giue vs flesh to eate? we remember the fish which we did eate in Egypt for nought, the Cucumers, and the Pumpions, and the Leekes and the Onions, and the Garlicke: but now our soule is dryed away, wee can see nothing but this Manna.*

The want of good things.

Exod 15 24. Exod 16 2. Num. 11. 4, 5, 6

Our impaciency becomes the greater, if their bee conioyned the present feling of those euils that lie vpon

The presence of euill things, as crosses. 2 Cor. 11. 28

vs, whether they be externall, as paine, pouerty, shame, sickneſſe, death: or internall, as griefe, care, feare, grudging: whether they be in our persons, in our goods, or in our name. *Hoc veluti triplici ariete pulsatur patientia nostra* These are the fruits and rewards of sinne, and most repugnant to our sensuality. If we be vnacquainted with these euils before, (like an *vntamed Calfe*) we grudge the more with a new yoke.

1. Tim. 4. 16. *Bern. in conuers. Pauli.*

Ier. 31. 18.

Iniuries.

And as for men (whose offences and iniuries make vs impatient) we cannot consider their persons, that if they be good, they may be pardoned: if they be ill, they may be referred to their iudge: we doe not weigh our iniuries, if they be small, to be miskend: or great, to be vsed with prudency, and with patience.

Luk. 15. 28. Ioh 6. 41.

The welfare of others.

We are impatient at the good of others, as if it were preiudiciall to vs: As the Priests grudged at Christs honour, and *Hosanna*: and the seruants that wrought all the day, at him that wrought but an houre: and *Herod* at all the infants, because he thought one of them was Christ.

Mat. 21. 15. Mat. 2. 11.

The faults of others.

The faults and offences of others stirre vs, albeit they bee but imagined. The Iewes when they saw Christ goe with *Zacheus* the Publican. impatiently murmured. The godly also are sometimes moued, impatiently to fret at the fooliſh, when they see the *prosperity of the wicked.*

Psal. 73. 3.

Ignorance manifold.

A blinded eye maketh an impatient heart, when vnder trouble we looke not to God, to our selues, to our sinnes, nor to our good: to God, as the Author of all: to *our selues*, as procurers: to *our sinnes*, as deseruings: and to *our good*, as the benefits that redound to those that make true vse of the Crosse. We thinke it no seruice to suffer: we doe not runne to God that strikes: wee cannot see good vnder euill, and sweete vnder sowre: we cannot beleeue: that bitter Aloes can be good medicine.

Psal. 73. 22.

Psal 119. 67. 71

Incredulity.

But when we are incredulous, then are we most impatient:

patient: we distrust Gods power and promise, we doe bind Gods fauour to outward things, preferring his goodnesse in temporall goods, to his goodnesse in spirituall graces. Here is that douting of the diuine prouidence, thinking that God wil not regard. As *Dauid* said *in his feare, All men are lyers.* As *Iehoram* in the famine, said, *Shall I attend on the Lord any longer?*

Psal. 116 11.

2. King 6. 33.

Signes and Symptomes.

THe impatient man is like a mad dog, who spareth none, but biteth all that come towards him. He curseth either the Creator, or the creature, or both. He is euer murmuring, cõplaining, quarrelling. Of a friend, he is made a foe: hee vseth lawes, and his power for reuenge: from the which if he be restrained, it is because he dare not, as a coward; and not because he ought not, as a Christian.

He can abide none. Iudg. 15. 16. Exod. 16 7.

He is of a flexible nature, dismayed with euils, sensible of the scourge, but cannot see the striker: he hath a weak backe for the least burthen. The want of one thing, or feeling of one ill, troubleth him more, then the inioying of many benefits can quiet him. In his griefe he hath hanging hands, weake knees, and halting feete, as being cleane out of heart, and discouraged. Hee taketh all things in an euil part, and can vse no relaxation without fury. Anguish deiects him, and a little thing will cause him to reuolt from a true cause.

Nor the crosse.

Heb. 12 12.

It is a hard thing to bridle impatiẽcy vnder the crosse The very Saints themselues, at some times were surprised with it. *Eliah* desired that he might dye, and sayd *O Lord, take my soule, for I am no better then my Fathers. Ieremiah* said, *Why is my heauinesse continuall? and my plague desperate, and cannot bee healed? why art thou vnto me as a liar, and as waters that faile.* And, *O Lord, thou hast deceiued me, and I am deceiued: thou art stronger then I,*

The Symptomes of the godly. 1. King 19. 4. Ier. 15. 18.

Ier. 20 7, 14, 15

and

Iob 3. toto.

Iob. 34. 6.

and hast preuailed: I am in derision daily, euery one mocketh me. Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed. Cursed bee the man that shewed my father, saying A man-child is borne vnto thee, and comforted him. And *Iob* cursed his natiuity, (but not his God) and wished death as the end of his misery. He alleaged his wound to bee incurable without transgression.

Prognostickes.

Case of curation. *Magnum malum non posse ferre malum. Senec*

IMpatiency is most hardly cured in *Ignorants* and *Infidels*, but more easily helped by them that are ruled by reason, or by grace. It helpeth not euils, but rather increseth them. And it is like, a lime-rod to a bird; or a hoke, or a net to a fish, or iron chaines to a theefe, or a burthen on a weake backe, the more striuing, the more harme. It maketh externall euils enter thorow into the soule, and become internall.

Ensuing euils. 2. Sam. 20. 1. Thes. 4. 13. Num. 11. 1. Gen. 4. 13. Numb. 14. 29. Numb. 21. 6. 1. Cor. 10. 10. 1. Sam. 17. 23.

Many great euils doe spring from it, as contentious, malice, reuenge, treasons, endlesse desperations, and discomforts. When the people became murmurers, their carcasses fell in the Wilderneſse: and the Lord sent fiery Serpentes amongst them, wherby they were *destroyed of the destroyer.* And *Achitophel*, And *Iudas*, in their impatience did hang themselues.

Curationes and remedies.

Stoicall insensibility a false remedy.

THe Stoicall *Apathie* (in setting a presse on the heart, exempting the same from all griefe) is a false and phantasticall cure of impatiency. For it is good that in some measure and manner wee bee sensible of our euils. But we should learne, that if they touch vs, they neither pester vs, nor master vs: and that wee make good vse of them

them, and draw good out of them. This cannot be done without patience. The Scriptures are fittest to learne vs this lesson. For, *whatsoeuer things are written aforetime, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope.*

Learne patience. Rom. 15 4.

Consider the examples of others (better then we are) who suffered worse things then we doe, and yet ouercame their impatiency. *Take the Prophets for an ensample of suffering aduersitie, and of long patience; yee haue heard of the patience of* Iob, *and haue know ne what end the Lord made, who left vs an ensample that we should follow his steps. Who when he was reuiled, reuiled not againe: when hee sufferred, hee threatned not, but committed it to him that iudgeth righteously.*

Examples of others Iam 5. 10, 11. Of the good to be followed. 1. Pet, 2 21. 22, 23.

Consider also the example of the wicked, that were punished for their impatiency. For all their euills *came vnto them for ensamples, and were written to admonish vs, vpon whom the ends of the world are come.*

Of the euils to be eschewed. 2. Cor 10. 11, 12

Let thy minde bee directed towards God, and say *Shall wee receiue good at the hand of God, and not receiue euill?* acknowledging *the strokes of Gods hand:* And that no creature can harme, before the Lord hath *bidden it.* None can haue power at all against thee, *except it were giuen him from aboue.* And, *who is hee then that saith, and it commeth to passe, and the Lord commandeth it not.*

Consider Gods drouidence and will. Iob. 2 10 Psal 39 10 2 Sam. 16. 10 Ioh. 19. 11. 1. Sam. 16. 10. Lam. 3 37.

Gods prouidence is the parent of necessity. Gods Decree cannot be illuded, or auoyded by impatiency. That is to be borne with patience, which cannot be redressed with carefulnesse. To be grieued at Gods prouidence is the greatest impiety. All things doe modestly and silently obey: man onely disquiets himselfe with impatience.

Gods prouid nce. *Feras non culpes, quod mutari non potest. Senec. in prouerb.*

It is foolishnesse not to obey willingly that Soueraigne Mistrisse, that wil otherwise carry vs all by force It is best therefore to submit our wills to Gods secret will, and make a vertue of necessitie. To striue against it

Seneca.

it, is but to ſtirre the euill. *Optimum pati quod emendare non poſſis: malus miles eſt, qui Imperatorem gemens ſequitur.*

Heb. 10. 36. Reuel. 3. 10. Luk. 8. 15.

Remember that there is nothing ſo repnguant to the will of God, as impatiency: nothing more agreeable thereto, then patience: *That after we haue done the will of God, we might receiue the promiſe. The word of Gods patience muſt be kept with an honeſt and good heart: heare the Word, and keepe it, and bring forth fruit with patience.*

Conſider thy ſelfe, and thy ſinnes. Pſal. 39. 11.

Looke to thy ſelfe, ſo baſe, and to thy ſinnes ſo great; and ſo iuſtly procuring thy euill. *When God with rebukes doth chaſtiſe man for iniquity, hee, as a moth, maketh his beauty to conſume: ſurely euery man is vanitie.* Yea, thou deſerueſt not onely one temporall croſſe, but all. And not onely to be puniſhed heere, but hereafter eternally, both in body and ſoule. Thou maiſt iuſtly ſay, *It is of the Lords mercy that thou art not conſumed.*

Lam. 3. 22.

Eſteeme thy Croſſe to be a medicine. 1. Cor. 11. 32.

Acknowledge thy afflictions for diuine medicines, to correct thy corruptions. They are chaſtiſements for ſins paſt: Whereby *we are chaſticed of the Lord, becauſe we ſhould not be condemned with the world,* (endleſſe puniſhments are in Chriſt pardoned.) They are preuentions of ſinnes to come, like vnto a *Prophylatticke* phlebotomy, or a [Preſeruatiue purgation.

Deteſt ſinne.

Strongly deteſt ſinne, and thou ſhalt ſuffer the more patiently for ſinne. Vnder the croſſe learne to be humbled for bigane ſinnes; and know thy ſelfe, and feele Gods mercies. Say, *Remembring mine affliction, and my mourning, the worme-wood, and the gall: My Soule hath them in remembrance, and is humbled in mee. I conſider this in my heart: therefore haue I hope. When I declare my paine, I am ſorry for my ſinne.* Learne alſo in time to come, to reſiſt ſinne, not onely to the loſing of pleaſures, but euen to the enduring of trouble: and *vnto the blood.*

Lam. 3. 19, 20, 21. Pſal. 38. 18.

Heb. 12, 4.

Premeditate euils.

Premeditate euils, and learne to ouercome them, before they come. Extenuate them in thy cogitation.

Let

Let vs riſe againſt accidentall things, and whatſoeuer falleth foorth, let vs know, it is not ſo great as it is thought, and not ſo great, that we ſhould be troubled thereby.

Learne to make thy ſelfe ſtrong, both by the ſtrength of grace, and by the ſtrength of reaſon. Ouercome with reaſon, the preſent calamitie, if thou canſt: but faith is ſtronger then reaſon. Whereby, *if we hope for that we ſee not, wee doe with patience abide for it.* The gift of faith, and the gift of ſufferinge, are giuen both of God inſeparably. And, *God is faithfull, which will not ſuffer you to bee tempted aboue that you bee able. but will euen giue the iſſue with the tentation, that ye may be able to beare it.* He dealeth faithfully, fairely, and openly with his owne, to whom he ſaith, as he ſaid of *Salomon*: *I will be his father and he ſhall be my ſonne, and if he ſinne, I will chaſten him with the rod of men, and with the plagues of the children of men: But my mercy ſhall not depart away from him.* Say thou againe, *Yet my ſoule keepeth ſilence vnto God, of him commeth my ſaluation, yet hee is my ſtrength, and my ſaluation, and my defence, therefore I ſhall not bee much moued.* And with Dauid, *Why art thou caſt downe, my ſoule, and diſquieted within me? waite on God.* And, *Let not your heart be troubled.*

There is no euill without ſome mixture or conſequent good: ſome fineſt medicines are made out of the greateſt poyſon. Seeke and thou ſhalt finde the good that is in euill, or following euill. It is loſt onely by impatiency, and by no meanes found but by patience. *Tribulation bringeth forth patience, and patience experience.* And *knowing that the trying of our faith bringeth forth patience, let patience haue her perfect worke, that yee may be perfect and intire, lacking nothing.* By patience we *poſſeſſe our ſoules* (in the right vſe of all the faculties and graces therof) againſt all incident euills, making our ſelues ſtronger, and them lighter to be borne. Patience is the ſweeteſt ſalue to miſ-hap, no greater reuenge of

Truſt in God.

Heb. 11. 35.
Rom. 8. 25.
Phil. 1. 29.

1. Cor. 10. 13.

2. Sam. 7. 14.

Pſal. 62. 1, 2.

Pſal. 42. 5.

Ioh. 14. 1.

By patience finde the good in euill.

Aquila cœleſtis ex Dracone omniuoro

Rom. 5. 3 4.
Iam. 1. 3, 4.

Luk. 21. 19.

of Fortune, the truest remedy of iniuries, the surest skill to forgiue them, or forget them, the shield against wrongs, and *fortitudes sister.*

Arist.
Heb. 6. 12.
Gal. 6. 9.
2. Thes. 3 13.
Rom. 2. 7.
Psal. 126. 5.
Motiues to patience vnder the Crosse: wherein thou shalt finde, that it is,

By *patience the promises are inherited. Let vs not therefore be weary of well doing, for in due season we shall reape, if we faint not.* We must be content with our hell heere, to get our heauen hereafter, and with a wet spring, to find a dry harueſt. And, *through patience in well doing to seeke glory: to sow in teares, and reape in ioy.*

A signe of Gods fauour.
Heb. 12. 5, 6. 7. 8, 9.

The greatest pleader for impatiency, is that euill construction we make of *euill*, esteeming the worst of euery aduersity, alleaging the fountaine to bee Gods wrath, our selues to be the cast-awaies, the end, to be endlesse and desperate misery: whereas by the contrary thou must vnderstand, that if patience doe meete with the crosse (how great soeuer it be) it is a signe of Gods fauour, we cease not to be his sons, he ceaseth not to loue vs, to *receiue vs*, and to offer himselfe to vs, as a *Father of spirits.*

It is common to the elect, and Christ our fore-runner.
Psal 17. 14.
1 Sam 2. 25.
Math 29 24.
Colos. 1 24.

No elect is excepted from troubles, the best are oft thus handled: *As Lillies among thornes*, Cant. 2. 2. while as the *Bastards* are vntouched, hauing their portiō here Whom the Lord smites not, them the Lord loues not: we haue Christ herein to be our fellow-companion, and our fore-runner.

God is a Physician.
August super Psal. 21.
Intelligat homo medicum esse Deum &c

Let man vnderstand that God is a Physician, and tribulation is a medicine to saluation, and not a punishmēt to damnation: vnder the medicine thou art burned, cut thou cryest: the Physician heareth not according to thy will, but according to thy good.

We are tryed and fined.

Consider also that afflictions are sent for the exercises of Gods graces in vs, to try our loue, our faith. This is a fiery triall, wherein we are not consumed like drosse, but refined like gold. Hereby we are stirred vp to plead the Lords part, and to know his strength in vs: and to make vs resolue not onely to dye in holinesse, but to dye for holinesse.

God

God turneth all things (and euen the worst things) *about, for the best to them that loue him.* This found *Dauid* to be the end of all his trouble, wheen hee said, *It is good for me, O Lord, that thou hast afflicted me, that I might learne thy statutes.* Godlinesse is learned more in one dayes aduersity, then in a whole yeeres prosperity. The Sunne and the Winde did striue for the trauellers cloke; the turbulent winde did chuse the fore-time of the day, the more it blew, the more the man drew in his garment to him: the silent Sunne did chuse the afternoone, who with his quiet and pleasant warming influence, spoiled the man of his vesture. *God* doth chastise vs for our profit, to make vs holy, or holyer, that wee may become happy. The best finde nothing, but the best, in the worst of euils. [a] *The patient abiding of the righteous, shall be gladnesse, but the hope of the wicked shall perish.* When [b] *Shimei* cursed *Dauid*, he said, *It may be, the Lord will looke on mine affliction, and doe mee good for his cursing this day*, As *Ioseph* said to his brethren, [c] *When ye thought euill against me, God disposed it to good, that he might bring to passe as it is this day, and saue much people aliue.*

We are made godly. Rom. 8.

Psal. 119.

Heb. 12.9,10, 11.

Perfer & obdura, dolor hic tibi proderit olim.

And in the end glad.

a Pro. 10. 28.

b 1 Sam. 16.12.

c Gen. 50.20.

Consider wisely the euils that occasion thy impatiency. If they be common, the community seemeth to mitigate and lessen the particular euils. (For it is a kind of comfort, not to be alone in misery.) Publike euils must be considered in their cause: which if it be good, affect the more the goodnesse of the cause, and the trouble shall affect thee the lesse. *For a good man, it may bee one dare dye,* And if we haue great ioy in Christ, or doe *see him that is inuisible*, we will also take pleasure in *infirmities, in reproches, in necessities, in persecutions, in anguish for his sake.* This appeared in the Martyrs, who not onely were free of impatiency in their torment, but by the contrary they were indued with a reioycing, and delightfull kinde of patience, admirable to all.

Consider the nature and cause of euill.

A good cause. Rom. 5. 7.

Heb. 11.27.

2. Cor. 12.10.

Griefe, paine, and sickenesse, are some of the greatest euills that cause impatience. (For all cannot bee heere

Remedies against impatiency in sickenesse.

touched, but must bee referred to their particular places hereafter to be handled) wherein we must consider: If the griefe be indifferent, the patience will be easie: if it be great, the glory shall bee greater, if it seeme ouerhard, let vs condemne our tendernesse, and not blame nature. It is a common necessity to indure. None are exempted. Many haue suffered much more then this. The ioy of recouery is more then the griefe and displeasure. It is a naturall thing, we are borne thereto: we must learne to suffer that, which cannot be eschewed. It teacheth vs to mislike that which we must lose, and to weane our selues from the worlds vanity. If it be long, it is the lighter: if it be violent, it is the shorter.

Si grauis, breuis: si longus, lenis. Seneca.

We should not haue too much estimation of the suffering body: it is but the instrument of the spirit; why should a fine Arts-man complaine too farre of the hurt of his instrument? or a valiant man, at the breach of his weapon? The body is made to serue the soule. It is but a borrowed garment, whereby our spirits doe appeare vpon their Stage, to act their part of a Comedie, or Tragedie. The *Lacedemonian* children whipped one another (sometime to the death) without shew of smart; to inable, incourage, and accustome themselues to suffer for their Countrey. And what should not we suffer, to sit vpon the endlesse Throne? *Anaxarcus* being halfe brayed in the Morter, by *Nicocreon* the Tyrant, would neuer acknowledge his minde too bee touched, saying, *Tunde, tunde; Anaxarcum non tundes.*

Prayer.
Iam. 5. 13.
Psal. 50.

It is most expedient, at the present occasion, and perturbation of impatiency, to force thy selfe to fall downe in deuotion before God. *Is any among you afflicted? let him pray.* Thou hast the Lords promise: *Call vpon me in the day of trouble, and I shall deliuer thee, and thou shalt glorifie me.* God shal either ease thy body of the burthen, or ease thy heart of the griefe, and with his secret comforts shall sweeten the sharpest crosses. Hereto ioyne a louing heart to God. *Iacob* serued seuen yeeres for *Rachel*, he

Gen. 29. 18.

thought

thought the time was short, because his loue was great. With an affectioned heart to God, patiently indure his will. *Loue suffereth all things, indureth all things, and doth neuer fall away.* 1. Cor. 13. 7, 8.

A superuenient crosse, cureth the impatiency of the former or lesse one: and a precedent crosse ripely remembred, cureth, at least asswageth a subsequent; and prepareth to vndergoe a new one. *It is good for a man that he beare the yoke in his youth; hee sitteth alone and keepeth silence, because hee hath borne it vpon him. Hee putteth his mouth in the dust, if there may bee hope.* As it is in the fable of the new and old Cart: the new one made a noyse vnder the first loade, vnused therewith, and wondred at the silence of the old one, which said, I am accustomed to this burthen, which I had rather indure then deplore. And, if thou couldest call to minde thy bigane experience of Gods fauour, it would so much the more quench thy griefe, with esperance of timous deliuery.

A superuenient crosse, or a precedent remembred. Lam. 5. 27, 28, 29.

O passi graviora, &c. Psal. 77. 10.

If thy impatiency proceed from an iniury or wrong, preiudiciall to God, to the Church, to the Country, to thy neighbour, to thy conscience, or to thy publik calling, it is the lesse: For patience in priuate wrongs is laudable: In iniuries against God, godlinesse, or righteousnesse, it is impious: As thou art a priuate man, thou must be free of priue reuenge: and rather take with another wrong, before thou make any retaliation. Thou maist reproue the insolency of thy iniurers. If is lawfull to vse a lawfull defence, in holding off the offred iniury. It is tolerable also to seek remedy of wrongs, at the ordinary Magistrate.

Remedies against impatiency at iniuries. Iniuries intolerable. Iniuries tolerable. Mat 5. 29. Rebuke. Ioh. 18. 22. Act 23. 3. Defence. Reparation. *Certent causæ, non pectora.*

If thou suffereſt for conscience sake; consider, it is good seruice to God, to suffer ill for goodnesse: heerevnto thou art called. Thou hast Christs example. Thou shouldest commit thy cause to *him that iudgeth righteously.* It is a signe of election, and of our effectuall vocation. It is a fruit of the Spirit, and an approbation of thy

If the iniuries be for piety. 1. Pet. 2. 20, 21, 22, 23. Col 3. 12. Ephes. 4. 1. 2. Gal 5 22. 2. Cor. 6. 4. to 11.

calling. If he be good that hath offended thee, doubtleſs he will repaire the wrong: If he be euill ſtriue to make him good, that he may make conuenient ſatisfaction. Ouercome euill with good, and think it both honor and credit to pardon, or paſſe by an offence. It is great vertue if thou hurt not him of whom thou art hurt: it is great fortitude, if being hurt, thou forgiue: It is great glory, if thou mighteſt hurt any, and yet doſt ſpare. We may, without ſword or fire, become *Martyrs*, if we haue patience truly in our hearts. To dye by a perſecuter, it is *Martyrdome* in open worke; but to ſuffer iniuries, and loue our hater, it it *Martyrdome* in heart.

Or vndeſerued

Greg. ſub. Ezek. hō. 35.

The wicked will be ſtill *Canaanites* in thy company, prickes in thy ſides, thornes in thy eyes, chaffe among thy wheat. No coniunction is able to make the *Serpent* and the *woman*, the curſed ſeed of the one, and bleſſed ſeed of the other, agree. One blood, one belly, one houſe, one education could neuer cauſe *Cain* and *Abel*, *Iacob* and *Eſau*, *Iſmael* and *Iſaac* accord: alwayes let thy diſcretion and conſtructions be fauourable, and as fauourably thinke and ſay, *Heere is the patience and faith of the Saints.*

Diſcreetly behaue thy ſelfe among the wicked.

Reuel. 13. 10.

Conſider. Chriſt comming. 2. Theſ. 2. 1. Iam. 5. 7, 8.

Conſider Chriſts ſecond *comming*, *and our aſſembling vnto him*; that thereby, in al calamities, thou mayſt learne to be patient. *Behold, the Husband-man waiteth for the precious fruit of the earth, and hath long patience for it vntill he receiue the former, and the latter raine. Be ye alſo patient therefore, and ſettle your hearts, for the comming of the Lord draweth neere. Behold, the Iudge ſtandeth at the dore.* And it is *a righteous thing with God, to recompence tribulation to them that trouble you; and to you which are troubled, reſt with vs, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels.*

2. Theſ. 1. 6, 7. Gal. 6. 9.

CHAP.

CHAP. XVII.
The exceſſe of Intemperancy.

Iam. 5. 5. *Yee haue liued in pleaſure on the earth, and in wantonneſſe; yee haue nouriſhed your hearts as in a day of ſlaughter.*

1 Tim. 5. 6. *But ſhe that liueth in pleaſure, is dead while ſhe liueth.*

DESCRIPTION.

HEE is ſaid to bee intemperate, who is giuen to enioy delights and pleaſures immoderately. And as the obiect of impatiency is griefe; ſo the obiect of intemperancie is bodily pleaſure, nutritiue, or generatiue: and ſpecially that concernes the ſenſe of the touching. There are ſome pleaſures naturall, neceſſary and common to all with the beaſts: as in hunger and thirſt, the pleaſure of meate and drink. Some againe are neither common, nor naturall, but aduentitious or acquired, and proper to ſome, according to cuſtome, and vnrulineſſe of the mind. Theſe become, in a manner natural. In naturall pleaſures, fewer are ſaid to bee intemperate; but in proper pleaſures, many: as thoſe that are giuen inordinately to particular ſorts of meate, drinkes, venery, and other ſpeciall ſorts of bodily pleaſures; without the which otherwiſe they may very well liue: And are ſuch things as either they ſhould not inioy, or not inioy ſo farre as they doe.

Who are intemperate.

The obiect is bodily pleaſure.

Pleaſures are either common, or proper.

Secundã naturã indiuidui, non ſpeciei.

Specials and degrees of intemperancy. *Arist. Eth l. 3. c. 11* γαστριμαργοι φιλοτοκτει φιλοπαιδες. φιλαινοι.

Some are intemperate in common pleasures : as *ventre furentes*; and some in proper, which are more to be called intemperate then the other. Some are intemperate in some things, some againe spare no pleasure : some are not intemperate, vntill they be prouoked by vehement and great obiects : some againe are farre more to be called intemperate, who stirre themselues vp, or are stirred vp by some light occasion,

Part affected.

Sensitiue appetite.

THe sensible appetite and concupiscible, is here most affected, and by that most large and ample sense of touching, infected and delighted. The will is here more pregnant and ready, then into impatiency.

Causes.

God a deficient. Rom. 1, 21, 25. 26

Rom. 1. 28.

THey which forsake God, (not glorifying him as God, but become vnthankefull, loning the creature better then the Creator) are in his Iustice *giuen vp to the* intemperancy of *vile affection. For as they regarded not to know God, euen so God deliuered them vp vnto a reprobate minde, to doe those things which are not conuenient.*

Satan an efficient. Ephes. 2, 2

The *prince that ruleth in the ayre, (euen the spirit that worketh in the children of disobedience :* That vncleane and vnsatiate spirit) carefully attends, with all his intended malicious slight and might, (both as a deuouring Lion, a poysoning Dragon, and a mad dog with his hellish bit) to inflame euery one whom he findeth deserted of God: And with nothing more then intemperancy doth hee gaine thousands, to bee eternall fewell of his infernall flames.

The worlds course.

The course of the world, as euill education, fond examples,

examples, a contagious climate, preposterous imitation, presence of inticing obiects, and frequenting of fauourable opportunities: but most of all, *custome*, drowne many in this euill, miserable. They make superfluous things necessary, and vnnecessary things their masters; pleasures they serue, but inioy them not. And (which is the greatest of all euils) they loue their owne euils.

They that are most at ease, and delight in greatest idlenesse, are soonest ouercome with this maladie. Idlenesse occasioned *Dauid* to be intemperate. The abundance whereof made *Sodom haughty, and commit abomination before the Lord.* They did run first to their lust, then to their ruine. This is one of the great maintainers and entertainers of intemperancy, and bringeth on at last, misery, infirmity, and pouerty.

Many haue their mindes so blindfolded, that they know not how farre both God, and reason haue bounded, and limited their pleasures, who thinke they may liue as they list, *and in the lust of concupiscence, as the Gentiles which know not God.* They delight in the workes of darknesse, and as men that doe euill, they hate the light.

The *earthly, sensuall and deuilish wisedome of the flesh*, maketh men *stand in their owne conceit, and walke after the flesh, in the lust of vncleannesse, as naturall bruit beasts, led with sensuality, counting it pleasure, daily to liue deliciously, fulfilling the will of the flesh and of the minde.* Heere opinion of some false good blindeth wits eyes, desire of our vaine opinions, forceth the affections to insolency: And selfe-loue (that *Circe* to all, making men *louers of pleasures more then of God*) holdeth the heart firme vpon desired delights, and peremptory to all pleasures,

Ephes. 2. 2.
Ακολασια, from Κελαζω, Castigo, *vitium male castigatorũ.*
Ακόλαστοι iudo *Arist. Eth. l. 3. c. 5.*
Idlenesse.
Pnluinar Satanæ
2 Sam. 11. 2
Ezek. 16. 49. 60

Otium & reges, &c. Horatius
Blindnesse.

1 Thes. 4. 5

Wisedome of the flesh.
Iam. 3. 15.
2 Pet. 2, 10. 12. 13.
Gal. 5. 17. 19
Ephes. 2. 3.
2 Tim. 3. 2, 4.

Signes and Symptomes.

Foolishnesse. *Laertius.*

THe intemperate are fooles, whom *Diogenes* did scorne, for that they had close butteries, and open bodies. And as *Demades* said of the *Athenians*, they did neuer consult of peace; but when they were in their mourning apparell: so they neuer thinke of temperancy, but when they are in sickenesse, and vnder physicke.

Nisi pallati.

Beastlinesse.

They follow the beast in euery poynt of sencuality, and goe beyond both beast and diuell in their owne excogitate delights.

Insatiablenes.

They are euer in their strange lusting, like women diseased with *Malacia*; they sharpe their stomackes ofter then their kniues: they are euer deuising to themselues strange delights, and prouoke themselues thereto. One Forrest will suffice many *Elephantes*, but both sea and land can scarce furnish the intemperate appetite. *Muleasses* the King deiected from his empire, because he was so intemperate, wandring in his exile, thorow *Italy* and *Germany*, an hundreth crownes would not suffice the making of one sawce to him; he had his eyes thereafter burnt out by his sonnes, and dyed miserably.

Bodinus l. 4. de rep. c. 1.

Iouius.

They banish strength, wit, and grace.

Their mindes are effeminate; they appeare only to be born for their belly; they repleniish the body, and empty the soule; their pleasures are enemies to their wisedome, and blinde their eyes, that they haue no fellowship with vertue, nor with grace. The *pleasures of this life* are those *thornes* that doe choke the sowne Word, that it *brings forth no fruit.*

Luk. 8. 14.

Prognostickes

Intemperancy is vniuersall. *Ælian vari. hist. l. 13. c. 32*

THe whole world, almost, are snared in intēperancy. *Theodata* that beautifull harlot, preferred her selfe to *Socrates*, for that when she pleased, shee might by her allure-

allurements, call all his Disciples from him: but he could get none of hers, for all his learning: To whom he answered, I draw to vertue, and the way is hard; thou draweſt all to thee in a downewith, that is easie. It ouerthroweth the ſtrongeſt, the wiſeſt, the nobleſt. What mighty lyons, and great men hath one delicate infirmity to wit, luxury daunted? O fire of hell, whoſe flame is pride, whoſe ſparkels are euill words, whoſe ſmoke is ſhame, whoſe aſhes are vncleaneſſe, and whoſe end is hell. It is hardly extinguiſhed: the more ſecret; the more vehement. And becauſe the intemperate mans ſinnes are ſo pleaſant, he can hardly amend, and doth become incurable.

Facilis diſcenſus auerni.

Almoſt incurable. *Vix ſanabile malum. Laert. l. 6 αναστ.* *Ariſt. eth. lc. 7.*

He burſteth out into many euils. Many through vnneceſſary pleaſures fall into great ſhame, greater dangers moſt deadly diſeaſes, and make themſelues culpable of greater crimes. This vnſatiable euill, maketh a man miſerable. Pleaſure hath wounded, and paſt away: it hath made miſerable, and then departed.

The euils that come of it. *Plato.* *Cic. 1. de finib.* *Omnium malorum eſca.* *Senectæ rudimenta in iuuentute præludunt.* *Plut in l. Cont. volup.* *Laert. l. 6.* *Boiſardus Embl. 37.* *Voluptates amplectuntur vt ſtrangulent.* *Senec. Epiſt. 51.* *Plaut. Lamprid.* *Cemerat: opera. ſuccif. Cent 2 c. 30.*

It reſolueth the body, pulleth away the ſtrength, ingendereth the ſeminary of incurable ſickneſſes, & ſhorteneth the life. It is a poiſon ſweet in the mouth, but deadly in the heart. As ſaid *Diogenes, Voluptatis vſura mors.* *Democritus* ſaid, that intemperate men were *Valetudinis ſuæ proditores*, betrayers of their owne health, and killers of themſelues, by their pleaſures: Many are the great puniſhments that doe befall the intemperate: whereof all Hiſtories make record, and daily experience is a teſtimony: that *Sybaritica menſa*, and *Sybaritica calamitas*, are for the moſt part inſeparable.

Curation and remedies.

Conſider the euils of inordinate pleaſures.

CONſider that intemperancy is a ſoft diſeaſe, and a ſweetned euil: alwaies appearing with a disfigured face of vnlawfull & immoderate pleaſures, which would be

be considered, not as they appeare, but as they are: not in sense, but in reason: not in the entry, but in their ending: not as they come, but as they goe. *Putiphars* wife and *Ammon* beheld them as they were comming, with sweetnesse and solace; but *Ioseph* and *Tamar* beheld them as they were departing, with filthinesse, shortnesse, lothsomnesse, shame, dolour, misery, and remorse.

Arist.

Vbi mel, ibi fel.

Macrob.

Voluptuous sweetnesse wanteth neuer its owne gall, poison, and painefull stings of future remorse: sweete at the first, and bitter in the end. In *Rome*, the Priests of *Angeronia* sacrificed in the Temple of *Volupia*, on whose altar, also was the image of *Angeronia* placed: to shew that dolour is the fellow companion of pleasure. *Dionysius* the Tyrant gaue a taste of his great felicity to *Damocles* the Parasite: In the midst of his imagined happinesse, he caused a sharp glittering sword to hang downe from the seeling of the house, with a small string about his head, which made him so affrighted, that the feare of danger eclipsed his present delights. There is no inordinate pleasure, that lacketh imminent and reall danger and griefe.

Cic. Tusc. quæst. vlt

Nulla sors longa est: dolor ac voluptas inuicem cedunt, breuior voluptas.
Sen, Thiest Acts 3.

Voluptuous men are like *Æsops* dog, that snatching at the shaddow, lost the substance. Many in their pleasures seeke their felicity, and reape nothing but misery. Voluptuousnesse is a net, made and wouen of many vices, that intrap foolish men like birds: It is like that whorish womā, who, with her great craft, caused the foolish yong man yeeld, and with her flattering lips intised him: He followeth his *goddesse, As an Oxe that goeth to the slaughter, and as a foole to the stockes for correction, till a dart strike thorow his liuer, as a bird hasteth to the snares, not knowing that he is in danger.*

Other motiues *Erasm, Apoph* Pro. 7. 21. Pro. 7. 22. 23.

The delights of the wicked, are like the slender and comfortlesse playes at cards and dice, of those that are in irons; deceiuing both time and themselues, whilest death is at the doore. The deuill is a fisher: sinne is his hooke, pleasures are his baits: and fooles his fish. *Demosthenes*

Plutarch, in Moral Malorum esca voluptas

mosthenes, when hee heard *Lais* aske ten thousand drachmes of money for her company but one night, answered, I will not buy repentance so deare. Pleasures are most carefully to be auoided : because they both harme and deceiue.

But *Temperance* is a preseruer of wisedom, the mother of health, a quencher of vice, a maker of riches : causing *Platonicke* suppers, both frugall and wholesome. It is a Pilot for the ship, & a cunning rider to bridle appetites, and to rule the body. It makes a man wise, willing and able to rule himself, and to vse his pleasures, at his pleasure : to leade them, and not to be led by them. Temperance doth banish som pleasures : some it disposeth and bringeth to a sound measure; neither doth it come to them for them : it knoweth measure to be best, to take not so much as thou wouldst, but so much as thou shouldst.

Alexander beheld the helmet full of water presented to him in extremity of thirst, in his soiourning with his Armie : which he refused, saying, If I onely drinke, these will be grieued. *Rodolphus* the Emperour, in his battell against the *Bohemian* King, he and his whole host almost perished for drought: in the meane time, a rusticke attending his haruest offered him drinke : who refused the same, saying, I thirsted for my Armie, not for my selfe. But *Dauid* did better, who longing for to drinke of the water of the well of *Bethlem*, which obtained by the hazard of three of his mighty men, was offered to him: but he powered it out vnto the Lord, and said, *It not this the blood of the men that went in ieopardy of their liues? therefore he would not drinke it.* If those (so stately *Potentates*) tempered thēselues in their extremities, euen from lawfull desires, (from a thing so naughty, yet so necessary as water) for the regard of others: What? should we not abstaine from that, that is both vnnecessary and vnlawfull, in regard of God and his offence, and of our selues, and good both of body and soule?

True

Cato maior. Non emo tãti pœnitere
Nocet empta dolore voluptas. Hor. in Epist. 12
Blandissimæ dominæ.
Σωφροσυνη. Temperance.
Arist. eth. l. 6 c. 5
Hier. in epist.
Epicurus.
Motiues thereto.
It ruleth the body.
It is moued with pitie.
Bruso, l. c 9 ex Q. Curtio
Aeneas Syl. l. 3
Com. in res gest. Alphonsi.

2 Sam. 2. 25. 27.

True abstinence what?

True abstinence is, When any, for that loue he hath to God, and to his owne good, bridleth himselfe, not only from vnlawfull things, but sometime also from things lawfull and permitted. If it be associate with the fellow vertues and graces, of *faith, knowledge, patience, goodnesse, &c.* it is a certificate of our calling and election. Other wayes sobriety is not commendable: For they that abstaine from meate and doe ill, are like the deuils, who want meate, but want not sinne. Or if we abstaine for sinister respects, & not for conscience, it is not the right temperance: As when we abstaine, more for wholsomnesse, then blessednesse.

2. Pet. 1. 6.

Accustome thy selfe to temperance

Accustome thy selfe to command thy delights. Rule them by reason, and not by sensuality, and specially by the diuine law. And euen in lawfull pleasures keepe a measure: and vse some abstinence, whereby thou shalt be the more able to abstaine from vnlawfull desires, and to make thy lawfull delights to be more pleasant. For saciety breeds lothsomnes, and when sweete things are made rare, they delight the more. If any exceed measure the most pleasant things shall become most vnpleasant. *Reason* and *measure* euer did pleade for temperancy amongst the Ethnicks, to cõmande their vnbridled lusts. And seeing of all vices, *Impatiency* in euils, and *Intemperancy* in pleasures, are both the most general and greatest: *Epictetus* said, If any man would imprint in his hart these two words, Sustaine and Abstaine, they would serue greately for temperancy and tranquillitie.

Motiues thereto.

Arist l. 1. Rhet. c. 9. Est virtus placitis abstinuisse bonis.

A. Gellius l. 17. c. 29. ἀνέχου καὶ ἀπέχου.

Ouercome delights, & how.

Non fuga nec absentia: sed vigore animi & constanti præsentia. Macrob. l. 2. Saturn.

A resolution against intemperance by reason.

Enter in battell with thy fond delights: Not by flight, nor by absence, but by the vigour of the minde, and constant courage, with a true moderate vse. This is that constant and settled resolution of the heart, against all intemperancy: wrought sometimes by reason: sometimes (and more strongly) by grace.

It should euer be the resolute purpose of a Wise man to appoint reason a Mistresse ouer his lusts. We should harden our mind, and withdraw it farre from the allure-

ments

ments of voluptuosnesse, *Isæus* the Sophist said, when one did present to him a most beautifull woman. I haue ceased to be diseased of the eies. The *Rechabites* all their dayes abstained from wine, because of their constant resolution, to obey the commandement of *Ionadab* the sonne of *Rechab*.

Phil. in Seph. πέπαυμαι ὀφθαλμιῶν.

Ier. 35. 6, 14.

But grace workes more solidly holily, this constant resolution, and abstinence from vnlawfull things, by the consideration of the euill, of the shame, and sinne that do follow vpon intemperancy, *Eleazarus* desired rather to die gloriously, then he should breake the holy Law of God, in eating of swines flesh. So did the seuen childrē. When *Ioseph* was tempted to intemperancy by his masters wife, this was his resolution, *My master knoweth not what he hath in the house with mee, but hath commited all that he hath to mine hand. There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife: how then can I doe this great wickednesse, and so sin against God?* And *Tamar* intised to folly by her brother *Amnon*, thus resolued: *No such thing, ought to be done in Israel: commit not this folly and how shall I put away my shame? and thou shalt be as one of the fooles in Israel.* So *Daniel determined in his heart, that he would not defile himselfe with the portion of the Kings meate, nor with the wine which he dranke. Iob* made a *Couenant with his eyes, not to looke on a maid.*

By grace.

2. Mac. 6. 23. *Idem* 7. *toto.*

Gen. 39. 8. 9.

2 Sam. 13. 12, 13.

Dan 1. 8.

Iob 31.

Walke in sobriety, as a *Child of the light, and of the day, and walke honestly, as in the day of grace: Put on the Lord Iesus, and take no thought for the flesh to fulfill the lusts of it.* For whether we liue or die, we are the Lords. We are brought for a price, we are not our own: our bodies are the members of Christ, & temples of the *Holy Ghost*, we should *glorifie God therefore, both in body and spirit.* They that are Christs, doe crucifie the flesh with the affections and the lusts.

Consider thy prerogatiue in grace.
1. Thes 5 5.
Rom. 13 14.
Rom. 14 8.
1. Cor. 6. 19, 20.
Gal. 5 24.

14 Consider *that sauing grace of God, that bringeth saluation vnto all men, and teacheth vs that we should deny vngodlinesse,*

Grace as it bringeth felicity, so it teacheth temperancy.
Tit. 2. 11, 12.

vngodlinesse, and worldly lusts, and that we should liue soberly, righteously, and godly.

Consider thy dissolution & death. *Sen. Ep.* 115.

2 This present world, and shortnesse of our life. There is nothing so profitable for temperancy, as a frequent consideration of our short and vncertaine life: whatsoeuer thou doest, looke vnto the death This was also *Pithagoras* his lesson: Contemne all those things which thou wilt not need when thou art dissolued: and as for the things that thou wilt need when thou art dead wait on those: and by prayer seeke God to bee thine helper.

Christs comming. Tit. 2. 13.

3 Consider Christs comming, and *the appearing of that glory of that mighty God, looking for that blessed hope* and reward of eternity, to all those that keepe their *garments cleane.*

Redemption. Tit. 2. 14.

4 Meditate vpon that great worke of our redemption, whereby *Christ gaue himselfe for vs, that hee might redeeme vs from all iniquities, and purge vs to be a peculiar people vnto himselfe, zealous of good workes.*

Prayer, labour, &c. 2 Tim. 1. 7. πνεῦμα σωφρονισμοῦ. *Gra & labora.*

Vse all the meanes, both of prayer, labour, and imploring of that spirit of soundnesse of minde. The frequency of obiected pleasures, are dangerous. Diligent labour in a mans owne calling, is a most present remedy against intemperancy.

CHAP.

CHAP. XVIII

The frenſie of Paſsion

Rom. 7. 5. *The paſsions of ſinne had force in our members,*

Deſcription.

PAſſions are rauiſhings and commotions of the heart. They are naturall: and like fire and water, ill maſters, but good ſeruants. They furniſh pleaſure, and take away tediouſneſſe from the practice of goodnes. We are bid, *Tremble and ſin not.* a *And with feare and trembling, worke out our owne ſaluation* b They are *ſparkes of fire* to kindle vertue. c They are a whetſtone of fortitude. d They are horſes which draw the Soule in her coach, to the inioying of her ſweet obiects. e They are the water that carries the oyle of grace aloft, from the filthy dregges of the earth. f They are the nerues of the Spirit. They are the armed Souldiers to attend their Captaine. They are the Spurres to ſtirre vp a ſluggiſh heart to its owne taske. And they are the wind, mouing the ſhip of the body, whither the Pilot of the minde directeth, by the Compaſſe and Card of natures and graces light.

But they become a moſt euill maladie, and breede much miſchiefe, when they make their amity with ſenſe and rebelliouſly tyrannize ouer *reaſon*, cauſing it to yeeld

Paſſions what? *Ariſt. l. 8. polit* They are either good, Pſal. 4.
a Phil. 2. 2. Cor. 7. 9. Pſal. 119. 32.
b *Cic. 3. Tuſc.*
c *Cic. 4. Tuſc.*
d *Lact. l. 9. c. 17.*
e *Baſil. de virgin.*
f *Plat. in Phil. Baſil. hom. Cont. Fraſc.*

Or euill.

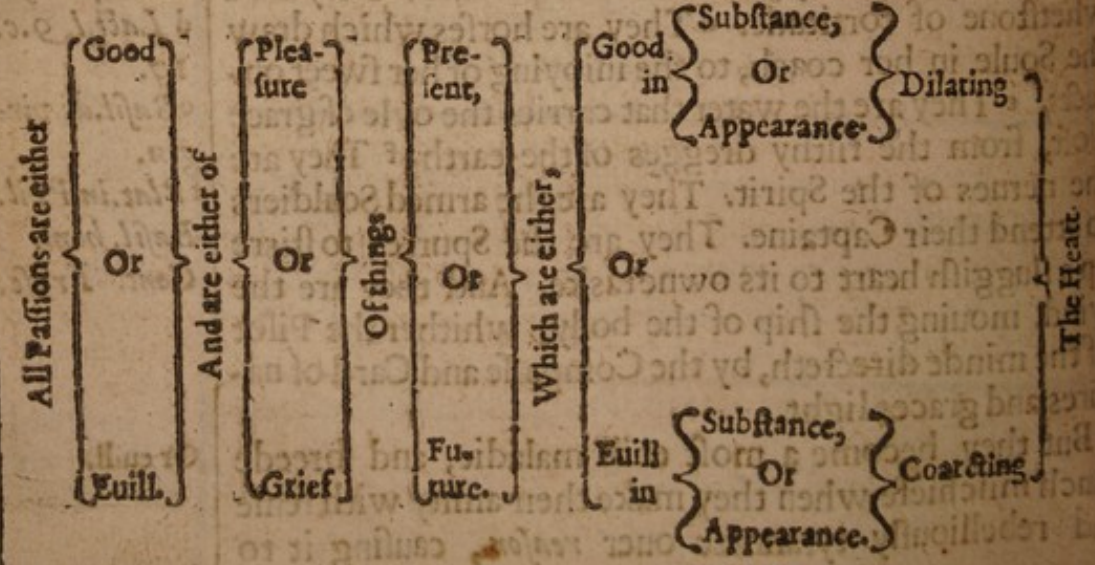
yeeld by force of battell, or else by allurement of pleasure: That the minde may slauishly serue, and deuise thousands of delights, to please sensuality: when they faile either in their *matter*, or in their *manner*. In their *matter*, when they seeke their wrong, and vnlawfull obiects: In their *manner*, when they redound and exceede. If they be smaller, they are easily digested, and expressed by words and teares: but if they be greater, and most strong, they make astonishment: and choake the whole powers of the soule.

Curæ leues loquũtur, ingentes stupẽt. Seneca.

And although they be immanent acts of the soule, and certaine motions: yet becausse thy make some stirring, and alteration of the body and minde, they are called *passions*. If they decline from *reason* or *grace*, and molest the calmnes of the mind or heart, they are called *perturbations*. And becausse they corrupt the iudgement, seduce the will, and induce to vice, they are to be esteemed for sores and *sicknesses* of the *soule*. As the passion of vileneſse: the passion of concupiscence: the passion of sinnes.

Πάθος. Rom. 1. 26. 1 Thes. 4 5. Rom. 7. 5.

A Table of Passions in generall.



A Table.

All Passions are either

- Simple, hauing no mixture of other, and are either,
  - Primitiues considering the
    - Good
      - Absolutely in it selfe, or
      - To be possessed:
    - or
    - Euill.
      - Absolutely in it selfe or
      - To be shunned:
  - Or
  - Deriuatiues from the primitiues,
    - Louing the good
      - Present, or
      - Future,
    - or
    - Hating the euill
      - Present, or
      - Future,
- Or,
  - Primitiues only,
    - Equally
      - Louing the thing we want, and hating them that haue it, or
      - Louing the thing we haue, and hating the communication of it with another:
    - or
    - Vnequally
      - Hating the euill in another, but more louing his person: or
      - Hating euill in another, but louing more the sport thereof:
  - Compound of
    - Primitiues & deriuatiues both at once,
      - Louing &
        - Hoping, or
        - Fearing,
      - or
      - Hating &
        - Hoping, or
        - Fearing,
    - or
    - Deriuatiues amongst themselues at once, both
      - Reioycing and Hoping, or
      - Sorrowing and Fearing,

As

- Loue
- Desire.
- Hate.
- Detestation.
- Ioy.
- Hope.
- Sadnesse.
- Feare,
- Enuie.
- Ielousie.
- Pitty and Compassion.
- Merrinesse and Laughter.
- Trust.
- Distrust.
- Anger.
- Shamefastnesse.
- Confidence.
- Despaire.

Part affected.

Affections.

THe parts affected, are the naturall affections of the ſoule, which were once created good : but thereafter loſt their holineſſe and rectitude. In reſpect of the other more noble and principall faculties, they are but baſe : and are compared to the feete of the ſoule, both paraliticke, gowtiſh and full of many paſſionate ſores, which moleſt both the head and the heart, and ſympathetically affect both the conſcience, the will and the minde.

Cauſes.

God a deficient. Rom. 1. 21, 24, 26, 28.

GOd iuſtly giueth vp many to their harts luſts of vncleaneneſſe : that out of a conſcienceleſſe, and remorſleſſe minde, they may doe thoſe things that are not conuenient. This he doth, more or leſſe, according to the meaſure of his anger : inflicting this malady by degrees, as pleaſeth him, vpon thoſe that are vnthankfull.

Satan an efficient. 1 Cor. 21. 1.

As is the humor and diſpoſition of man to be paſſionate, either by nature, or by preſent occaſion : So Satan concurreth with the ſtreame of their bent inclination, to vrge them, and make them ſtronger in their fury. *The Deuill ſtood vp againſt Iſrael, and prouoked Dauid* the King to be more ambitious, and vainely confiding in himſelfe, to *number Iſrael. Iudas* was driuen in his inſatiable couetouſneſſe to betray his *Maſter*. So had *Ananias* and *Saphira, their hearts filled by Satan, to lie vnto the Holy Ghoſt, and keepe away part of the price of their poſſeſſion. The prince that ruleth in the aire, euen the ſpirit that now worketh in the children of diſobedience,* is both the fire to kindle, the bellowes to blow, and fewell to feede, and a diligent agent, to bring all diſordered paſſions, to moſt pernitious effects and ends.

Acts 5. 3.

Ephes. 2. 2

Mans

Mans nature is most subiect to the imitation of ill. The fashion of this world poisoneth his heart: euill examples stirre him vp, *to walke according to the course of this world, in wordly lusts*: and after the *lusts of men*, and *lusts of the Gentiles, in the excesse of riot.*

Course of this world. Ephes. 2. 2. Tit. 2. 12. 1 Pet. 4. 2, 3.

Such is the frowardnesse of mans corruption, that the more he is prohibited by the Law: sinne in him *takes an occasion by the commandement, and workes all manner of concupiscence: for without the Law sinne is dead.* Many are the more inraged, that they are rebuked: and the more bent vpon their passions, that they finde any obiected impediments.

Rebukes. Rom. 7. 8. *Nitimur in vetitum, &c.*

Affections are gunpowdered: the least firie sparke of the worlds inflaming obiects (entering at the smallest sense) is able to set all on fire. *The lust of the flesh, the lust of the eyes, and the pride of life*, are ready burning matches to kindle at all occasions. *Dauid*, when he looked on *Bethsabe*, was inflamed with lust. *Olofernes* had his eyes rauished with the *Slippers* of *Iudeth: and her beauty tooke his minde prisoner. Iacob*, when he saw *Iosephs* garment sprinkled with bloud, was stricken almost dead with sorrow. *Cato* affraid the *Senate* of *Rome*, when he shewed them the Carthaginian greene figges. This is common with beasts, to be incensed with the presence of intising obiects.

Obiects. 1. Ioh. 2. 16. Iudeth 16. 9. Gen. 37.

The distempered constitution of the body (by a certaine sympathie) is the occasion of disordered perturbations: the humors, by their resident substance or vaporous volatile spirits, depraue the organs of the soules functions. Sometimes the braine is altered, whereby it sends a wrong report to the heart. Or the heart is altered, whereby it misconceiueth the true report of the braine. Or sometime both are altered, whereby the braines apprehension, and hearts affection are ioyntly corrupted, and ingender a storme of outragious passions. *Sanguineans* are inclined to too much ioy and venery. *Cholerians* to anger and reuenge. *Phlegmaticks*

The distemperature of the bodie.

maticks to dulnesse, security, and sluggishnesse. The *Melancholians* to sorrow and care, and strange disquieting apprehensions: sometimes ridiculous, and sometimes most desperate.

Passions beget passions.

Such is the confederacie of passions, that one maketh a way for the extremity of another. Excesse of delight (when the obiect is gone) causeth excesse of dolour. Excessiue desire, makes excessiue sorrow vpon the losse of things desired. *Dauid*, when he was in the passion of his adultery, he furthered his flame, with the fiery rage of murther. They that pine themselues with couetousnesse, and *would bee rich, fall into tentation and snares, and into many fooliſh and noysome lusts, which drowne men in perdition and destruction.* Passions, sometimes degenerate into contrary passions: As the loue of *Ammon* to his sister *Tamar*, turned into hatred: And *Iudas* loue *of money* and hatred of his Lord, turned into the desperate hatred of himselfe and of his hire. Passions also of others, shaddowed in *voce, vultu, & vita*, beget passions in vs.

1 Tim. 6. 9.

2 Sam. 13.

Si vis me flere, &c. Horat. de art. Poet.

Many are their owne Idole, and doe fall sick with the loue of themselues. The wisedome of selfe-loue, is that foresight and care to performe the lusts and passions of the flesh. They doe what they can to pleasure themselues, in variety of delights and desires, in the concupiscible appetite. At euery thing that pre-iudges their appetites, they are most passionate in the iracible appetite. This is a fountaine almost of all the passions of the world: So that a passionate man and a selfe-louer are reciprocate.

Selfe-loue. Rom 13 14.

φρόνησις. ἐν ἐπιθυμίᾳ.

ἐν τῷ θυμῷ. *Arist.*

Blindnesse of minde. Ephes 5. 8. 1 Pet. 1. 14.

The twise blinded minde (men being darknesse in abstract) causeth the rage of passions, and lusts of ignorance: an vndaunted and vnbridled horse, must cast his blinded & vnskilfull rider. Where there is no light, nor power of grace, nor reason: neither to direct, nor restraine: Appetites ouer-rule their owners. *Hauing their vnderstanding darkned, and being strangers from the*

Ephes. 4. 18, 19.

life

life of God through the ignorance that is in them, because of the hardnesse of their heart, which being past feeling, haue giuen themselues vnto wantonnesse, to worke all vncleannesse euen with greedinesse. Ignorance is strong enough to breede passions, but so much the more, if it haue conioyned with it, the vanity and madnesse of the minde, hardnesse of heart, and *a conscience past feeling:* For as is the inorganicke minde and will, in their iudgement or election: so they excite or permit the passions to stirre themselues.

Hardnesse of heart, &c.

There are many of weake mindes, and of stronger imaginations. Their imagination (the mindes deputy (both deceitfull and deceiued) by inward delusion, bribery of sense, and foolish report of vulgar iudgement, ouer-rules and captiuates reason, setting vp into the soule a *fond opinion* to sit in *reasons throne*, and proclaimeth liberty to all the insolent affections, mouing euery passion, by the appearance, and opinion, of what is good, or what is ill.

Weaknesse of wit, & strength of imaginations.

But the most coniunct and ineuitable cause, is that natiue inherent corruption (which is called the *flesh*) whereby *affections* and *passions haue force in our members.* This is that *obedience* to the *lust of our mortall body.* The passions are the *workes of the flesh*, and *the lusts of the flesh in fulfilling the will of the flesh and of the minde.* They in whom such passions reigne, are vnregenerate, *natural, hauing not the Spirit:* mastered by that *old man which is corrupt through deceiuable lusts:* And *seruing the lusts and diuers pleasures thereof. Euery man is tempted when he is drawne away by his owne concupiscence, and is intised. Then, when lust hath conceiued, it bringeth foorth sinne, and sinne when it is finished, bringeth foorth death.*

Natiue impurity.

Rom 7 5.
Rom 6.12.
Gal 5.17.19.
Ephes 2.3.

Iud 16.
Ephes. 4.22.

Tit. 3 3.
Ia. 1.14,15.

Signes and Symptomes.

His words *Laertius.*

Iob 32 19.

His actions.

His will. His wit.

His rashnesse.

His sensuality

His foolishnes.

THe passionate mãs speech, is the glasse, representing his passions. If any will charge him with this, *Loquere vt te videam:* his ventings will smell of his heart. As *Elihu* in his zeale, so he in his passion, hath *his belly as the wine which hath no vent, and like the new bottles that burst.* The center of his speech, and axeltree whereupon his talke most runneth, is his passion: whether it bee brawling, vanting, wantonnesse, bragging, quarrelling or such like. As words, so actions, are the rifts and cliffs, thorow the which, the sparkes of his passions glanse: they are the leaues and fruits of that tree of bitternesse. His troubled fountaine yeeldeth impure streames. Apparrelling, playing, company-keeping, feasting, drinking, writing, walking: as also dolour, paine, musicke, and accidents, indicate the modell of his inward motions.

He is more wilfull then wise, and makes himself a foole vpon his owne charges. Appetite is his master, reason and piety his slaues: passions are his greene spectacles; whereby all things seeme to him in a false colour, and according to the smell of his humour. He will be iudge and party both, in one cause. All the world are fooles in his conceit. His vnderstanding is corrupted, and so ouer-haled with vehement apprehension, and false representation in conceit: that hee is thorowly choaked and rauished in his perturbation. He can neither speake, heare, eate, drinke, sleepe, thinke nor pray. He forceth reason and wit, to deuise all sophismes, to pleade passions right, and vseth all engins to further his humors task. He is vncircumspect, precipitate and rash inconstant and fleeting. His will hath two naturall inclinations: the one to reason, the other to sense: but he inthralleth them both, to follow sensuality, and bribes his will with senses baites. He is wonderfully metamorphosed

sed from himselfe, as it were with *Circes* potions: his fairest calmenesse is turned to a storming tempest: and his wisest counsell, to *franticke foolishnesse*: he is a burden to himselfe: and creates to himselfe many crosses, both reall and imaginary.

His hopes and desires.

He feedeth himselfe with vaine hopes, and is vexed with vainer wishes. What-euer he thinkes makes for him, that must be had, or done: albeit the whole world cannot afford it. *Rachel* desired children, or else shee would die. These two drunkards *Philoxenus* and *Melanthinus* (that they might haue the more pleasure, in the drinkes descending to their stomacke) wished the one a *Swannes* throat, the other a *Cranes* necke. Heere phantasie commands, reason is a drudge. Time and place are curst, if they afford not opportunity to rage: like the *Hydropicke*, the more he drinkes, the more he thirsts: With the *Horse-leech and her two daughters, he crieth Giue, giue.* And with *the graue, the barren wombe, the earth that cannot be satisfied with water, and the fire*, he saith, It is *not enough*. Pro 30.15,16.

His inconstancie.

His peaceablest thoughts and brauest resolutions, with a sudden inundation of a tempestuous appetite, will be suddenly disturbed, and for a little passionate toy, wil reiect the fruition of all his other sweet contentments. At once he is mounted with pride, fretted with enuy, shaken with feare, inflamed with lust, consumed with ire, flowing with hope: and incontinent againe, ebbing with sorrow and despaire. Prosperity puffeth him vp, aduersity dejecteth him. In loue hee pineth, in hate hee frets, in anger he rageth, in feare he trembleth, in ioy he is dissolute, he faints in hope, and in woe is desperate.

His torment and battell.

Desires distract him, and his passions are so many hungry hounds, gaping and gnashing at his minde till they be filled. His inward Basiliskes suck out his heart: and he like *Prometheus*, the Eagle of his passions, vpon the high *Caucasus* of his conceits, corrodes his breast. He is like *Phaeton* the Sunnes sonne, ouer-haled

with his horſes. He is toſſed with a contrary tide at one inſtant, luſt and ſhame, pride and parſimony, fury and feare, loue and hate, ioy and hope, beate againſt others bankes: And ſuddenly *Beltazars* ioy is turned into woe. *Amnon* and *Putiphars* wifes loue, to preſent hatred. If reaſon or piety preſcribe paine and labour, paſſion commands ſluggiſhneſs. When piety bids faſt, ſenſuality bids feaſt. When reaſon pardoneth, paſſion reuengeth. *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to the other.*

Gal. 5 17.

Prognoſtickes.

Case dangerous.

INordinate paſſion, is a moſt ſharpe and violent diſeaſe: alwayes dangerous and deadly: but ſo much the more, if the minds inclination, a grace-leſſe heart, a diſtempered body, cuſtome, and preſence of the baiting obiect doe concurre.

Easuing euils to the ſoule.

Moſt of all, the greateſt euils doe ſpring from the fountaine of paſſion. The ſoule is diſquieted, wit defaced, grace extinguiſhed, the whole man made a foole before the world, an enemy to himſelfe, and to others, and before God culpable of iudgement.

To the body. Pro. 14. 30. Pro. 17 22.

Paſſions diſtemper the body, looſe the ſpirits, ingender humors, and produce diſeaſes. Albeit, *A ſound heart be the life of the body, and a ioyfull heart cauſeth good health* (becauſe the heart is then inlarged, the ſpirits are multiplied, and thorow the body diſtributed) yet if ioyfull inlarging paſſions be too vehement, they cauſe great infirmity, reſoluing the ſpirits, weakning the hart, and oft times, bringing on ſudden death. *Chryſippus* and *Zeuxis* died laughing. *Sophocles* the Poet, and *Philippides* the Athenian, preſently died for ioy. If paſſions that coarct the heart, as feare, deſpaire, and ſadneſſe, bee too vehement, they indanger the body. *A ſorrowfull minde dryeth the bones*, and ingender diſeaſes:

Celius l. 1. c. 18. & l. 3. c. 15.

Pro. 17. 22.

That

That the body languishes in consumption thereby, diuers in a suddenty, in the middest of a passion, haue become epileptick, apoplectick, paralytick, phrenetick: and some haue giuen their life in the middest of their perturbation.

To others.

Passions are Tragicall, they make a Gnats wing the mother of much sorrow. They dare produce the most vnnaturall cruelties, commit the greatest villanies, and finally, bring on the greatest iudgements. By passion, [a] *Abel* was slaine, [b] *Dina* rauished, [c] *Ioseph* imprisoned, [d] *Tamar* defiled, [e] *Naboth* and *Zacharia* stoned to death, and *Iohn* the *Baptist* beheaded.

[a] Gen.4.
[b] Gen.34.
[c] Gen.39.
[d] 2 Sam.13.
[e] 1. King 21. 2. Chro.24.21

In passion [f] *Iehoram* killed all his brethren, [g] *Abimelech* killed his threescore and ten brethren, [h] *Saul* killed fourescore and foure Priests, and after, killed himselfe, [i] *Iudas*, and *Achitophel* hanged themselues, [k] *Cain* killed his brother, [l] *Bathsheba* is defiled, *Vriah* murthered, *Absalom* against his father rebelled: and for that men would not bridle their passions, and quench the flame, till they attained their designes, and obtained their ful desires, God hath iustly met their fierypassions, with his fiery wrath. [m] *Cain* is curfed, [n] *Pharaoh* plagued, [o] *Sichemites* killed, [p] *Corah*, *Dathan*, and *Abiram* deuoured, [q] the people punished, [r] *Achan* stoned, *Sodom* and *Gomorrah* burned, [s] fiue and twenty thousand valiant *Beniamites* put to the edge of the sword, [t] *Amnon* slaine, [u] *Absalom* hanged: [x] and finally, all that are too passionate, lose heauen; and procure endlesse wrath; [y] *whose end is damnation, whose God is their belly, and whose glory is their shame, which minde earthly things.*

[f] 2 Sam.21. 5.
[g] Iudg.9
[h] 1 Sam.22.
[i] 2.Sam.17.
[k] Gen.4.
[l] 2.Sam.11.
To themselues.
[m] Gen. 4.
[n] Exod.
[o] Gen.
[p] Num.16.
[q] Numb.11.
[r] Iosh.7.
[s] Iudg.20.46,
[t] 2 Sam.13.
[u] 2.Sam.15.
[x] 1 Cor.6.10. Ephes.5.5. Col.3.6.
[y] Phil.3.19.

Curation and remedies.

INsensibleness, stupidity and dulnesse in apprehension, (which base minds haue by custome, ignorance, education, or by nature.) Time also (that consumer of all

False remedies as Dulnesse.
Time.

Passions.

all grief) and contrary bad passions, are no true remedies of passions: As sorrow to amend wantonnesse, and ioy to ouerthrow anger.

Bodily remedies of passions.

If the distemper of the body be the chief cause of any passion, it must be phisically cured. All the noysome spirits & humours, that depraue the organes, and peruert the function of the soule, must be altered, purged, diuerted, and corrected.

Reiect vulgar opinions and examples.

Withdraw thy selfe from vulgar opinions, that peruert thy imaginations, and inflame passions. Follow not the multitude; frequentation of vulgars is contagious. Beware of examples and customes; suspect that, wherewith all are delighted; and count it madnesse to follow the filthy traine of sottish peoples conceit.

Eschew obiects occasions. Numb. 16.

Study to diuert euils, and auoyd all occasions of this frenzy. *Occasiones faciunt latrones*, yea, occasions o occasions should bee eschewed. The *Nazarites*, that they might abstaine from drunkennesse, were forbidden wine, as the occasion of drunkennesse. As also they were forbidden to eate the Raisins, lest thereby they might be allured to the wine. Beware also of any calling, errand, or exercise, to the which thy nature, gifts, or practise is not answerable; or to take on a heauier burthen, then thou art able to beare. Otherwise thou canst not but be continually molested; with striuing against thy weake wit, staggering strength, and slender skill.

Beware of selfe-loue.

Preserue thy selfe from a foolish dotage of thy selfe; be not thine owne idoll, nor thy owne farthest scope. In all things suspect thy selfe; beware of complacency; neuer relie on thy selfe-opinion: be humble and affable, and *leane not vnto thine owne wisedome.*

Prou. 3. 5.

Presse to the contrary passion.

If thou perceiue thy selfe inclined to any vehement and extreme passion, study to bow and bend thy selfe (as farre as thou canst) to the contrary extremity, that thou maist the more easily come to the *golden mediocrity*: As the *Philosopher*, by the similitude of a crooked staffe declareth; which to make it stand euen, we do bow it farre

Arist.

to

to the contrary side. But thou must be very wise herein, that thou stay not there too long, nor fixe thy selfe too deepe; nor bend too farre, lest thou doe breake.

Diuert thy heart to some other obiects, and transport thy attention to some other thing. Giue thy ill ghest slender entertainment: whi e thy passiō looketh for thy attendance; neglect it, and be the more diligent in other affaires. Deuise some other (contrary to diuers) good passion, to exercise thy heart. In thy greatest delights, pawze vpon some sorrowfull obiect. In thy sadnesse, think vpon thy sweetest supream contentments; in thy anger, muse vpon some feare: Or else, if thou canst not change thy passion into one of another and better nature, yet alter the subiect thereof, and giue it some other thing to worke vpon. As for example: Turne thy sorrow to a sorrow for sinne: Conuert thy feare, to the feare of God; change thy ioy, to the ioy of the Spirit; conuert thy hatred of the person, to the hatred of his vice; and alter thy greedy appetites of food, riches, and honour, into these holy desires of righteousnesse, of the *bread and water of Life*, of the riches of grace, and of the prerogatiues of the sonnes of God.

Dum vitant stulti vitia &c.
Diuert thy mind from the obiects of thy passions.
Change thy passion into a contrary passion.
Or change the subiect of it.

Iob, 1. 12.
Heb 12. 22.

Learne in the greatest assaults and tempests of most vehement tentations, to be of the strongest resolution: As *Ioseph* was, when hee was allured by his vile Mistrisse: And *Abraham*, when hee was commanded to kill his sonne, pulled vp their hearts most resoluedly. With one naile they did driue out another, and made an aduantage of tentation. *Iob*, at the brinke of desperation, most resoluedly concluded, saying *Albeit God would kill mee, I will trust in him*. This is a most commendable act, practised onely by them that are of gallant spirits, and best regenerate by grace: at the brunt of greatest tentations, and in the middest of the race of most raging passions, to pull vp and hold their hearts, fast stayed, like well-bridled horses,

A pregnant resolution.

1. Cor. 10 11.
2. Cor 8. 9.
Iob 13 15.

And because the egge may come to a Serpent, it would be

Stop passions in the entry.
Principiis obsta.

be cruſhed in the beginning. *Pharaoh* would haue killed the Infants of the Iewes, to ſtop their increaſe. Paſſions would bee ſtopped in the beginning; leſt vnreſtrained vſe come to a certaine habit.

Behold thy diſfigured ſelfe.

When thou doſt fal into any perturbation, take a view of thy ſelfe, and perceiue how thy mind is corrupted, thy will peruerted, thy eyes blinded (with imaginations falſe ſpectacles) making Mountaines ſeeme Mole-hils; and Mole-hils like Mountaines: That finding thy ſelfe made a foole vpon thine owne caſt thou maiſt the more be induced to diſlike and diſ-hant thy paſſion.

Conceale.

If at the firſt incounter thou canſt not get thy paſſion extirpate, yet at the leaſt, conceale it for credit, that ſhame appeare not: And to eſchew other inconueniences: that the world, not thy enemies, ſee not thy weakneſſe. To reſtrain, is beſt learned before the greateſt Auditors, where ſhame & diſcredit are helpers of reſtraint; as alſo by frequent inuaying (in common conference) againſt ſuch a paſſion; which by time will make thee aſhamed to giue it bridle in priuate. Execute nothing in thy paſſion. This was the counſell of the Philoſopher *Athenodorus* to *Auguſtus Cæſar*: before he ſhould doe any thing in anger, he willed him to recite the Greeke Alphabet.

Reſtraine.

Delay, *Plut. in Arõ.*

Beate downe thy body, and bring it to ſubiection, by abſtaining, not only from vnlawfull pleaſures, but alſo from lawfull and indifferent delights. This was one of *Socrates* his leſſons, *Solus in illicitis non cadit, qui ſe aliquando & à licitis cautè reſtringit.* A pampered body will repine. Delicately to entertaine it, is to extinguiſh fire, by Gun-powder. Faſting, praying, labour, ſtudy, and ſuch like auſterities, keepe it in ſubiection, and fitteth it the better for mortification.

Beat downe thy body, euen in lawfull things. 1 Cor 9.27. *Greg. lib. 5. Mor. & hõ. 35. ſup. Euã.* Iam 5.5.

But the moſt ſure and excellent remedy againſt all paſſions, is true *mortification*; which is not euery reſtraint, or forbearing of paſſions. Neither is it to conceale them, or ſimply to want them: For Infants want many paſſi-

The moſt excellent and infallible remedy is mortificatiõ. What mortification is not.

ons,

ons. They also that are *gelded by nature, by man, or by age*, doe lack the passion of lust. Many bridle the perturbation of anger, with the passion of feare. And some can smother downe, and bridle their appetites, by the rule of reason. None of these wayes are mortification. For Christian *mortification* is, when by nothing so much we command and temper our passions, as by the due and deepe consideration, and right vse of *Christ his death*; wrought in the heart by the Spirit.

What it is. Rom. 6.2. to 14 Gal 6 14.

Mortification is so called, not so much for the killing of the life of passions, as for the mean and vertue wherby they are killed; to wit, *Christs death and Crosse.*

Why so called. Colos. 3.5. Gal. 5.24. and 6. 14.

The ground of true mortification is our *vnion* with Christ, when *Christ dwels in the heart by fayth:* And *we in him, new creatures:* He the *Vine, we the branches: Hee the head, wee the members of the body: In the increasing of God, wee growing vp in him, into the vnity of faith, to a perfect man.*

The ground of it. Ephes 3.17. 2 Cor. 5.15. Iohn 15 1. Ephes. 5.23. Ephes. 4.13, 15, 16. Colos. 2.19.

The inward practice of *mortification*, stands in a sound *meditation*; and in true sanctified affection. *Meditation* is practised by *discourse*: which is not onely a prouision for the tempest, but also a sure anchor of the minde, in the midst of the storme; and giues the best temper to the soule, and the fittest rule to our perturbations, while it is rightly exercised vpon *Christs death*: Iudging thus, *that if one be dead for all, then were all dead.* And as Christ hath suffered for vs in the flesh: *Arme your selues likewise with the same minde, which is, that hee which hath suffered in the flesh, hath ceased from sinne.* Thus in his death (as in a large volume, written al with bloody letters) reade at once, thy infinite guiltinesse, thy endlesse misery, and that inestimable redeeming *counterprice.* All other things, (as fowles, fishes, and beasts) must die, to make our bodies liue: and it behoued the *Son of God* to giue his life, to make our soules liue. (O bloody liues!) In his death, behold the Fathers infinit wrath, in punishing our sinnes in his Sonne; his vndeserued mercy, in sauing

The practice of it stands in two things. Meditation on Christs death practised. 2 Cor. 5.14. 1 Pet. 4.1. ἐννοιαι.

Consider in his death: Thy owne guiltinesse and misery, and Christs counterprice, ἀντιλυτρον. The Fathers wrath, mercy, and wisdome.

sauing vs his enemies; and his vnspeakeable wisedome, in causing diuine Iustice against the sinner, and mercy to the sinner, stand together, without preiudice of other.

Rom. 11. 33. *O the deepnesse of the riches, both of the wisedome and knowledge of God, how vnsearchable are his Iudgements, and his wayes past finding out!*

Affection. As for affection; at the strangenesse of Christs death, with the eclipsed Sunne, darkened firmament, renting vaile, breaking rockes, trembling earth, and opening graues: let thy heart be commoued, with hatred of thy selfe, & sorrow for thy sinnes.

Sorrow. Zach 12. 10. *Looke vpon him whom thou hast pierced, and lament for him, as one mourneth for his own son; and be sorry for him, as one is sorry for his first borne.*

Ioy. Gal. 6. 14. Exault in thy Redemer. Say, *God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world.*

Hope. Colos. 3. 4. Be confident in the hope and expectation of his comming, and of our glorification: That when *Christ which is our life shall appeare, then shall ye also appeare with him in glory;*

Tit. 3. 13. *Looking for the blessed hope and appearing of the glory of the mighty God, and of our Sauiour Iesus Christ, who*

Phil 3. 21. *shall change our vile body, that it may be fashioned like vnto his glorious body, according to the working, &c*

1 Ioh. 3. 3. *And euery man that hath this hope in him, purgeth himselfe, euen as he is pure.*

Loue. 2 Cor. 5. 14. *Let the loue of Christ constraine thee*, and possesse thee wholly; who if he had neuer loued vs, we had neuer liued: whom we must loue, because he loued vs first. The Diamond fashioneth the Diamond; fire conuerteth fewell into fire. The consideration of his loue, will force vs to loue him, whose Maiesty the higest *Seraphins* doe admire. He is without *Paragon* in loue. His tender affectiō towards vs, stands euer in the *Zenith*. He humbleth himselfe, to exalt vs; and protritely did he *gird himselfe about*: we to sit, and he to stand and serue. Let vs haue *our conuersation* with him *in Heauen*. Let his peace preserue our hearts. Let vs daily *put on him* as our garment,

Cos amoris amor.

Luc. 12 37.

Colos. 3. 21.

and

and we shall haue no thought to fulfill the passions of the flesh. Rom. 13. 14

To conclude, In thy greatest assault of passion, meditate vpon Christs death, let the minds discourse stire vp the heart to holy passions: as to the hatred of thy selfe, sorrow for thy sinnes, feare of Gods wrath, reioycing in thy ransome, hope of endlesse glory, and loue to thy *Redeemer:* That al other vain and idle passions in the soule may fall downe before them, as *Dagon* did before the Arke. *Beare rule ouer thy minde, and thou shalt bee better then he that winneth a Citty.* Conclusion. Prou. 16 32.

CHAP. XIX.

The fury of Anger,

Ephes. 4. 26. *Be angry, and sinne not.*
Ira furor breuis est. Flaceus.

Description.

ANger is an inordinat perturbation, thirsting for the reuenge of an iniury. It is iustly to bee counted a disease. For as much as all vices are enranked amongst sicknesses; they that are angry, are sickely, and that of a fury and madnesse. Anger what it is.

Cum omnia vitia essent in morbis, iracũdos morbosos nominauerũt. Cic. l. 4. Tusc. quæst.

The first motion of anger, is an vnwilling chafe at the incountering with an iniury, without any minde or purpose of reuenge. The second motion is voluntary, with a concluded desire of reuenge. The first is a naturall infirmity, and almost ineuitable. The second is an acquired euill. The two motions of anger

Ephes. 4. 26.
Ambr. Basil.
It differs from lawful anger, as
The anger of God.
Mat. 3. 7.
Luc. 21. 23.
Rom. 2. 5, 8.
and 3. 5.
Marke 3. 5. and 10. 14.
The anger of zeale.
* Iracundia moderate spirans, zeli est armatura,
Nazian.
a Psal. 119. 139.
Mar. 3. 5.
b Iude 5. 6.
c Mat. 3. 7.
Dan. 3. 16.
Act 24. 10.
d Exod. 16. 20.
Numb. 12. 3.
Ier. 6. 10, 12.
1 King 19. 14.
Iohn 2. 17.
e Numb. 16. 15.
Act. 23. 2.
Matth. 5. 59.
f Act 7. 24.
2 Sam. 13. 21.
Nehem. 5. 6.
Bern.
Anger of fortitude.
Arist.
Plato.
Anger not in beasts.
Anger differs from crueltie.

euill. When the Apostle saith, *Be angry, and sinne not: Concessit quod naturæ est, negauit quod culpæ est.* It is a momentany madnesse: As the children of the *first Adam*, we cannot hold it out; but as the children of the *second Adam*, we should not hold it in.

It differs from all other sorts of *anger*, which are called lawfull.

The *Anger* of God is essentiall, and most iust: *Christ*, as he was man, was angry most vnspottedly: as when he looked round about vpon the people angerly, mourning also for the hardnesse of their hearts.

The anger of zeale hath euer the eye on Gods glory, the publicke good of the Church or Common-wealth, the priuate benefit of the iniurer, or iniured. It neuer degenerates into malice. It hateth not the person, for the fault; neither loueth the fault for the persons sake. b It is modest, milde, charitable, and free of bitternesse, in speeches and behauiour. c It kepeth decency toward all parties, according to their rankes: d And as the manner of it is seemely, so the matter of it is waighty and iust: For either it is Gods glory, e the preseruation and defence of our selues, our life, our estate, and name; or the ordinary repelling and redressing of receiued iniuries; (It abhorreth all priuate reuenge,) the maintenance of others, by the law of charity; or the correction and bettering of others. Herein *Eli* did faile: the luke-warme anger of *Eli*, was his luke-warme zeale. The anger of fortitude and valour, is that *Cos fortitudinis*, the whetstone of fortitude, the temper and file thereof, and the *Sinew of the soule*: this appeareth most in lawfull defence whether of ones selfe, or of others: As was *Moses* anger against the Egyptian whom he slew.

Anger doth not befall to beasts: who haue rage for reason, as man hath reason for rage.

Anger differs from cruelty: as when *Hannibal* saw the trench full of mans blood: said, *O formosum spectaculum!* Or when *Wolesus* the Proconsull of *Augustus*, in one day

day slew three hundred men, he walked proudly amongst the dead, and said, *O rem regiam! Non fuit hæc ira, sed feritas.* Thus was not anger, but cruelty.

There are degrees in *anger*: Some are angry vpon some sudden occasion; and some are accustomed to be angry. There is an anger without voyce, an anger with the voyce, and an anger with word and voyce. Againe, anger is either hidden and subdued, or hidden and nourished, attending the opportunity of reuenge. It is againe either silent, or professed, by face, by speakeng, or by doing. Some are soone angry, and soone appeased: some are slowly angry, and slowly reconciled: some are contrary, soone angry, but slowly pleased; and some are slowly angry, and soone pleased.

Anger ariseth by a battell of two contrary perturbations, at one instant assaulting the heart. The griefe and misl ke of the offered and offending iniury, causeth the heart contract it selfe, and make retrait of the thinnest blood, and purest spirits from the neerest and remotest parts: whereby the face groweth pale and blackish and great heate is gathered about the heart, which intestine flame incontinent breaketh out againe, with an inlarging of the heart, through the desire and delight of reuenge, which immediately appeareth with another visour in the face. So that grief at the iniury (coarcting the heart) and delight to be reuenged (inlarging the heart,) the vehemency of them both, and suddennesse of this mixt motion, with the agitate heat boyling out kindleth anger. If it be vented by any word, deed, or resolution, it is the sooner quenched: but if the flame be any wayes forcibly restrained, it makes the agony so fervent, that the heart doth almost burst. It is a fiery passion with a kindling of the blood about the heart. Those are most properly to be called angrie, who are soone stirred vp, both against those they should not, & vpon such causes, and sorer and longer then is due, and who slowlyer are reconciled, and that not vnlesse a reuenge doe follow.

Sen. l. 2. de Ira. c. 5. Degrees of anger. *Ira. Iracundia.*

Mille species sunt mali multiplicis, Sen. de Ira. l. 1. c. 4. The essence of anger, and ground of it.

Sen. l. 2. de Ira, c. 32. Dulce est dolorẽ reddere. Gen. 27. 42. *Compositum malum. Nazianzen.* Act. 5. 17. 1. Cor 13. 4. ζηλος. *Arist. l. 1. c. 1. de animal. Ira quasi vra ab vrendo.* Who are said to be angrie.

Arist. etb. l. 4. cap. 5.

The parts of anger.
1 Dolour.
Arist. l. 7. c. 6. Eth.
2 Impatiency.
3 Rash iudgement.
4 Desire of reuenge.
ὀργὴ, ab ὀρέγομαι.

Anger hath first a dolour, conceiued for some iniury; whether it be in effect, or in appearance and imagination; whether it be bigane, present, or to come. 2. A felt impatiency, and impotency, wherby it iudgeth the burthen of the wrong to be more then can be borne. 3. An vsurpation, whereby it takes vpon it selfe to be both Iudge and party, and a caruer in its owne cause. 4. A desire to be reuenged, and to requite with dolour; incouraged by some hope and power of performance. It desireth to punish him that hath not deserued, or to punish more then is deserued; or to punish beside a lawful manner, or to punish, not for the right end, (which is the conseruation of iustice, or correction of the fault,) looking more to the party, then to the impiety.

Part affected.

The naturall affection of anger.
Mark 5. and 10 14.
2. Cor 7 11.

THe immediate seate of this fury is that natural affection of anger, whose moderate function and motion should arise vpon a iust sorrow for euill, and a lawfull desire of reuenge. When it is immoderately commoued, then it is not only diseased of a fury; but likewise also the heart and mind (by a simpathy) are molested and agitate.

Causes.

Iniuries reall.
Prou 15. 1.

NOt onely iniurious deeds, but words also (which are but winde) doe inflame the heart. *A grieuous word stirreth vp anger.* When wee heare any thing that displeaseth vs, (were it neuer so smal) we doe conuert a mote into a mountaine. The *Nazarites*, who had heard *Christ* preach most sweetly, to their hearts approbation, because he did a little rebuke them, were so *filled with wrath*, that they attempted to precipitate him. Yea, suspicious thoughts of vnfelt iniurie, are thought to be sufficient

Luk. 4. 22, 28.
Iniuries suspected.

ficient fewel to this fury. None that is angry, thinks his anger vniuſt. As *Hippias*, in his rage, killed all thoſe his attending deare innocent friends, whom the Tyrant delated in his torment. When all were ſlaine, hee asked the traitor if any remained? Who answered, Thou thy ſelfe alone: I haue left no other that was deare to thee. We are ſo kicking-hearted at wrongs, that the lighteſt ſuſpition and leaſt coniecture, are imbraced for grounded verities, to fortifie our fury: For *Anger reſteth in the boſome of fooles.*

Aug. ad Diſcor. Sen. l. 2. de Ira c. 23.

Sen. ibid.

Eccleſ. 7 11.

If the iniurer be baſe, for contempt; or great, for impreſſion; or a friend, for vnnaturality; or one obliged, for vnthankfulneſs; or one malicious, for cruelty; or one pardoned oft, for inſolency; anger is the more ſtirred.

Aggrauating or iniuries taken from the iniurer.

Or, if the iniured be great: or greatly damnified, a ſpeciall friend, or ſingled out from the reſt.

The iniured.

Or, if the iniury it ſelfe be great, and doth preiudge vs much in the goods of fame, fortune, body, or ſoule, in any one, or more of theſe. If the iniury bee vniuerſall, extending the peſtilent poyſon to more perſons. If it was commited wittingly, willingly, maliciouſly, & for ſome more great miſchiefe.

The iniurie.

Or, if the forme of the iniuring was vnder the colour of friendſhip, and with diſſimulation, and premeditation. If publike, diſgracefull, or any other way of a hundreth, whereby the manner may aggrauate the matter. In all thoſe reſpects, iniuries are occaſions to kindle vp anger: conſidering that iniuries are thought to be more then poynts of vnrighteouſneſſe. *Quia voluntas accedit, & omnis iniuria ſit à volente: & non volenti.* And as *Ariſtotles* anſwer was, *Gratia citò, iniuria tardè ſeneſcit.* So all memories (howſoeuer they bee dull in other things) are moſt pregnant to retaine the impreſſion of wrongs: *without wood, the fire is quenched:* Iudging it alwayes a poynt of ſpeciall wiſedome to be repaired.

The Forme of iniuring.

Ariſt. Eth. l. 5. c. 8. 9. Laer. l. 5. c. 1.

Prou. 26. 20.

Euill education, woſe example, and moſt wicked conſuetude (becomming another acquired euill nature)

Education. Examples. Cuſtome.

haue made anger habituall to many: As that child returning from his education vnder *Plato*, when he heard his father (accustomed to anger) cry; said, I did neuer see this with *Plato*.

Sen. de Ira l. 1. c. 22.

Bilious complexion.

The body affecteth the spirit, according to the distempered constitution thereof, in a bilious complexion. An introsulphureous & gunpowdred distemper, is most easily inflamed vpon the touch of the smalest sparkle of iniury. Such fiery men are daily seene to be most stirred and stirring. Their complexion, their manners, their diseases, and death are (oft times) found bilious and fiery.

Loue deficient. Prou. 10 12. 1. Cor. 13. 7.

When that mantle of sinne, and sufferer of all things (*Loue*) is inlaking, euery thing seemeth too naked. Causes are inuented where there is none. Surmises are imbraced. Issues and expectation are more respected, then the nature of things. We may nor abide a higher, nor a happier. *Eliab*, *Dauids* eldest brother, was very angry at him, and said, *Why camest thou downe hither? and with whom hast thou left those few sheepe in the wildernesse? I know thy pride, and the malice of thy heart, that thou art come downe to see the battell.* Neither may wee suffer a riuall; whereupon ariseth all the ire in ielousie; wherein loue is more extended then gouerned.

1. Sam. 17. 28.

Ielousie is a loue ill gouerned.

Ignorance of common weakneſſe.

We are sighty of the moates that are in other mens eyes. We are like vnto the Ladies of the fairy (*Lamiæ*,) who (as the Poets fained) vse their eyes abroad, and at home put them in a box. We think all others should be so perfit, that neuer one of them should offend. We are ignorant that *in many things we offend all*; and wee our selues, more then any other; whereby we giue to euery iniury a most vnwelcome entertainement.

Impatiency at rebukes. Selfe-loue. *a* Gen 4. 5. *b* 1. Sam. 20. 30 *c* 2 Chr 16. 10. *d* Dan 3. 13. *e* Luk 24 28.

A little thing will argue the deformity of our vices; the least checke whereof makes vs to chafe. Others perfection displaieth our wants: The loue of our owne selues makes vs enraged at others for their good. As *a* *Cain* against *Abel*, *b* *Saul* against *Ionathan*, *c* *Asa* with the Prophet, *d* *Nebuchadnezzar* against the three *Children*, *e* the

Iewes

Iewes against *Christ*. †Hereupon ariseth anger at reproofes, so that the fury of the Patient, may not abide the sauour of the Physician. Self-loue hath three speciall factors; whereof one is directed to climbe honours highest altitude, vntill it attaine to the eleuations Zenith. The other, by a contrary step, to seeke all commodity by descending to euery thing beneath, euen to the lowest metalline profundities. The third, to goe along and abroad for furnishing of pleasures, that they may be inioyed *in chambering and wantonnesse. They all cry, Who will shew vs any good?* And before they want, they will say, *Quid vultis mihi dare?* Whatsoeuer crosseth, irritats. Who is not with them, is against them; and opposites are their deadly enemies. *Cain* is grieued that one (although his brother) should bee preferred to him in heauen, or in earth. *Saul is exceeding wroth*, that the people should ascribe to *Dauid* ten thousand, and to himself but one thousand. And *Haman is full of wrath*, when *Mordecai* bowed not the knee vnto him. *Laban* and his sons are offended at *Iacob*, for that hee got all his honour by taking away all that was their goods. And *Esau* greatly grudged at his brother *Iacob*, for pre-iudging him of his birth-right and fathers blessing.

† Hos. 4. 4. *Senec. de ira. l. 3. c. 37.*

Selfe-loues three factors. Pride. Auarice.

Voluptuousnesse. Psal 46.

Gen. 4.

1. Sam. 18. 8.

Hest. 3. 5.

Gen. 31. 1.

Gen. 27. 36, 41, 44.

Drunkennesse, as it darkeneth wit, and peruerteth the imagination; so beyond all the affections, it stirreth vp choller, by a conueniency of the sulphureous heate that is both in drinke, and in the bilious humour, concurring to make the greater flame, to kindle vp the heart at the smallest iniurie. *Cambyses* King of *Persia*, in his drunkennesse was incensed, at the gentle reproofe of his Minion *Praxaspes*, and killed his sonne. *Alexander* at the wine, killed (in his foolish fury) his most louing *Clitus*.

Drunkennes.

If the minde were firme, all the foresaid antecedent causes would haue little force: But when the minde is delicate, soft, and dainty, it is stirred vp by the most light and trifling toyes. As some will be irritat for a moat on their cap: as *Myndirides* the *Sybarite*, was grieued for

A minde too delicate,

that he lay vpon an inwrapped Rose leafe. The infirmest body is troubled with the least blast of ayre. The weakest and too tendrest minde is agitate with naughtiest occasions.

A weake wit. *Inualidum omne natura querulum est.* Senec. *de ira. l.* 1. *c.* 13. *Muliebre & puerile vitium.* Senec. *de ira. l.* 1. *c.* 16.

Or when the wit is weake, and wanteth wisedome and discretion; any externall cause is able to make the greatest irritation: As may be seene in aged, or in sicke persons, in women, or in children, and in whomsoeuer commeth neerest them in feebleness of spirit. As vlcerate and sore bodies mourne at smallest touches; so anger is a complaining, womanish and childish vice. The weakest wood are thornes and briers; yet touched, annoy sorest: so the irefull are of thorny and briery kind; and being lightly touched pricke.

Natiue corruption. Gal. 5. 20. Col. 3. 5, 8.

But there is ingraft in the heart a radicall impurity, and frowardnesse of corrupt nature, daily increased by custome, which bringeth forth this passion, amongst the rest of the workes of the flesh and members. And let reason doe what it can, it can neuer truly subdue this fury. By natures light, anger may be rebuked, and a little repressed, but neuer truly mortified.

Signes and Symptomes.

Anger appeareth. Prou. 12, 16. *Alij affectus apparent hic, eminet.* Senec. *de ira. l.* 1. *c.* 1. Outwardly.

A *Foole the same day* (he is prouoked) *shall be knowne by his anger; but he that couereth shame* (by bridling his affections) *is wise.* Anger imployeth (to the execution of its owne furie) the seruice of the face, to resemble; the mind to deuise; and of the tongue and hand to practise a requitall of injuries.

Anger sheweth it selfe in its owne colours. Into anger there are many shamefull things, which appeare in the face, in the voyce, and in the gesture. The *Hebrewes* call it *Aph* (the nose) by whose nostrils the flame breatheth out: or *Synecdochically*, because it appeareth most in the face. The lips tremble, the teeth gnash, the nostrils rise,

riſe, the haire turne, the eyes reele, the colour of the fac changeth, the feet moueth, the tongue ſtammereth, and burſteth forth (like vnto dogs) ſecret quarrelings. As *Shimei* did againſt *Dauid*, 2. Sam. 16. 5.

Impatiency, curſings, blaſphemy, reproch, reuenge, ſcolding, and threatnings, are the ſeuen children of anger. Moderation of ſpeech and ſeemely behauiour, are choked. Rightly it is called anger, from the word *angor*, becauſe it ſtrangleth, and ſometimes ſo benummeth, that nothing is left, but with the Aſſe, to bite and to fling.

The Image of God is defiled; *place is giuen to the diuell*, wiſedome is loſt, righteouſnes forſaken, amity broken, verity darkened, and the light of nature and grace ſpoyled.

The angry minde is greatly agitate, and is like a faire, wherin there are great tumults, confuſions, meeting of al parties, going hither and thither, with clamor and buſineſſe. It cauſeth the ſmalleſt iniury ſeeme the greateſt: inciting to reuenge, without all proportion. Luſt, and Ire are moſt euill councellers. *Iratus etiam facinus, conſilium putat.*

The angry man ſwelleth in pride, is haſty in reſolution, diſpleaſed with euery thing, and cannot abide a gain-ſayer, or a gain-ſtander. In his face he hath the characters of fury, impaciency, inconſtancy, and impiety. He will not reſt till hee auenge himſelfe: hee abhorreth to giue place to God, or the magiſtrates anger: hee ſpareth no lies, when he lieth in wait of reuenge. His fury furniſheth him great ſtrength to execute reuenge. His other paſſions leade, intice, dazle and incline him; but this draweth, compelleth, blindeth, and precipitates him into the gulfe of all impiety. He ſeeketh to be reuenged vpon euery thing; and when hee lacketh a conuenient obiect, he will rage at any neere vnworthy thing: as *Balaam* at his Aſſe: *Xerxes* at the riuers and hils: he ſpareth nothing.

Democritus ex Anton. maxim. ſer. de ira. *Iratus nil niſi crimina loquitur.* Sen. *in Thy. trag. 2.* *Impatiens animus, diræ, blaſphemia, probrũ. Vltio, rixa, minæ, ſunt iræ pignora ſeptem.* *Furor iraque mentem præcipitant. Virg. Eneid. l. 2.* Inwardly. Epheſ. 4. 27. In his minde, and other paſſions. *Cupido & ira peſſimi conſultores.* *Saluſt. in Iugur Ira.* Sen. *in prouerb.* His fury. Rom. 12. 19. Deut. 35. 32.

Semper mendax iracundia, quare animo dolenti nihil oportet credere. Senec. *Furor arma miniſtrat.* His reuenging rage. Numb. 24. 1.

His folly. Pro.14.17,29.

Prou.21.24.

Prou.19.12. and 20.2.

He that is hasty to anger, committeth folly, and he that is of a hasty minde, exalteth folly. Yea, he is a monster in nature, and contrary to God, Hasty to anger, and slow to forgiue. *Proud, hasty and scornefull is his name that worketh arrogancie in anger.* But *the wrath of a King is like the roring of a Lion: he that prouoketh him vnto anger, sinneth against his owne soule.*

Prognostickes.

Case dangerous.

Sen. de ira. l. 1. c. 1.

Prou.19.19.

Ensuing euils to a mans selfe.

1.Tim.2.8. *Plutar. Stob. Serm.* 18.

Arist. l. 5. de Rep. c. 10.

IF the habite of this furie be not preuented; or in the seminary not helped, the cure will bee most hard. If it begin to carry vs ouerthwart, the recourse to health will be difficult. *Nulla pestis humano generi pluris stetit.* There was neuer so dangerous a pest to mankind as this is. He that is possessed with this fury, *though thou deliuer him, yet will his anger come againe.*

It blindeth the wit, deformeth the body, and exposeth it to contempt and danger: it maketh the soule furious: it subuerteth mens estates, families, Commonwealths, kingdomes, and maketh one to lose his life with his sting: it defaceth Gods Image, quencheth grace, stoppeth prayer. *M. Cato* said, that an angry man, and a mad man differ in nothing, but *temporis mora*, by space of time: it is *initium insaniæ*, said *Ennius*, and *initium pœnitentiæ*, said *Seneca*. It beginneth with rashnesse and rage, and endeth with repentance and sorrow, surmounting the delight of reuenge. It is more reasonlesse then hatred, because hatred is separate from dolour, which doth euer accompany anger, and holdeth it green. And though it haue in it some poisonable sweetnesse, yet it tormenteth the owner and possessour with pangs, like Vipers, gnawing and gnashing within the mothers belly. It bringeth on deadly sicknesses, and oftimes doth more hurt to him that hath it, then the iniury it selfe.

Anger is a cruell monſter, from which ſpring all ſeditions, tumults, battels, murthers, deſtructions. The gulfe of all euill degenerates into hatred. All euils come from anger: as reuelation of ſecrets, violation of friendſhip, ouerthrowing of piety, making men like the deuill, and violation of the whole commandements. *Anger is cruell, and wrath is raging, but who can ſtand before enuy?* Other vices mooue mens mindes, but anger precipitates. It conuerts men into monſters, beaſts, tygers, deuils. *Saul* in his anger ſlew *Abimelech* the Prieſt, burnt the city of *Nob*, ſlew man, wife, childe and beaſt, and foureſcore and fiue Prieſts: and all this he did upon the imagination of an iniury. *Simeon* and *Leui* for one fault and offence of one, puniſhed *Hamor* and *Shechem*: the prince and the people, he ſlew, ſpoiled, & led away captiue. *Phyrrhus* in his wrath ſlew his truſty ſecretary *Fabatus*: The Emperour *Bitillion*, his greateſt friend *Cincinnatus*: *Adrian* his only fauoured *Anpronia*: *Diocleſian*, his friend *Patritius*: *Alexander*, *Clitus*. But *anger killeth the fooliſh man, and enuy ſlayeth the idiot. A man of much anger ſhall ſuffer puniſhment.* Anger in thought is culpable of iudgement, anger in voice without word (for *Racha* in Hebrew, is not a word, but a voice of anger) is worthy to be puniſhed by the Counſell: but whoſoeuer is angry in word, ſaying, *Foole*, is worthy of hell. *Per gradus culpæ, creſcit ordo ſententiæ.* It excludes from the Kingdome of God.

To others.

Pro. 22. 24.
1. Tim. 2. 8.
Iam. 1. 20.
Ioh. 8. 33.
Pro 27. 4.
1. Sam. 21. 19.

Gen. 34. 25.
1. Sam. 25. 13.

P. Diaconus.

Iudgements.
Pro. 19. 19.

Mat. 5.

Ambroſ.
Gal. 5. 10, 21.

Curations and Remedies.

PRESERVATIVES.

AND firſt, of preſeruatiues to hold out anger: and more eaſily performed: For vices are more eaſily repelled then expelled: like vnto bodily diſeaſes, that are

Preſeruatiues

Vitia facilius repelluntur, quã expelluntur. Sen. epiſt.

Principijs obsta, &c.

Discretion. Pro. 16. 32. Pro. 19. 11. *Animum rege, &c. Horat.* Wisedome both humane and diuine.

Col. 1. 9.

2 Tim 3. 16, 17

Iam. 3. 14, 15, 16, 17.

Draw neere to God with setled peace.

2 Pet. 1. 4. Phil. 3. 20.

Omnia mea mecum porto.

are more easily eschewed then healed. The enemy is to be driuen backe in the frontires. Resist the beginning of euill: medicine to an old malady is too late.

To rule thy owne mind, is better then to *win a city*: this is done by discretion. *The discretion of a man deferreth his anger, and his glory is, to passe by an offence.*

The gouernour of the soule, it is true wisedome. The chaines and bridle are humane vertues by natures light: and diuine gifts by graces light. A wise man is perfit, and repleniſhed with humane and diuine vertues. This is he that is *filled with the knowledge of God, in all wisdome and spirituall vnderstanding*, and so becommeth *perfect in Christ Iesus*. To this purpose serueth the whole Scripture, *which is giuen by inspiration of God, and is profitable, &c. that the man of God may be absolute, being made perfect vnto all good workes*. This is not that *earthly, sensuall, and deuilish wisedome*: out of the which springs *bitternesse, strife, sedition, and all manner of euill workes*. But it is that *wisedome of meekenesse which is from aboue: and is first pure, then peaceable, gentle, easie to be intreated, full of mercy and good fruits, without iudging, and without hypocrisie.*

Let thy indeuour be, to be like the highest Planets, that of all the rest, are thought to be slowest in course. And like the supremest region of the aire, in a perpetuall serenity: As one that draweth neere to God, and is partaker of the God-head, and hath his *conuersation in the heauens*. Be neuer troubled with darkening clouds, nor turbulent thunders. Amongst all earthly and humane chances (whereof iniury is one) walke with a diuine resolution and courage. Count the goods of thy soule, to be the onely essentiall good. Place them within thy selfe, and repose thy chiefest peace and contentment therein. Say with *Stilpon* the Philosopher, All that is truely mine I carry with me. All other goods of fortune, count but aduentitious, and subiect vnto alteration: Set not thy minde thereon: take them as thou maist haue

haue them : and haue them so as thou maist lose them : count baselier of them, then they are able to irritate thee. Let thy minde bee solid, and like a diamond that is neither bruised nor cut. Iniuries then may a little vexe thee: but shall not ouercome thee : They may beate thee, but shall not hurt thee : They may shoote at thee, but thou art not penetrable.

Pitty the iniurer.

Esteeme the euill will of iniurers. Pity them as diseased persons : be no more offended with them, then a Physician is with his impatient and petulant patients : but as *Demonax* his counsell was : Vices are rather corrected then checked: after the example of Physicians, who are angry at the sicke, but are ready to heale their sores.

Motus in conditos, quos casibus adnumera. Senec. *l. quod in Sapient.*

As for the iniury it selfe, thou must labour, either not to see it : or if thou see it, not feele it: or if thou feele it, to heale it : and by a couragious insensibility, to ouercome it.

As for the iniury, see it not, feele it not, ouercome it, and heale it.

At euery light offence, vse the remedy of conniuency. It is the discreet mans glory to passe by an offence. And it is a mans honour to cease from strife. It is a most acceptable sort of pardon, willingly to bee ignorant, wherein euery one offends. Many iniuries would be despised, and purposely misken'd. *Melius est non agnoscere, quàm ignoscere.* By a faire and honourable manner, scorne the iniury and the author of thy wrong. The contempt of contempt is excellent : and to auouch and thinke that iniuries doe proceede from any other cause, (as foolishnesse, weakenesse, womanlinesse, passion) then from contempt. All the greatest Potentates haue vsed this remedie : As *Agathocles, Moises, Antigonus, Dauid,* and *Cæsar.* A great minde becommeth a great estate. The great minde will be as little mooued at vulgar wrongs, as the Lyon at the barking of curres. *Reuenge not your selues, but giue place vnto wrath : for it is written, Vengeance is mine : I will repay, saith the Lord : Therefore if thine enemy hunger, feed him and*

Iuuenal. Satyr. 13.
Indignus Cæsaris ira.

Magnam fortunam, magnus animus decet.

Rom. 12. 19, 20, 21.

and if hee thirſt, giue him drinke : for in ſo doing, thou ſhalt heape coales of fire on his head. Bee not ouercome of euill, but ouercome euill with goodneſſe : As *Philip* the *Macedonian* King did with the iniuring *Nicanor*: who not onely vſed conniuence at his calumnies : but alſo ouercame him by an honourable gift : whereby hee changed his tongue, and made him celebrate the Kings praiſes : Vpon the which occaſion, the King ſaid to *Smicythus, Nicanors* obſeruer, Doeſt thou not ſee, that it is in our hands to be well or euill ſpoken of? The like he did with diuers others : through patience and clemency, he ſhewed himſelfe to be a cunning Phyſician of diſeaſed and furious mindes. For the victory is glorious, when the iniurer is ſnared, and made to ſtoope by a benefit : or of an enemy, is changed into a friend. The greater the fault is, the more excellent is the pardon : and the iuſter the reuenge is, the more laudable is the clemency.

Plutarch. in tract. de ira.

How to vſe rebukes and corrections without anger.

Smother not choller within, fret not inwardly, incorporate not anger, by hiding it. It is better it be a little vented and ſuffocate in the flame. *Omnia vitia in aperto leuiora ſunt.* But if the offender abuſe conniuence, and clemency, and is the more bold to offend : there muſt follow, firſt, milde admonition : then, more ſharpe and priuate reprehenſion: then after, lawfull and diſcreet caſtigation: To the which we muſt proceede, as to a remedy without ire, not that reuenge is pleaſant, but profitable. Corrections would be ſeldomer then admonitions: that they may bee the more terrible, like thunder. The fox muſt not ſee thee daily like a lyon: for then cuſtome will driue away feare. Let none perceiue Aſſes eares vnder thy Lyons skin, (folly in thy fury) for that will make thee more deſpiſed. And if thou wouldeſt vſe any lawful chafing to correct inormities : it muſt not bee common (as often, for light cauſes, or vpon all) for contempt. It muſt not be indirect, and by whiſpering behind the backe, for feare of incouraging to offend. It muſt bee direct,

direct, and set vpon him that offendeth, that he may feele it. It must be profitable, chastizing what is past, and warning what is to come. It must be medicinall for amendment, graue without laughter, serious without sport, and speedy without delay.

Make vse of all thy iniuries, and take a proofe of thy selfe, and of thy vertues and graces by them. If thou be iustly iniured (*Iudicium est*) *acquiesce* and amend: As when the Courtier *Smicythus* delated *Nicanor* to King *Philip*, for detracting him: The King answered, *Nicanor* is not esteemed amongst the worst in *Macedonia*: it is therefore to be considered, whether I be in the fault or not: But if thou be vniustly iniured, he that hath done the wrong, will be ashamed.

Make vse of iniuries.

Consuetude (that *other nature*) maketh many things familiar, and easie to be suffered or done: As *Mithridates* the King with custome of poison (beginning at little) was able to digest much of it; that at length, he could not be poisoned. Learne by little and little to digest choler. Many haue learned by vse, what nature hath not taught: some to walke vpon Cords, some neuer to laugh, some neuer almost to sleepe, some to carry intolerable burthens, and some to lye long vnder the water without breath; and all this for naughty respects: But much more for the tranquillity of thy mind and felicity of thy soule, accustome thou thy selfe to the tempering of this furious passion: And it is in our owne default if we amend not. *Socrates* did, by vse, attaine to great meekenes and moderation of his Passion: He vsed to wrong and iniurie himselfe, that he might learn the more calmly to suffer the iniuries of others: He made his owne nature docible, by dantoning his owne desires: In his extreme thirst (hauing drinke present) he would behold it only: and command his desire in the presence of the thing desired. The like did *Plato* and those ancient Philosophers, who taught the remedies of anger, by their owne example and practice,

Accustome thy selfe to bridle anger.

Vsu lenienda ira. Senec.

Sanabilibus ægrotamus malis. Sen. de Ira. lib. 2. c. 13. Plutarch.

Prepare

Premeditate iniuries. Count them common.

Prepare thy mind with the premeditation of iniuries, whereby as with an *Antidote*, it may be ſtrengthened againſt euery prouoking accident. *Tela præuiſa minus nocent.* No man is offended that he is cold in winter, or that he doth vomit in the ſea, or that he is thronged in the publike ſtreete, becauſe theſe are foreſeene, common and almoſt vneuitable. Preſume in thy mind that many things are to be ſuffred. Thou canſt be in no place where occaſions of choler ſhall not be offered. The mind is to be made ſtrong by premeditatiõ. Meditate on the infirmities of others. Let nothing happen beyond thy expectation: none doth want their wants: what-euer wrong falleth out, let it be according to thy reckoning. When the report came to *Anaxagoras* of his ſons death, he was the leſſe grieued, for he had premeditated on his ſons mortality. Think alſo vpon thine owne infirmities, and ſpeake to thy own conſcience, & conſider how oft thou haſt prouoked God & man to anger. And foraſmuch as others are but like vnto thee: rather ſimpathize with them then be inraged: and ſay with *Plato*, And am not I ſuch an offender as others are?

Præſume animo multa tibi eſſe patienda. Sen. l. 3. de ira. c. 37.

Conſider the infirmities of others, & what may befall

Plutarch. de cohib. ira.

And thine alſo.

Beware of credulity: ſuſpect the truth of euery report: let not thy eares be facill to tale-bearers. Beliue not willingly, what thou vnwillingly heareſt: the falſeſt deceits haue the faireſt colour of verity. Try before thou truſt. we ſhall acquit many, if we begin firſt to iudge before we be angry: giue place to time, that it may bring ſome things to light. Take the abſents part, and keepe thy minde in ſuſpence: and ſuffer not ſuſpition to furniſh coales to choller.

Nuncubi & ego talis?

Be not ſuſpicious nor credulous.

Eſchew likewiſe needleſs curioſity, the noriſher of ſuſpition. For a thouſãd iniuries, in thought, word, and intentiõ, haue bin deuiſed that neuer did harme: which if the iniured party had knowne, he would haue needleſly diſquieted himſelfe: As *Antigonus* the king willed thoſe two ſubiects that ſpake euil of him, to go further off frõ his tent, leſt he ſhould heare them, & be angry at them.

Non vis eſſe iracundus? ne ſis curioſus. Sen.

Be not curious

Amend

Amend thy loathing and disdaining minde, prouoked almost to vomit at euery conceited trifle. Considering that it is too delicate and nice, starting at euery straw, childish, weake, womanish, and (through the scarcity of true iniuries) lasciuious, cõmoued with euery toy. The mind is to be hardly handled, that it may feele no stroke but that which is sore, Giue it no rest; correct it, let it not yeelde to too sudden opinions, nor mistake imagined iniuries. Bestow not thy thoughts vpon naughty things, bridle thy desired and delightfull pleasures: and let not the thing offend thee, that doeth not harme thee.

Harden thy mind against supposed iniuries.

Durè tractãdus animus est, vt ictum nõ sentiat nisi graue. Sen. l. 2. de ira, c. 2.

If thy body be of a cholericke distemper (disquieting and affecting thy spirit) seeke pertinent Physicke for choler. If selfe-loue, pride, voluptousnesse, or auarice, incline thee to ire, haue recourse vnto their owne particular remedies.

If thou be of a cholericke distemper. If inclined to selfe-loue, pride, intemperancy or auarice.

Limit and lessen in thy owne conceit euery iniury: collect excuses from euery circumstance. Looke euer to the dificiency or sufficiency of the iniurers will and wit. If he be a child, let his childhood excuse him: if he be thy father, let reuerence moderate thee, if he be an enemy, he hath done what he ought: if he be a friend, he wil readily repaire: if she be a woman, she is the weaker vessell: if he be a King, it is folly to resist: if it be a beast, it is beastly to be grieued: if it be a calamity, it is God that doth it: if he be a good man, trust it not: if he be ill, maruell not. Expound things for the best, and take all things in some good part. Be alwayes ready (and out of thy louing sincerity & courteous construction) to eschew al aggrauating of wrongs, and probable suspitions, whatsoeuer is said or done: If doubtsome, iudge the best: if euill, suspend thy sentence: and if they touch thee neere, lessen them by some excuses.

Courteous construction, gentlenesse, *Cãdor animi. Circumscribenda multis modis ira. Sen. l. 3. de ira. c. 11.*

Mat. 1. 19. & 26. 60. 1. Cor. 13. 5.

Consider the danger and deformity of anger: what deadly diseases haue sprung from it, as feauers, palsies, collickes, pluri[illegible]es, apoplexies, inflamations, cholerick, cæliacke,

Consider the danger and deformity of anger.

cæliacke and ill-like passions? what inward torment, and secret heart-killing viperous bites? till shamefull requitall be had: Like *Tamars* reuenge, who defiled her selfe with incest, to be auenged on her Father- in-law *Iuda*. Many are like the foolish Bee, giuing the life, to get reuenge. The *Emperour Nerua* ended his life in a feauer, contracted by anger. The *Emperour Valentinianus* died by an irruption of blood through anger. *Venceslaus* the king of *Bohemia*, in his rage of choler against his Cupbearer, fell presently into a palsie wherin he died: *Aiax* through anger, fell in a deadly fury. Behold the furious and more then beastly deformity of those, that thou doest see daily in this passion, that the turpitude thereof may affright thee. As the *Spartanes* caused their children behold their slaues when they were drunken, to moue them to the detestation of the vice. Look also vnto thy owne deformity when thou art angry. It is the counsell of *Plato*, *Sextius*, *Seneca*, and many others, that the angry man should behold himselfe in a mirrour: That their owne deformity might make them mislike their passion: This is a better preseruatiue then curatiue: For he who doeth come to the looking-glasse, to change himselfe, hath already changed himselfe.

Cuspianus Chromerus, lib. 18.

Fulg. l.7. Ep. 2.

Sen. lib. 2. *de ira. c.* 36.

There is none meeker then God: there is none angrier then the Deuill: choose which of the two thou wilt imitate? God haue beene patient toward thee, he is slow to anger, and swift to forgiue. Thou must forgiue others (albeit it were *seuenty seuen times*) as thou wouldest haue God to forgiue thee. Doe to others as thou wouldest haue the Lord of al others to doe to thee. And *euen as God for Christs sake freely forgaue thee*: so doe thou forgiue. O fearefull sentence, if wee forgiue not small things to our brethren, great things will not be forgiuen vs of God.

Cõsider Gods patience towards thee, and imitate him, Mat 18.21.

Mat 6.12.

Eph 4.32.

Aug. sup. si non remiseritis.

Mat.18.35.

Consider also the prouidence of God, without which no iniuries can be done or deuised. Be not like the dog, that runneth to the stone, and not to the caster. Con-

Consider Gods prouidence.

sider

sider the pitifull estate of thy iniurer, deceiued by Satan, and deserted of God. Pitty the weake creature. Be inraged against Satan. Reuerence Gods prouidence : and hold thy peace, because *God hath done it.* Say with Christ to thy iniurer : *Thou couldst haue no power at all against me, except it were giuen thee from aboue.* And *shall I not drinke of the cup which my Father hath giuen me?* Say with *Dauid* to *Shimei*, *Because the Lord hath bidden him, who dare then say, Wherefore hast thou done so? suffer him to curse, for the Lord hath bidden him.*

Pſal. 139. 10. Ioh 19. 11 Luk. 18. 11. 2Sam.16.10,11

Consider his iustice and all-seeing eye.

Consider the iustice of God : the merit of our sinne that is so great : and the baseneſse of our persons that are but dust and ashes. By our sinnes we are worthy of all contempt, and by our vnworthineſse, we are subiect to all misery, and should be content of any contempt. Remember also Gods all-seeing eye : for he best keepeth himselfe from anger, that alwayes doth thinke that God looketh vpon him.

Eschew occasions. φιλησυχια. Gen. 13 8. and 21. 22. Mal. 2. 10.

Trouble not thy selfe with too much busineſse : Neither of things too many nor to great, nor desired aboue our strength. Our actions must not bee peruerse, nor arrogant, nor wicked. For in such things many must miscarry. Eschew debates and controuersies of disputations. Contention doeth nouriſh it selfe. It is more easie to detaine thy selfe from strife, then to with-draw thy selfe from it. *Make no friendship with an angry man, neither goe with the furious man, lest thou learne his wayes, and receiue destruction to thy soule.* Eschew grauer studies, and such as doe weary the minde : as also too much labour, watchfulneſs, hunger, thirst, which doe exasperate the minde, and kindle choller. A diseased minde is offended with little. Eschew all externall occasions of anger. As cholericke *Cotys* King of *Thracia*, when one did present him a number of goodly vessels of glasse : he recompensed the gift, and immediately brake them all at once, for feare through his choller he should be offended continually with his ser-

Pro, 22. 24.

Animus affectus minimis offenditur. Sen.

uants, when they happened ſeueraly to breake them one by one.

Conſider our common vnion with Chriſt,

Conſider that (by one common vnion with Chriſt our Head) we are the members of one body: If thou thinke it vnlawful to hurt the Head or the whole body: thou muſt alſo count it vnlawfull to bee inraged againſt any part thereof. If the whole bee venerable, the parts alſo are holy: the hand muſt not be angry at the foote, nor the feete at the eyes. All the members ſhould agree to the conſeruation of the whole, and euery part thereof. It concerneth the whole, that euery part be preſerued. Here is commended that grace of holy and mutuall charity, amongſt all that are in Chriſt, as members of one body.

Sanctæ partes ſunt, ſi vniuerſum venerabile eſt. Sen. l. 2. de ira. Ibid.

Act. 2. 44. & 4. 32. 33, &c. 2. Pet. 1. 7. 1. Pet 1. 22. 1. Io. 3. 14. &c.

Meete wrongs with wiſedome

And becauſe wrongs meete with reuenges, the iniurer is prouoked to requite with a freſh reuenge. And what ſhall be the end of reuenges, but anger and reuenges? anger holdeth the fire burning with mutual reflects of iniuries: ſtrife breedeth ſtrife: Fire is not quenched by fire and anger is not ſtayed by anger. It is beſt therefore not to meete wrongs with wrath, but with wiſe-dome: and to *let all bitterneſſe and anger, and wrath, crying, and euill ſpeaking be put away from you, with all maliciouſneſſe. Be ye courteous one to another, and tender-hearted, forgiuing one another, euen as God for* CHRIST'S *ſake forgaue you.*

Eph. 4. 31, 32.

Example of beaſts, &c.

Remember that all other liuing reaſonleſſe creatures (as beaſts, fowles fiſhes) liue in perpetuall peace among themſelues in their own kinde. If any ſtrife be amongſt them, it is but ſeldome. Conſider alſo that they haue naturally their inbred weapons, wherewith they are full well content, & the moſt part carrieth them without vſe. Man only is borne naked and armour-leſſe, whereby he is taught to bridle his fury, to liue in peace, and to be alwayes free of reuenge.

Impetus brutalis, & momentaneus.

Examples of the worthieſt.

Remember the examples of others: ſome ſo horribly defiled and deformed in this vice: ſome againe by the contrary, ſo ſincere and victorious ouer it: As may be

ſeene

seene in the examples of *Abraham* with *Lot*, of *Dauid* with *Shimei*: *Moses* with the people: of *Steuen* with his enemies: of *Christ*, *who when he was reuiled, reuiled not againe, and when hee suffered, he threatned not* who so sweetely did giue the promise with the precept: *Learne of me, that I am meeke and lowly in heart, and ye shall finde rest vnto your soules.* And of *God*, *who is mercifull, gracious, and slow to anger, full of compassion and mercie.*

Gen. 13 8. 2. Sam. 16. 10. Exod. 17 4,11. Act 7. 60. 1. Pet. 2. 22. Mat. 11. 29. Exod. 34. 9.

The whole world doeth lie in sinne, and is set to doe euill. Anger is a publike vice, and what should more mitigate the ire of the wisest, then *turba peccantium?* All the euils in this world are either to be mourned at with *Heraclitus* (who euer was lamenting the misery *male viuentium, immo, male percuntium*, of those that liued ill and perished ill:) or to be laughed at with *Democritus*: esteeming all but vanity, and that there was no seriou s truth in any thing. *Vbi istic iræ locus est? Socrates*, when one did strike him with his foot, willed by another to strike againe, answered, If an Asse had stricken me with his heele, should I strike againe with the heele? Where is then the place of anger? All things are to be scorned or lamented: yea, or amended. It is best therefore to beare patiently and peaceably (as farr as may be) with euery occurent occasion of ire: at last, to be, not an enemy, but a rebuker of offenders: and to behold them with pittie, as a *Physician* would behold his patients.

Consider there is no true obiect of anger in the whole world. *Sen. l. 2. de ira. c.* 10.

Aut ridenda. omnia aut flenda. Sen. l. 2 de ira. c. 10. Or amended.

Curatiues and remedies.

SMothering and hiding of anger within (without the mastery ouer it) is but a bad remedy: reuenge also puts an end to anger, by taking pleasure in the reuenge. This is the inclination of this passion, to recompence euil for euill, and to cure one euill with another. Againe,

Bad remedies. Hiding. *Arist. ethic. l. 4. cap.* 5. Reuenge. *Sen. l. 2. de ira. c.* 32.

Gifts. Pro. 21. 14.

A gift in secret, pacifieth anger: and a gift in the bosome, great wrath. This is wisely done by the giuer: but a palliatiue remedy in the heart of the receiuer. Many bridle their anger vpon necessity: because either they dare not expresse it: or dare not thinke vpon reuenge: but this also is no sure remedy. Reason also is a great commander of this fury, but it is not the surest curer thereof.

Necessitie.

Reason.

Consider Christs passion *Aug. de conflict & viti. Omnis enim hoc remedio morbus extinguitur. Aug. Hom. 4 in Matth.*

If the passion of Christ the Redeemer be called to minde: there is nothing so hard, but it may be patiently borne. There is nothing so good as iust anger, as by faith to drinke a potion of Christs blood. For all sicknesses are queuched by this remedy. Consider what great occasion was offered to *Christ his Maiestie*: what reuiling, buffeting, scourging, shame, paine, &c. Iniuries aboue all iniuries, by the most wicked, done against the most Innocent: but where was one sparke of his anger? for our sakes did he all, and suffered all, that we might be moued with his vnmooueable patience, and forced to follow his foot-steps. Thinkest thou that thy iniurer or iniury is vnworthy to be tolerated? yet remember that Christ is most worthy, for whose cause and command thou shouldest doe it. Thinke not to ouermatch Christ in reuenging. Hee himselfe hath not as yet fully reuenged his owne blood, nor the blood of his *Saints*.

Reuel. 6.

Abhorre thy selfe.

There hath none giuen thee greater occasion of displeasure then thou thy selfe. Thy best wisedome is but enmity against God, and against thy selfe: thou hast iniured vpon thy selfe, more shame, more guiltinesse, more skathe, and more danger, then all the world could haue done. At the very instant when thou art stirred to choller, reflect thy flaming eyes vpon thy selfe, and be greatly offended with, yea reuenged vpon thy selfe. Abhorre thy self to the dust, no, euen to the hels: in an instant thou shalt be mute, & thy fury shall be diuerted from another to thy selfe. He that is angry at himselfe, ceaseth to be angry at another.

2. Cor. 7. 11.

Remem-

Remember thy mortality, and that thou must die: haue thy putrid flesh and rotten bones in recent remembrance. And forasmuch as thou art mortall, keepe not immortall anger. As our bodies are mortall, so it is not conuenient that they that are wise should keepe immortall anger. Thou must leaue it at the last, the sooner the better.

Remember thy mortalitie. *Arist. ethic.*

In the midst of this passion, it is impossible to quench the fire at one instant. At the first thy fury will not pardon, nor yeeld. Onely obtaine thus much, that it may breathe a little, and iudge a little. Delay is a great remedy of anger, it shall cease, if it fall in suspence. The counsell of *Athenodorus* the Philosopher to the Emperour *Augustus Cæsar* against anger, was: Before thou satisfie thy anger, repeate with thy selfe the Greeke Alphabet. This is a remedy not for clandestin lingring and secret ire; but for that feruent, gunpowdered, and sudden anger. In this interuall of time, the feruency settleth, and reason beginneth to preuaile. If one be mooued to repeate the Alphabet, in the middest of his fury, euen in the entrance of the repetition, the victory is begun. But in stead of the Alphabet, it were better to repeate some grauer sentences of Scripture, but best of all to conceiue some prayer. Alwayes the delay of the execution of anger is most excellent. *Socrates, Plato,* and *Architas Tarentinus* vsed the same, who would doe no euill in their anger, but would say, I should punish thee, were not I am angrie.

Delay a little.

Antequam indulgeas iræ percurre tecum Alphabetum Græcum. Plutarch. in Apoph. fulg. l. 7. c. 2.

The Greeke Alphabet.

Sen. l. 1. de ira Cæderem te nisi irascerer.

In the delay of time there is great aduantage. Nothing can be well seene in this passion: it is like a stirred and drumly water, or like a raging flood. *Nihil diligenter in fluctu cernitur.* Giue anger time, time is a trier of all things: Time is not preiudiciall to true reuenge. A delayed punishment may be executed, but being once inflicted, cannot be reuoked.

Time.

Fabius Maximus cunctando restituit rem. Sen. de ira.

Of him that is minded to continue in anger, it may be asked, whether he be minded to breake off his anger

euer or neuer? if euer? the sooner the better. It is farre better to leaue anger, then to be left of it. If neuer? with how turbulent and disquieted a life, doeth he crosse himselfe? What a kind of life hath the man that doeth euer swell in passion? It is madnesse to entertaine a fretting viper in thy bowels: or with his owne teeth daily to gnaw at the threds of his life, & to make it both miserable and short: or so to liue in this fury, that if death preuent him (because he liueth and dieth in sinne) the furies of hell may make him their spoile.

In the most vehement *Hæmorages* and *fluxes* of blood, the fittest and quickest remedy is present diuersion (by opening a veine in some other part, to draw the force of the flaming blood else-where:) The like is to be vsed in the rage of anger, draw thy minde to other affaires. Thinke vpon some important subiect, that may either moue thee to care for thy estate: to griefe and melancholy, for some discontentment: or to ioy, because of the sweet fruition thou hast of some present hap: to delight thy minde, as *Clinias* did, by playing vpon the harpe: or to the terrour of conscience, in the remembrance of some personall and strange guiltinesse: or meditate vpon some graue and diuine sentences. *Ira fera est furibunda: incantemus eam, diuinæ Scripturæ carminibus*: as, [a] *Thou art dust and to dust thou shalt returne.* [b] *Let not the sunne goe downe vpon thy wrath, and giue no place to the deuill.* [c] *It is a fearfull thing to fall into the hands of the liuing God.* [d] *For euen our God is a consuming fire.* And consider that place that is in *Matth.* 18.15. to the end: And such like other sentences of Scripture.

Be loth to *grieue the holy Spirit of God, by whom we are sealed vnto the day of Redemption.* For the which cause, be most willing to *let all bitternesse, and anger, and wrath, crying and euill speaking be put away from you, with all maliciousnesse: But aboue all things haue feruent loue amongst you: for loue couereth the multitude of sinnes: Be ye all of one minde, one suffer with another, loue as brethren, be pitifull, be*

Diuert thy minde, To some other affection.

P. Diaconus.

Or meditation.

Chr. hom. 47.

[a] Gen. 3. 19.
[b] Eph. 4. 27.
[c] Heb 10. 31.
[d] Heb. 12. 29.

Grieue not the holy Spirit. Eph. 4. 30. 31, 27.

1 Pet. 4. 8.
1 Pet. 3. 8, 9.

be courteous: Not rendring euill for euill, neither rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, that ye should be heires of blessing. According to the which vocation, we ought to walke worthily, *with all humblenesse of mind, and meekenesse, with long suffering, supporting one another through loue: Endeuoring to keepe the vnity of the Spirit in the bond of peace:* Considering that there *is one body and one spirit, euen as ye are called in one hope of your vocation. There is one Lord, one Faith, one Baptisme: One God and Father of all, which is aboue all, and through all, and in you all.* It is a sure testimony that we haue the Spirit: for *the fruit of the Spirit is loue, ioy, peace, long-suffering, gentlenesse, goodnesse, faith, meekenesse, temperance, against such there is no law.* And that we are the *first fruits of Gods creatures; If wee be swift to heare, slow to speake, and slow to wrath: For the wrath of man, doth not accomplish the righteousnesse of God.* A badge of our election, so that we should, *As the elect of God, holy and beloued, put on tender mercy, kindnesse, humblenesse of mind, meekenesse, long-suffering: Forbearing one another, and forgiuing one another, if any man haue a quarrell to another: euen as Christ forgaue you, euen so doe ye: And aboue all things, put on loue, which is the bond of perfectnesse.* This μακροθυμια, long-suffering, it is the effect of loue, commended and commanded by God.

It is thy calling
Ephe 4 2,3.
Liue in vnity.
Ephe 4.4 5,6.

It is a testimony of the Spirit.
Gal. 5. 21,23.

Ia. 1. 19, 20.

And of our election.
Col 3 12,13,14
2 Pet. 15,6,7. 10

1 Cor. 13. 4.
1 Thes. 5 14

If thou thinke thy selfe by iniuries farre intereſt, let lawfull complaint to the ordinary Iudge, quench thy fury: and begin with Christs rule: *If thy brother, trespasse against thee, goe and tell him his faults betweene him and thee alone: if he heare thee, thou hast wonne thy brother, but if hee, heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, euery word may be confirmed: and if hee will not vouchsafe to heare them, tell it vnto the Church, and if he refuse to heare the Church also, let him be vnto thee as a heathen man, and a Publican.* But yet a moderation is to be vsed, a relenting frō the extremity, and a remitting of a part that the Law makes thine

Repaire thy wrongs by ordinary wayes.
Matth. 18.15, 16,17.

Iam. 3.17. & 5 7,8
Tit 3. 2
1. Tim 3 3.
Phil 4 5.
ἐπιεικεια.

Arist. remedy to Alexander Ælian. l. 12. de var. histor.

The remedy that *Aristotle* gaue to *Alexander*, was this. Anger should not be toward those that are equals, but are greater : thou hast not an equall. He might haue as well said, that anger should not be toward inferiours, for that is base ; nor toward superiours, for that is contempt and most vnlawfulll. It rests, if anger should be, it must bee toward equals. And *Alexander* had none to match him.

King Philips remedy did consist of clemency. Magnanimity. *Eras. l. 4. apohtheg. de Phi. Mac. R.*

King *Philip* remedied his anger against a calumniator, when he was counselled either to kill him, or to banish him : saying he would not, lest hee wandering amongst many, should speake euill of me. In that he killed him not *Clementiæ erat* : In that hee contemned his contempt, *Magnanimitas erat*, it was magnanimity : In that he banished him not, *erat prudentiæ*, it was his wisedome, that hee should not goe abroad to make more slander.

Remedies to cure anger in others.

Little company. Prou. 22. 24, 25

MAke *no friendship with an angry man, neither goe with the furious man, lest thou learne his wayes, and receiue destruction to thy soule.*

Giue him no occasions. Rom. 12. 19. Pro. 26, 20, 21.

Giue him no occasions of anger. *Giue place vnto anger. Without wood the fire is quenched, and without a tale-bearer strife ceaseth : as the coale maketh burning coales, and wood a fire : so the contentious man is apt to kindle strife.*

Silence.

Heere silence is commendable : but it is not alwayes fit, for it sharpeneth anger in some, if they imagine that silence come with contempt.

Wisedome in curing the angry man.

It is folly, in angers fury, to begin with words, which oft times irritates that madnes: we should giue it a little liberty and space. Feauers are best cured in their intermitions, or remissions. The angry man would be a little smoothed in his anger : and by deuising to him better and fitter reuenges, to make him spend time, and relent

relent from his vehemency. In the meane time touch him with some shame, or some feare, and diuert his thoughts, that vnder colour he may be cured.

Soft speech. Prou. 15. 1.

But when through any necessary occasion he must, or may be spoken to, mildnesse of answere is requisite. *A soft answere putteth away wrath, but grieuous words stirre vp anger.* The softnesse of answer is in excusing the iniury, defending the innocency, acknowledging the fault, or crauing of pardon. &c. *A Prince is pacified by staying of anger, and a soft tongue breaketh the bones.* A soft tongue is like water to quench hot iron, as did *Abigail* with *Dauid*. As a little sparke of fire is soone kindled, if one with his mouth blow vpon it; but is soone quenched, if he do spit vpon it. A man by his tongue is able both to kindle and to quench anger, and to *set on fire the course of nature*, and to slaken it againe.

Prou. 25. 15.

Iam. 3.

Wise admonitions.

Admonitions would be vsed mildly, without any mixture of austerity, lest by roughnesse we make our counsell vnprofitable. He would not be prouoked to aggrauate his iniury, or defend his owne rage, neither to rebuk his reprouer for greater faults: For he would be loth that his wound be ripped vp by a rough and mercilesse Chirurgion. Corrosiues are abhorred, because of their sharpnesse. The more wisdome & discretion, grauity and grace, affection and insinuation is vsed, the helpe is more effectuall. There is not another remedy more aparantly for anger, then the speech of a wise and graue friend.

Diuert his minde.

Diuert his minde, by drawing it to some feare, and doe it either by degrees, or suddenly, that his heart may be affrighted with some feareful subiect, which presently wil quench this fury. For it is impossible to bee angry, and feare both at once.

How to pacifie him whom thou hast angred.

If thou thy selfe bee the prouoker of him to anger. thou shalt soone appease and quench his flame; if thou haue done that same iniury to thy selfe, wherewith thou hast offended him, (a testimony that thou hast not done it of contempt) if thou vnfainedly repent thy wrong; if thou

thou humble thy selfe to him, and acknowledge thy offence. *Yeelding pacifieth great offences*, Eccles. 10.4.

CHAP. XX.

The Passion of HATRED.

GAL. 5. 19, 20. *The works of the flesh are manifest, which are hatred, debate, emulation, wrath.*
PROV. 10. 12. *Hatred stirreth up contentions.*

DESCRIPTION.

Hatred differs from enuie *Plut. in l. de different. odij & inuid.*

HAtred differs from enuy, for enuie exceeds not mans ind; but hatred is found also amongst beasts, as may be seene in *Egithus* and *Achantis*, who euer hated other, while they were liuing and when they are dead, their blood cannot be gotten mixed, which if it be put together, it will separate it selfe incontinent. Againe there is some hatred lawfull, but there is no enuy lawfull. Many may hate themselues, but none can enuy themselues.

And from anger.

Hatred differs from anger, for anger is more sudden: Anger may turne to hatred, but hatred cannot be turned into anger. In hatred, griefe is relented, but the desire of reuenge may be fresh. Anger is euer young and the older the weaker: but hatred becommeth aged, and the more old, the more strong, and is not wasted, but waxeth through yeeres.

There

There is one hatred lawfull, another vnlawfull. As *hee that loueth his life: ſhall loſe it and hee that hateth his life in this world, ſhall keepe it vnto life eternall.* And, *hee that is partner with a theefe, hateth his owne ſoule. No ſeruant can ſerue two maſters, for either he ſhall hate the one, and loue the other, or elſe he ſhall leane to the one, and deſpiſe the other; you cannot ſerue God, and riches.* There is a hatred with a cauſe, and a hatred without a cauſe. As *Dauids* enemies hated him without a cauſe, who did reward him *hatred for his friendſhip.* Chriſt ſaid of the Iewes, *They hated me without a cauſe.* According to the cauſe, ſo is the hatred good, or euill.

Hatred two-fold.
Ioh 12 25.
Pro. 29. 24.
Luc. 16 13.

Againe two-fold.
Pſal. 35. 19.
Pſal. 109 5.
Ioh. 15 25.

Lawfull hatred, in God it is eſſentiall and moſt iuſt, whereby he hateth ſinne, and the ſinner, ſo that he deſerteth him, to puniſh him: In man it is a cõmendable quality, and a Property of them that loue and feare God. *Ye that loue the Lord hate euill.* Which *Dauid* profeſſeth of himſelfe, *Doe I not hate them, O Lord, that hate thee? and doe not I earneſtly contend with thoſe that riſe vp againſt thee? I hate them with an vnfained hatred, as they were mine vtter enemies.* It is commanded by God, *Hate the euill, and loue the good:* hate the vices, but not the men; neither loue the vices, for mens cauſe. It is not the part of a wiſe man, to hate them that erre, otherwiſe he muſt hate himſelfe. For as wicked men are Gods creatures, we ſhould loue them, but their vices, and in ſo farre as they defile themſelues with wickedneſſe, they ſhould be abhorred.

Lawfull hatred.
Mal. 1 2, 3.
& 6 8
Rom. 9. 13.
Pſal. 67. 10.
Pro 8. 13.
Pſal. 139. 21, 22.
& 119. 104, 113.
& 26 5.
& 31 6.
& 101. 3.
Amos 5. 5. 15.
Rom. 2 9.
Iud. 23.
Aug. in pſ. 136.
Sen. *de ira.*

The hatred of *enmitie* is, 1. When wee hate the *euill* (as *Culpa*) done by the party offending vs, or them whõ we loue. 2. For this euill, we hate the Party as our enemie. 3. We deſire ſome euill (as *pœna*) to befall him.

Hatred of enmity.

The hatred of *Abomination* is, when we loue the party and for that loue, we hate and deteſt all kinde of euill (whether it be as *culpa*, or *pœna*) that may befall him, or be done by him.

Hatred of abomination.

Euery ſinne (as that onely thing that offendeth God or

Sin, the proper obiect of hatred, not the ſinner.

or man) is the proper ſubiect of lawfull hatred: but a ſinner is an improper obiect, whom we ſhould hate only *Reſpectiue*. Some other things alſo we ſhould hate, but yet more *Reſpectiue*, and are not in themſelues to be hated, but loued, (nature commanding their loue, and grace commanding their hatred.) As we are commanded to hate father, mother, wife, children, brethren, ſiſters, and our owne life alſo, to follow Chriſt: then do we hate our ſoule beſt, when wee doe not yeeld to carnall deſires; when we breake the appetite thereof, and reſiſt the luſts of the minde.

Luk. 14. 26. Ioh. 12 25. How we doe hate our ſelues rightly.

What hatred is a ſickneſſe.

But it is an vnlawfull kind of hatred, wherewith we are diſeaſed: and for the moſt part it is the hatred of *enmity*: [a] Such as the hatred wherewith wee hate God, [b] goodneſſe, and good men, [c] Chriſt, [d] knowledge, [e] reformation, our neighbour, or [f] a mans owne ſoule. (As when he commits ſin, or communicates with other mens ſins,) which when he thinks he loueth it moſt: in hurting it, he hateth it moſt.

a Rom. 1. 30. *b* Mich. 3. 2. Prou. 29. 10. *c* Ioh. 15. 18, 25. *d* Prou. 1. 22. *e* Pſal. 50. 17. *f* Pro. 29. 24.

Hatred profeſſed or diſſembled.

This hatred (worthy to be hated) is either profeſſed, or diſſembled, which is much worſe. As was *Abſaloms*, againſt *Amnon* his brother. It is oft times couered, and coloured with *lying lips*, and ſubtill *inuention*. It is againe either cruell, which hath a deſire to hurt the partie hated; or ſimple, which hath no deſire to hurt: but a diſdaine to contemne, or careleſly to regard. *As all the brethren of the poore doe hate him.* And, *The poore is hated euen of his owne neighbour.*

2. Sam. 13. 22. Prou 10. 18. and 26. 24, 25, 26.

Cruell. Pſal. 25. 19.

Simple. Pro. 19. 7. aud 14. 20.

It is ſometimes loue in affection, but hatred in action, *As hee that ſpareth his rod, hated his ſonne.* This fond loue is cruell hatred, and here the louer is an enemy: for in ſtead of that care he ſhould take vpon his childs ſoule there is nothing but cockering, and cankering of the ſame.

Hatred onely in action. Prou. 13. 24

Part

Part affected.

THe immediate seate of this perturbation, is that naturall affection of hatred, whose function is to stirre vp the minde and heart, to abhorre or shun rightly all euill, absent or present : the highest degree thereof is a holy abomination, and disdainfull contempt. The lowest degree of it is a base and light estimation of any thing, because it is naughty, or filthy : when this affection becomes distempered, & immoderate, (either hating what should be loued, or hating too little, or too much, beyond the iust and lawfull measure) then is the soule diseased.

The naturall affection of hated.
Psal. 139.21,22
Esa. 30. 22.
Phil. 3. 8.

Causes.

THe hearts of al men are in the hands of God, he moueth their affections as pleaseth him. *He turned their hearts to hate his people, and to deale craftily with his seruants.* This he doth, to aggrauate the guiltinesse of the wicked, to their destruction, and to correct sinne in his own, for their good. This is one of those affections that *are not conuenient,* and that doth accompany the *reprobate minde,* vnto the which God giueth vp many.

They that are lying in their first generation, and haue not yet tasted of that *new-birth,* doe abide vnder the diuels parentage, and are like him in all his lusts, but specially in hatred : as Christ said of the *Iewes: Ye are of your father the diuell, and the lusts of your father ye will doe, hee hath beene a murtherer from the beginning* : According to the which it is said of *Cain,* that he was of that wicked *One, and slew his brother,* through hatred.

The wicked stumble at euery occasion, and make the best things, to become the causes of worst affections As Christ saith : *Ye shall be hated of all men for my name.*

And

God most iustly.
Psal. 105. 25.

Rom. 1, 28,29, 30.
Satan.

Ioh. 8, 44. 47.

1 Ioh. 3. 12.
External occasions that stirre the conscience and conceit
Mat. 10 22.

1. Ioh. 3. 12. And *Cain* hatefully slew his brother: and wherefore slew he him? *Because his owne workes were euill, and his brothers good. Euery man that doth euill, hateth the light.* And the cause is set downe, *lest his deeds should bee reproued.* Whatsoeuer they finde make a molestation to their sleeping conscience, that they abhorre and hate. The world hateth Christ, because hee *testified of it, that the workes thereof are euill.* Truth begetteth hatred, not of it selfe, but because of the peruersity of mens hearts: when there proceedeth from it, hatred, which is the poyson of friendship. The world, as it loueth its own, so it hateth the godly, *because they are not of the world;* but appeare to the wicked to haue made defection from them, and consequently haue made defection and conuiction of them, and of their wickednesse. As Christ saith, *I haue chosen you out of the world, therefore the world hateth you.*

Ioh. 3. 20.

Ioh. 7. 7. *Veritas odium parit.*

Ioh. 15. 19.

Selfe-loue. From deepest desires and delights, oft times ensueth the deadliest hatred, because of the strength of *selfe-loue.* As carnall loue, grounded on lust, the lust being gon, is turned vnto hatred: If the loue should cease, when the lust is gone, it were no maruell: but that it should be turned ouer to hatred, it would appeare strange: As *the man that takes a wife, and when he hath lien with her, doth hate her:* And *Amnon* who was sore vexed, and fell sicke for the loue of his sister *Tamar*: when he had lien with her, immediately *he hated her, exceedingly: so that the hatred wherewith he hated her, was greateter then the loue wherewith he had loued her.* And seeing this strange *metamorphosis* is not onely in vnlawfull loue, but in that which is also lawfull: the cause cannot be ascribed to the loue, but rather to the lust in the loue; when a man hath his pleasant delights so suddenly quenched in the beloued obiect: He taketh occasion to bee reuenged vpon this so hasty annihilation, and choking of this his so pleasant delight. All hatred is deriued from loue, specially selfe-loue; as al negation from affirmation: we hate any thing, because it corrupteth that which we esteeme good, and do

Deut. 22. 13. 2. Sam. 13. 15.

doe loue. First, we respect loue, then hatred: whatsoeuer wee hate, wee hate it for the loue of some other thing. Loue is first in intention, and hatred first in execution.

Loue. *terminus ad quem.*

The blindnesse of the minde, contracted by darkenesse, procureth this passion. *For hee that hateth his brother, is in darknesse, and walketh in darknesse, and knoweth not whither he goeth, because that darknesse hath blinded his eyes.* How great vanity and darknesse couered the eyes of *Herod*, when he hated to the death, all the young children of *Bethelem?* If hee beleeued the Scriptures, how could he striue to inuert the immutable Prophecy? If hee beleeued them not, what needed he so to rage? The minde being ouertaken with malice, is foolish, it precipitates it selfe. Here was a confusion of causes, as feare, doubting, suspition, madnesse of opinion, selfe-loue and such like.

Hatred. *terminus a quo.*

Blindnesse. 1. Ioh. 2. 11.

Malignitas sese ipsa præcipitat. Chrys. sup. Mat. c. 2.

One great wrong, or many lesser wrongs after others vnrepaired; or such an one as hath rooted it selfe in the heart a long space, at the first kindled anger; the feruor and chafe of the *Ebullient* blood about the heart being once quenched, the dolour is releated, but the reuenging minde abideth: so anger conuerteth it self into hatred. Hatred is an old anger, gathered from many causes, and continuing long. *Festuca in oculo, ira est; trabs in oculo, odium est, sed si nutrias festucam, trabs erit.* Anger is a mote in the eye, hatred is a beame in the eye: but if thou nourish the mote it will become a beame.

Anger.

Cic. 4. Tusc. quæst. Aug. l. de finit Aug. in Mat

Hatred is drawne with two horses, *Power*, and *Pompe*; *Feare* hath the charge of the one, and *Enuie* the charge of the other. Fiercely the Coach runneth to michiefe: it is not stayed by Innocency, nor stopped by patience, nor hindered by shame: feare hath the greatest force, and is almost naturall and inuitable, so long as the feare remaineth. *Abimelech*, and his men of *Gerar*, hated *Isaac*, because they feared him. *Ioseph* was hated by his brethrē because they feared he should draw al his fathers affection from thē to himselfe. And *Achab* hated *Micaiah* the Prophet,

Fe re. *Bern. sup. Cant. Hoc natura est insitum, vt quem timueris, & hunc semper oderis. Cic. pro Sylla*

Gen. 26. 27. Gen 27. 1 Kin. 28. 83.

1. Sam. 19. 29.

Prophet, because he vsed to affright him, by prophecying ill to him. *Saul* became *Dauids* enemie because hee was affrighted of him.

Vices.

Max. ser. 6.

Many thinke they haue iust cause to hate mens persons for their vices : who are like to *Timon* of *Athens*, (iustly called *Misanthropos*) who being asked why hee did hate all men, answered, Iustly I hate those that are ill, and the rest I hate, because they hate not them that are ill.

Natiue corruption.
Gal. 5. 19.
Col. 3. 5, 8.
Tit. 3. 3.
Iam. 3. 14.

Hatred is a *worke of the flesh*, wherein all doth walke before Regeneration, and the speciall cause is the want of heauenly wisedome, and too much yeelding vnto earthly wisedome, and vnto that natiue corruption.

A secret antipathy.
Plin. l. 10. *cap.* 74.
Mizald. l. 1. *arcan.*
Arist. l. 9. *c.* 1. *de natur. anima.*

There is a secret antipathy that causeth habituall hatred : As among the vegitals, the vine tree, against the colewort : the oke, against the oliue and walnut tree. There is a hidden discord naturally amongst many beasts, fishes, fowles, and vermine. As the Bees against the waspes, the spider against the serpent, the emmet against the rat, the greedy kite against the birds, the rat of *India*, against the crocodile. This antypathie is amongst sundry Nations, who hate other, and cannot giue any sufficient reason thereof: It is amongst sundry men, by reason of the opposition of their humours and spirits.

Gen. 3. 14, 15.

But it is greater betwixt the woman and her Seed, against the serpent and his seed : But most of all in man (so long as he remaineth of the old Serpents nature) against God. *The wisedome of the flesh is enmity against God.*

Rom. 8. 7.

This is a naturall and vniuersal antipathy in all men against God, and whatsoeuer thing belongeth to him. It ariseth vpon that secret guiltinesse of the heart, and hidden feare, whereby euery one is affrighted at his presence. Guiltinesse breedeth feare and feare begetteth hatred, that the heart wisheth there were not a God at all, Rom. 1. 30.

Oderint dum metuant.

Signes

Signes and Symptomes.

IF any good thing be in the hater, or seeme to proceed from him; it is but like wine in a filthy vessell, it loseth the grace. He is euer in a businesse either fearing or deuising mischiefe; and what he deuiseth, he imagineth also that others will doe the same to him. Hee tormenteth himselfe in inuenting of reuenges, and goeth mad when the execution thereof faileth. Hee gnaweth at his owne heart like a Viper; and with his malice, as with a saw, he rents his soule in two. He is a liar, a detracter, a scorner, a murtherer; and if he cannot kill with his hands he would faine haue the *Basilisks* eyes, either in his head or in his heart. His eyes are euill, because God is good: he reioyceth at the destruction of him whom he hateth, *and is moued with ioy, when euill commeth vpon him.* His words are the *words of hatred*: And if he say, hee loueth God, hee is a lyar: He cannot speake peaceably to him whom he hateth; and if he can, hee doth colour his hatred: He stirreth vp contentions, and will not spare to repudiate his owne best-beloued wife: Hee is a foole, euen when he thinks himselfe wisest; and hateth his rebuker.

The liuely character of the hatefull.

Socrates.
Deut. 22. 13.
Serra animæ.

Psal. 35. 15.

Iob. 31. 29.
Psal. 109. 3.
1 Ioh. 4. 20.
Gen. 27. 4.
Prou. 26. 24
1 Ioh. 2. 9.
and 4. 20
Prou. 10, 12
Deut. 24. 3.
Prou. 12, 1
Prou. 9, 8.
Amos 5. 10.

Prognostickes.

IF hatred be secret, it is the more dangerous: hidden hatred is worse then open: and he that doth shew it, desires it may be knowne, and eschewed. If it be professed, it hath the lesse force if it become inueterate, it is the more hardly helped. The hater is like the *Basiliske* (king among the Serpents) it is noysome to all. The poysonable *Aspe* should be an ineuitable euill, were it not nature hath giuen it dimme eyes. Malice is lesse dangerous, when it lacketh competency of wit. The Ser-

The cases of hatred.
Sen. in Prou.

pent in extremity of cold may be easily handled; not because it lacketh venome, but strength, to explicate it selfe, when it is contracted by cold : Many haue the heart of hatred, but want the hand of hatred; whereby it is the lesse noysome to others, but no lesse hurtfull to it selfe.

The ensuing euils. *Aug. in Psal.* 34. Iob. 5. 2. Iudgments. Luk. 26. 17. Psal. 106. 41. Num. 10. 35, 36

The hater is hurtfull to all both to good and bad, and to himselfe. It may be that ones malice hurt no other, it is impossible but it must hurt himselfe: For *wrath killeth the foolish man.*

The hatred of God is the greatest of all, and is visited vnto the third and fourth generation. God shall cause the haters of them that hate him, raigne ouer them. *When the Arke went forward, Moses* said, *Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee. And when it rested,* he said, *Returne, O Lord, to the many thousands of Israel.* God will make his arrowes drunke with blood, when he begins *to take vengeance of the enemy.* His wrath falleth on them that hate him. *His right hand shall finde out them that hate him, and make them like a fiery ouen.* They shall be scattered, and flee before him; they shall vanish as smoke, and melt like waxe in the fire. He shall lift vp his strokes, and for euer destroy euery enemy that doth euill to the Sanctuarie. *Wisedome* saith, *He that sinneth against me, hurteth his owne soule and all that hate me, loue death,*

Deut. 32. 42. 2. Chro. 19. 2. Psal. 21. 8, 9. Psal. 68. 1, 2. Psal. 74. 3. Prou. 8. 35.

God will curse them, that hate those that are his : *and smite thorow the loynes of them that rise against Leui* (and his Ministers) *and of them that hate him, that they rise not againe. They that hate the godly, shall perish* : and *malice shall slay the wicked* : they shall bee put to confusion, and plagued. They that hate *Sion,* shall be ashamed and turned backward. He that hateth correction, shall dye : and except thou hate blood, blood shall pursue thee : a little sparke hath kindled a whole City, euen so *ex priuatis odijs publica pernicies.* Hee that hateth his neighbour, is a man-slayer, he abideth in death, and loseth life eternall.

Deut. 30. 7. Deut. 33. 11. Psal. 34. 21. Psal. 44. 7. Psal. 89. 22. Psal. 129. 5, 6. Esa 66. 5. Prou. 15. 10. Ezek. 35. 6. *Plutarch.* Ioh 5. 15. 2. Sam. 13. 28.

The

The malicious *is in darknesse, and walketh in darknesse, and knoweth not whether hee goeth, because that darknesse hath blinded his eyes.* And, *God giueth ouer haters, into the hands of their haters.*

1. Ioh. 2. 11.

Ezek. 23. 28, 29

Curation and remedies.

THe causes and occasions of hatred would be remoued: take away the matter, and the fire shall bee quenched: take away the occasion, and the hatred shall stay. And because it is soone kindled, and slowly slackened, iniuries should be the more patiently tolerated.

Occasions remoued. *Plutarch.*

Hatred is forbidden: *Thou shalt not hate thy brother in thine heart*: and the remedy is annexed: *Thou shalt plainly rebuke thy neighbour, and suffer him not to sinne*, or suffer not sinne vpon him. Thus hee will amend, that thou shalt haue no more occasion in him of hate, but of loue.

Rebuke. Leuit. 19. 17.

And if thou wouldest redeeme the hatred of thine enemy, and turne it into loue, ouercome him by thy benefits or kindnesse. *If he that hateth thee, bee hungry, giue him bread to eate, and if hee be thirsty, giue him water to drinke: for thou shalt lay coles vpon his head, and the Lord shall recompence thee.* And if thou canst doe no more, yet doe no lesse, then in necessity *to helpe vp the Asse of him that hateth thee.* Commit the euent vnto God. *Seres Domino*: *The Lord shall recompence thee.* *Dauid* thus remedied the hatred of *Saul* against him, by his gentlenesse and kindnesse.

Remedie to amend thy enemies hatred. Pro. 25. 21, 22 Mat. 5. 44. Rom. 12. 20.

Exod. 23. 5. Pro. 25. 22. 1 Sam. 24. 17, 18

Be still reconciled with God, that his fauour and mercy may be extended toward thee, which when thy haters shall see, they may be softned in heart, and ashamed to continue in their malice. And pray to God, with *Dauid*, and say, *Shew a token of thy goodnesse towards me, that they which hate me may see it, and be ashamed, because thou, O Lord, hast holpen me, and comforted mee.*

Another remedy.

Psal. 86. 17.

Consider that he whom thou hatest, may be steadable.

The man wee most hate, wee may bee faine againe to loue, as one, by Gods prouidence, made steadable to vs, in the owne time. The world is vnconstant, time is mutable. *Ioseph*, once most hatred of his brethren, necessity moued them to loue him againe most tenderly. The Elders of Gilead did hate *Iphtah*, and expelled him out of his fathers house: but when the time of tribulation came, he became their beloued, *head and Captaine.* So loue, as if thou wert to be an enemy, and so hate, as one that is to loue againe.

Iudg 11.7, 11

Consider thy mortality.

Call to minde thy mortality: and what doth thy hatred profit thee for the present? It tormenteth the minde, and makes the conscience culpable: what shall it profit thee in thy death, when it shall dye, and thou shalt remaine damned? And what shall it auaile thee, when *thy hatred is perished, and thou shalt haue no more portion for euer, in all that is done vnder the Sunne?*

Eccles. 9. 6.

Consider the obiect and cause of thy hatred.

Looke vnto the obiect, and cause of thy hatred, and with a prudent eye consider them, and distinguish them seuerally. *The party hated*, the party *hater*, the *occasion* offered, and thy *owne hatred.* The *hated* himselfe is in ease, while as thou the hater art tormented. Thou imaginest the hater to be ill, or to haue done ill, the disaduantage shall be his: the guilty should bee tormented, and not thou that are innocent. The hater is thy selfe who should aboue all things labour to make thy selfe liue in secret peace of heart, free from all discontentment, and needlesse molestations: and while as thou thinkest the hated guilty, make not thy selfe (the hater) guilty to God.

The hated.

The hater.

The occasion.

As for the occasion offered (if thou be truly wise) out of euill, draw good, for there is nothing so bitter, that wants its owne sweet. God turneth all to the best, to them that loue him. And as for thy *owne hatred*, it is onely to be hated, which thou must learne to conuert, and diuert. Turne it from men, to their manners, and from hatred to their mãners, to the piety of their persons

Rom. 8. 28.

Thy owne hatred conuerted

Diuert

Diuert thy hatred from all others, and fixe it vpon thy owne hatted, that it may suffocate or kill it selfe. How many humorall diseases in the body are cured by diuersion and alteration; diuerting them to another place, and conuerting them into another nature? And why should we not doe the same, with the humorous perturbation of the minde?

Diuerted.

And as for the hatred of God, and of Christ, and of all goodnesse, godlinesse, Christians, thy owne soule and saluation, &c: It is onely helped by the loue of God: which is also a generall remedy of all hatred. He cannot hate man, that loueth God; neither can hee loue God, that hateth man. He cannot but hate sinne, that loueth God. *Ye that loue the Lord, hate euill:* the loue of Christ *so constraineth them.* This is onely obtained by the *regeneration of the Spirit:* the *circumcising the fore-skin of our hearts*, and by imploring God for the same. And, *The Lord thy God will circumcise thine heart, and the heart of thy seede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist liue.*

The loue of God.

Psal. 97. 10.

Deut. 10. 12. 16
Deut. 30. 6.

That thou maist be the more easily reduced from that hating of God, and induced to loue him: as likewise to preserue and confirme thy affection towards God: consider and meditate vpon these things following: God is an inexhausted treasure, the Well-spring of all, profitable in all, by all, and aboue all.

Remedies against the hatred of God, and to make vs loue him.

In Him there is a Paradise of ioy, floods of pleasure for them that loue him. He doth giue them *drinke out of the riuers of his pleasure:* For with Him, *there is the Well of Life, and in his light we shall see light.* This is a soueraigne sweetnesse, that allayeth all inferiour bitternesses. This is that hony out of the Rocke, and that secret (but more sacred) *Manna* in the Desart, causing those *Iubilies* of heart, with all the festiuities of a good conscience, and future hope.

Motiues therero.
Psal. 36. 89.
Considering his perfect properties.

He is spotlesse, and infinite in goodnesse, free from all imperfection, in whom al properties flow in essence and

abundance, full of force and efficacy. His beauty is transcendent and intire. It is not like the worlds beauty (Dragons gall in viols of christall.) He is that pure Fountaine of life, he is good to *Israel.* Thou maist say: *Whom haue I*
Psal. 73. 25. *in heauen but thee? and I haue desired none in the earth with thee.* He is the center, and the circumference of all things, from whome all things proceed, and in him reside: Full of Maiesty, magnificence, bounty, kindnesse, iustice, simplicity, charity, beauty, vnity, omnipotency, verity, immensity, prouidence, impassibility, eternity, wisedome, and perfection of all perfections. The Angels behold these, the blessed Saints contemplate them, and we wandring pilgrims thither doe aspire.

His beneuo-lence. His beneuolence surpasseth, of all benefactors he is the best. *In him we liue, we moue, and haue our being*:
Ephes. 4. 6. hee is our Father, more neere and louing then any in earth. *That Father of all, which is aboue all, and through all, and in vs all:* we beare in our soule his perfect pourtraite
Our resem-blance of him. and Image aboue all other creatures. The Image of his Deity and Trinity is ingrauen, both in our body, and in our soule. He ransomed, marked and tinctured vs with the blood of his Christ, and adorned vs with the resemblance of present graces, and future glory, that when
1. Ioh. 3. 2. Christ shall appeare, *we shall be like him, for we shall see him as he is.*

Our full and finall content-ment in him. As the fire fleeth to his Sphere, the riuer to the sea, the stone to the center, & the Loadstone turneth to his pole: so the heart (so resembling God) should bee touched with a secret sympathizing desire to bee vnited to him with an affectuall and effectuall loue. Nothing can satisfie the *wit* of man but *truth*, and no truth, but that *Prima veritas in essendo & dicendo:* That first verity in essence and speech, and infinite in both. Nothing can content the will, and all the wishes of the heart, but goodnesse, and yet no gilded goodnesse that is in all these inferiour things. They are but as a sight and taste of meate to a man staruing in hunger. In God only is folded vp all-sufficient

all-sufficient contenting goodnesse. And he himselfe is that onely most conuenient and supreame obiect of all our wits, wils, desires and delights.

Our whole dependance is vpon him, our only defence against our common enemiss, *sinne* and *Satan*, is by him. *Herod* and *Pilate* turned their hatred into loue, that they might worke their mutuall hatred against Christ the more: and should wee not turne our hatred of God in loue, that we may hate sinne and Satan the more? If hee loued vs first so greatly, and so vndeseruedly: if he be to vs more necessary then our life, so pleasant, so profitable, such a sufferer of iniuries of vs, and for vs (as Christ gaue himselfe to be a ransome for vs:) If he hath not onely punished, but pardoned our offences: If he hath rid vs from so many euils of body and soule, of guilt and punishment, bigane, present, and to come, and imparted to vs himselfe, with so many millions of graces heere, and degrees of glory hereafter: If Christ hath loued vs vnto the death, and hath suffered most willingly such excessiue paine, to deliuer vs from that endlesse paine: Should we not (in the consideration, that both hee is so excellent in himselfe, and so louing vnto vs without dimension) conuert our hatred into loue? and to meet him with some true measure of correspondent affection? and with some proportionate gratefull, and effectuall recognition, stirre vp our hearts, and say to our owne soule: *My soule, praise thou the Lord, and forget not all his benefits: which forgiueth all thine iniquities, and healeth all thine infirmities: which redeemeth thy life from the graue, and crowneth thee with mercy and compassions: which satisfieth thy mouth with good things, and thy youth is renewed like the Eagles.*

Our dependance vpon him.

Our Redemption is by him

Psal. 103. 2, 3, 4, 5.

CHAP. XXI.

The consumption of Enuie.

PROV. 14. 13. *Enuy is the rotting of the bones.*

DESCRIPTION.

Enuie is a consumption.

IT is iustly called the *rotting of the bones,* it is so painfull to the minde, and hurtfull to the body; and (like a feuer hectick) doth consume a man, and bring him to his end; as the rottennesse of the marrow doth, that lyeth within the bones.

What it is. *Cic. Tusc.* 4. Mat. 20. 15. Prou. 28. 2. and 22. 9. and 23. 6.

It is a dolour for the good of others. Christ declared it well, when he sayd, *Is thy eye euill, because I am good?* Those eyes are sayd to be euill, vnluckie and bewitching, *quæ geminam habent pupillam*, whereby their sight is not simple; so the enuious misconceiueth and sinisterly mis-interprets another mans felicity.

Enuie hath two obiects. Happinesse.

It is a compound and confused passion, hauing two sorts of obiects: Whereof the first is, the *welfare* and *happinesse* of another, for the which the minde conceiueth, sometimes a sadnesse and discontenting griefe, and sometimes a hatred, and sometimes both, Because that good which we mislike in others, either we want it, and would haue it; or wee feare some euill to come of it, to our selues, or to others whom we loue; or we think the partie enuied, is vnworthy of it. The other obiect is, a reioycing at the vnhappinesse of another.

Vnhappinesse.

The

The enuious man reioyceth at the euill things that befall others, and is sorry at their good things.

It is a molestation to good men, when they see the felicity of the euill: It is a maladie to euill men, when they see the prosperity of the good.

Inuidus aduerdis gaudet mœstusque secundis, Socr. Anton. in Meliss. S. 70. P. 1.

Part affected.

ENuie is not a simple, but a compound perturbation: It hath not a naturall affection, to bee the immediate seat of it. For at the beginning, man had not created in his soule any affection of enuy. That peruerse passion did appeare in man, onely after the fall. It is seated in other naturall affections, and ariseth out of them, to wit, *auarice*, *pride*, and *hatred*, as may euidently be seene amongst the causes following.

Naturall affections.

Causes.

THe enuious taketh his first occasion, from the prosperous and happy estate of others. Where there is no light, there is no shaddow, and where there is not some felicity, there is no enuy. Enuy is bleare-eyed, it may not behold the brightnesse of others. Like vnto fire, it assaults the highest things. Rightly called, The fortunates opposed. The *Beetles* (bred of the Asses dung) are alwayes attractiue, vesicatiue, and vlceratiue: they delight to erode and consume the finest wheat, and fairest flourishing Roses. So doth enuy follow those that are famous, and flourishing by vertue: And the neerer the *enuied be*, the *enuier* is the more stirred. Vicinity and prosperity are the parents of enuy. It is dim-eyed, it cannot see a-farre off: and neere-hand it seeth too peruersely, with the spectacles of a wicked imagination, causing all things seeme more and fuller then they are. As one in reasoning

The prosperity of others.
Fumus gloriæ inuidia est.
Inuidia lippa est.
Tanquam ignis summa Petit.
Tit. Liuius.
Antagonista fortunatorum.
Cantarides.
Qui virtute florent.
Vicinumque pecus grandius vber habet.
Ouid.

reasoning with some *physicians*, what was best for the quickness of the sight: some alleadged brused Fincle: some, brayed glasse, but he said *Inuidiam aio*: I say, enuy, for it maketh our neighbours goods seeme more then they are.

Actius. Sincerus conspectu Frideric. Reg. Pontanus.

Enuy ariseth vpon those things that are neerest vs: One begger is woe, that another by the gate doth goe. Enuy fretteth most at those that haue recently risen. But if the rising haue cost him much, as by great suffering in warres, or by painefull seruice for kings, enuy is then the lesse mooued. But if glory and greatnesse come to any freely, and by fortunes fauour, (as they speake) it is the more stirred. The enuious makes anothers happinesse his owne torment: but when the best, in their best estate are enuied, it is not their misery, but the enuious malady. *Salomon beheld all trauell and all perfection of worke:* and found, that *this was the enuie of a man against his neighbour.*

Aristt. Rhetor Figulus figulo inuidet.

Plutarch.

Eccles. 4.4.

Selfe-loue begetteth too many needelesse desires. It is hardly satisfied with its owne aboundance: it liketh the good things of others which it neuer tasted, better then its owne, which it daily enioyeth. Because of rich desires, it makes it selfe alwayes poore. In the midst of wealth, when it seeth others haue what it wants, it enuieth, because it lacketh. And if there be therewith, a minde puffed vp with ambition, thinking that others light, is like to darken their candel: others fire to draw away their heat: or others glory to obscure their sparke: they fret the more. These three doe craue a fourth to concurre: *Hatred*, hating him that hath the thing we loue. All conspire to beget enuy. In regard of superiors, because he is not equal to them: in respect of inferiours, lest they be equall to him: in respect of those that are equall, because they are made equall. So *Saul* enuied *Danids* felicity: *Rachel, Leahs* fecundity: *Cain, Abels* piety and grace.

Selfe loue.

Auarice. *qui inuident egent. plaut. in Tracu, l:*

Ambition.

Hatred.

Aug.

The ignorance of Gods prouidence, and the sinister and foolish iudging thereof. Not reuerencing his dispo-

Ignorance of Gods prouidence. Psal 73. 15.

sing

sing hand (distributing to euery one as it pleaseth him best) and thinking that euery thing befalleth by fortune or skill: maketh many to fret at the prosperity of others. The wicked enuying the prosperity of the goodly. The godly againe enuying the prosperity of the wicked; wherein *Dauid* was a little infected, and acknowledged himselfe herein to be foolish and ignorant, because hee looked not rightly vpon Gods prouidence, the disposer of his benefits and iudgements: in the which malady hee found himselfe pained, vntill he went vnto the Sanctuary of God, and was rightly cured by information from the Word. Psal. 73. 22.

There is nothing so pregnant in the beginning of enuie, as is *madnesse of opinion*, whereby men stand in conceit of themselues, and in a rash iudgment toward others. The welfare of others dazleth their eyes: and are grieued that such great glory, riches, pleasure, vertue, wisedome, fame, or such like, should befall on such vnworthy and naughty persons: and they themselues (in their owne complacencie) being much more worthy, haue not the like. They grudge, they murmure, till at last they can take no ease, till they disease themselues in the torment of enuy: contenting themselues with detesting the enuied: wishing, or speaking, or doing something to his preiudice. If any opposition be made to his foolish opinions, and doting, presently he will raise his *Logomachies* and *strife of words, whereof commeth enuy, railings, euill surmizings.* Madnesse of minde. 1. Tim. 6. 4.

The minde of man runneth head-long into many vices, because of our natiue frowardnesse: So that the Scripture saith not in vaine: *The Spirit that dwelleth in vs, lusteth after enuie.* This is that *wisedome that is earthly, sen, suall and deuilish*, because the deuill is the first author and fautor of it: it is but plaine madnesse and foolishnesse, as it is said of the Gentiles, who *in times past were vnwise* in many things, but in speciall, in *liuing in maliciousnesse and enuy.* This is one of the *manifest workes of the* Natiue corruption. Iam. 4. 5. Iam. 3. 15. Tit. 3. 3. Gal. 5. 19. 21. Rom. 1. 28, 29

1. Cor. 3. 3. *the flesh*, and one of the effect of a *reprobate minde. It buddeth foorth in those that are carnall, and walke as men.*

Signes and Symptomes.

Iob. 31. 29. *Nazianzen. l. 1. de Theol.* His obiects, and how he worketh on them.

THe ruine of others, is the enuious mans reuenew. The ioy of others is his annoyance, *vt muscæ vulneribus:* As flies delight to sit and feed vpon the wounds of others, so the enuious comforts himselfe in other mens discomforts. He is grieued to see others haue as much, or more then himselfe. He is a peeuish and iealous misinterpreter of good things. If hee know the miserie of him whom he mislikes, he will reioyce to haue such a subiect whereon to exercise his pitty. His passion followeth (like a shaddow) him that walketh in the cleerest Sunne: And like vnto smoake, flieth vp on high, as though it would couer and darken the skie. He aimeth at the highest, and disdaineth the lowest. He makes himselfe infortunate, with other mens fortunes, and thinkes himselfe decaying when others do prosper and rise. His eares are itching, to heare of others, what his tongue would faine speake. The praises of others pierce his heart. Hee is like the deuill, who enuyeth, that man should attaine to glory which hee himselfe lost: not because he was euer in hope to get it againe: but only because hee once had it, hee disdaineth that any should now haue it.

His torment.

He is inwardly tormented, and outwardly disfigured. Hee is both the delinquent, and the punisher. His sleepe is troubled, his pleasures interrupted, all his delights are tarted, the more he seeth, the more he is wasted: His inward griefs and gripings of mind are great, he cannot be without vexation. He is tormented when he seeth any goe with him, before him, or behind him. Hee is *Cain-like*, fretting at the graces of others, and at sunne-

Intabescitque videndo. Ouid metam.

sunne-shine of the righteous. The enuious is fed with dainty meate, for hee doth continually gnaw vpon his owne heart, and vpon the felicitie of others

His other disposition.

He shrouds his passion vnder the faireſt pretences, and will not spare to preach *Christ, euen through enuie:* or rather vnder the preaching of Christ, *to make more contention, supposing to adde more affliction* to those whom he enuieth. His desires are alwayes vnsatiable. Hee is a priuie detracter, and doth publish the worst, against the best, when he finds his best time: He is ready to sow his tares amongst the best corne, and to spread abroad the vntrueſt reports, and against the trueſt honesty. His grudgings are great, his murmurings are many: He delighteth to haue many fellowes in misery, but most few (yea none) in felicity: He is alwayes charged with his gunpowdred humour, waiting when he may best shoot: His passion in his face is deciphered: He is pale, his body groweth leane, his eyes hollow: he hath a pining carcasse, consumed with a wasting spirit. Enuy is imagined of the *Poets* to dwell in a darke caue, disquieting her selfe with torment, reioycing at others harme: abounding with gall, leane and pale, her teeth blacke, and eyes looking asquint,

Phil. 1. 15.

Gen. 4. 5, 6.

His countenance. *Pallor in ore, &c. Ouid. met. lib. 2. fa. 15.*

Prognostickes.

Enuy vniuerſall and full of ensuing euils Chryſ. *in hom. Cyp. in ſer. de liuo.*

THere are some countries, as *Creta* (*Candie*) that haue no venemous beasts: but there is no fellowship that wanteth the venome of enuie. It is a pestilent euill and hard to be helped. It is the roote of all euils, the fountaine of mischiefe, the seminary of sinne, the matter of offences. It is an interminable euill: It metamorphoseth a mans mind into a diuels spirit. By it was procured the worlds fall, and Christs death. It is the daughter of pride, and parent of cruelty: it kindleth sedition. *Naboth* and *Abel* were killed by it.

Iam. 3. 14, &c. & 4. 1, &c. 2 Cor. 2. 12. 20 Act 7 9. & 17. 5 1. King 21. 1. 1. Ioh. 3. 12. Rom. 1. 21. 1 Cor. 13. 4. Tit. 3. 3.

It

It shooteth at others, and hurteth it selfe more then others: it is a *rottennesse to the bones*, and consumption to the body, like rust to the iron, or blasting to the corne, *œstrum impuri spiritus*; The furie of an vncleane spirit. The Snake, Adder, and Toade poyson others, but not themselues: the enuious poisoneth himselfe by his enuy. Enuie hath nothing good but one, it excruciates the owne author and owner: It is at once, a sinne and a punishment: Together the enuious sinneth, and is punished: an expedite kind of iustice: It were good he had eyes euery-where, that at the sight of all that hee seeth happie, he might be tormented. Enuie drinketh vp the most part of its owne venome. It is the vlcer and the saw of the Soule.

Pro. 14. 30.

Nazian.

Flaccus. Inuidia Siculi &c. maius tormentum. Expedita iustitia. Fran. Petr. Socrat.

Reu. 16. 2.

The enuious (because of his secret torment) is more to be pitied then enuied. His enuie is a conceiued viper, and will not otherwise be borne, but by corroding and renting of the belly. Like the Vultures eating vp continually the heart of *Prometheus*. And like the foolish *Bee*, that looseth the life with the sting. It burneth the heart, and wasteth the bodie, and is like the worme that breedeth in timber and consumeth it. The enuious *shall not be vnpunished, he abideth in death: And enuie slayeth the silly one.*

Pro. 17 5.

1. Ioh. 13.14.

Iob. 5.2.

Curation and Remedies.

IF the occasions of enuy were remoued, it would soone cease. Take away the fewell, and the fire will cease. But it were extreame vnreasonable, that any should become vnhappie to cure anothers enuie: And because the nature of enuie stretcheth it selfe not toward any mans person simple, or toward any mans felicitie, without respect of the person: but toward the person, as he inioieth and liueth in his present felicity.

Consider narrowly the occasions of thy enuy.

Plutarch.

For

For so soone as the felicity goeth from the person enuied, or the person enuied, doth by death goe from his felicity, enuy doth cease of its owne accord. It is the duty of a vertuous man to make it cease willingly, before it cease of necessity. Conceiue in thy minde the happinesse of others, abstractly, as a seperable accident, inioyed onely but for a short time, and as a borrowed loane, which perhaps to morrow must appertain to some other. Consider againe, the happy man in abstract, from his happinesse: and conceiue him in thy minde, as a mortall man: perhaps to be stripped naked to morrow, as running frō that thou enuiest in him, and posting to his graue. His best things are but in their *Fieri* and doing. Attend with patience the finishing of the Comedy or Tragedy. And if he be godly, he is to be crowned with glory, when thou liest condemned in torment with deuils, because of thy deuilish enuie.

Points of consideration. *Pascitur in viuis liuor, post fata quiescit.*

Diligence must be vsed for the attaining or renuing of our regeneration: which doeth vtter it selfe most in loue that *enuieth not: It is not puffed vp, it seekes not her owne things: it suffreth all things.* We are all the mutuall seruing members of one body, vnited to one Head. The good things of others are for our benefit, if wee could see it. The strength of one serueth for the vse of another. The repining at the happinesse of an other member, is but the maligning of our owne welfare. Loue thy friends in God, and thy enemies for Gods cause. If thou thinke that any doe prouoke thee to enuy, thinke it thy obliged duty to pray for him as a Christian, Put him in thy secret prayers, and thy enuy shall cease. If those that are good, and not of the worst sort, be prosperous, it moueth mens minds a little to fret: But if the wicked or vnworthy doe flourish, it encreaseth the passion much more: Their bondlesse death, lusty life, their fat bodies, their aboundance passing their desires, their licentiousnesse, presumption, blasphemy, and daily increasing in riches, prouoke (euen the godly) to impatient fretting.

Loue and motiues thereto. 1 Cor 11. 4. Rom. 13 10.

Consider narrowly the prosperity of others. Psal. 73. 3.

Points of consideration. Gods prouidence.

freeting. The chiefe remedie is to enter with *Dauid*, into the Sanctuary and Schoole of God. Learne by his Word and Spirit, that hee ordereth all things most wisely and iustly hee correcteth thee with the want of the good that others haue: and tryeth others by the benefits that thou wanteſt. Consider that expected endlesse felicity, prepared for the godly, which makes them contemne all earthly vaine pompe, vnworthy to bee enuied. Who can charge God with folly, that hee bestoweth on any more then is meete? Who can challenge him of vnrighteousnesse, that hee giueth him lesse then is due? Consider that none haue sincere blessings, pure and free from the mixtures of troubles: he that hath the faireſt shew, may haue the greateſt sorrow. The consideration of the one, should keepe vs from enuying the other.

Walk worthy Of Light

Walke worthy of the light.

Consider the season, that it is now time that wee should arise from sleepe, and after that the darkenesse of ignorance be past, it is our speciall duty that all wicked affections (which are the fruits of darknesse) by the sauing and santifying (knowledg of Gods truth, be driuen out of vs: that we order all our passions, and actions, according to that certaine and sure rule of all righteousnesse: for if now our saluation be neerer, then when we beleeued, the night is past, the day is at hand: it is our duty to *cast away the workes of darknesse, and let vs put on the armor of light. So that we walke honestly, as in the day: not in gluttony and drunkennesse, neither in chambring and wantonnesse, nor in strife and enuying: But put yee on the Lord Iesus Christ, and take no thought for the flesh, to fulfill the lusts of it.*

Rom. 13. 12, 13, 14.

Amend thy pride and Philauty. *Suffoca matrem et non erit filia.* Aug. *de verb. domin.*

Pride hath not a barren belly: where-euer it is, it bringeth foorth her children, whereof enuie is the most frequent. Strangle the mother, and there shall bee no daughter. Endeuour to be indued with the contrary quality of humility, but because pride is not the only mother of enuy, but likewise *Philautie* and *Complacencie* doe procreate

procreate the same: they are likewise to be take away, and helped by their particular curations.

Consider thy vnity and alliance to him whom thou enuiest.

Consider that we are all brethren by nature, hauing one father *Adam*, one mother *Eue*; of one generation; of one matter; of one manner of comming to life, and *one* departing from it. Nature hath made vs all *equall*: and teacheth all to beare equally with other. We are all againe brethren spirituall: *There is one body and one spirit, euen as yee are called in one hope of your vocation. There is one Lord, one Faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all* There is *one* mother (the *Church*:) and one common brother, who is Mediatour betweene God and man, which is the man *Christ Iesus*: we are all create vnto *one* end, to wit, to possesse that heauenly inheritance, there to liue together, and reioyce together eternally: we are all the heires of God, and fellow heires of Christ, members of *one body*, redeemed with *one blood*, called vnto *one hope*. The consideration of these and such like, should make vs walke worthy of the vocation whereunto we are called, *With all humblenesse of minde, and meekenesse, with long-suffering, supporting one another through loue: Endeuouring to keepe the vnity of the Spirit in the bond of peace.*

Ephes. 4.4,5,6

1 Tim. 2. 5.

Ephes. 4. 2, 3.

True contentation, a notable remedy of enuy.

Temporall things are but finite, they cannot satisfie all, and are lesse then can content any one: the more they are diuided amongst many, they content the lesse. Hereupon ariseth enuy, when one desireth to haue what another hath: the hauer (is thought) either to frustrate or restrict the wanter from his desires. It is the duty of all, to moderate and bridle their delights and desires in temporall things: and to attaine to true contentation, by despising in some true measure those things below: and by conuerting our appetites to spirituall, heauenly, and eternall things, which are not scanted by the number of possessions: the more that they are enioyed of many, they doe appeare the more. And because they are infinite in

matter, manner, measure, and time, they make full and finall contentment: and make all those inferiour things the lesse, and vnworthy to be enuied.

CHAP. XXII.

A trembling heart.

Deut. 28. 65. *The Lord shall giue thee there a trembling heart*, 1. Sam. 14. 15, 16.
Psal. 55. 4. *Mine heart trembleth within me.*

DESCRPTION.

The obiect of feare.

EXtremity of feare forceth the heart to tremble, because of those imminent euils that vnwillingly the mind doth apprehend: as opposed and contrary to our will and good. Feare is a pitifull and miserable perturbation, and most vnseemly to be in a man: for it is shame for a man to be called fearfull, and to be sicke of such a filthy sickenesse.

Feare is a sicknesse.

The obiect of feare is some *euill*, disliked and detested as *noisome* and *imminent* (although in appearance only, and perhaps neuer to come to passe:) It is therefore called, The expectation of euill, euen of such an euill, as is to our apprehension *terrible*, or as Christ calleth such euils, fearfull things: such as we would faine eschew. They that put desperate hands on themselues (which is one of the most terrible euills) because they haue no will to eschew death, they feare it not, but seeke it as some good thing.

The obiect of feare is some terrible thing. *Arist. eth. l. 3 c. 6. Ibid. c. 7* Luk. 21. 11, φοβητρα.

1. There are many sorts of feare. 1. A *naturall* feare, from

Many sorts of feare: as naturall.

from the which no man can be freed, wherewith Christ himselfe was affected, but not infected. And many of the best are molested with it.

Heb. 5. 7. Luk. 22. 44. Mat. 26. 38.

2 *A blinde or vaine feare*, where there is no cause: That is that *Panicus terrour* (so called from the fained God *Pan*, who was thought to be the author of sudden terrours without cause, distracting one out of his wits) which befalleth to men of all degrees, orders, ages, professions, the most graue, ho'y, wise, temperate and strong whereof beasts are not free, as horses, dogges, &c.

B'ind. *Politan Miscel.*

3. *Carnall and infidel feare*, when the fleshly arme of man is feared more then God. This is that [a] *feare of man that bringeth a snare*, That forbidden feare, [b] *Feare not man that is able but to kill the body.* [c] *This is that feare that should not be feared*: this was in *Abraham* when he denied his wife, but more in *Peter*, when he denied his Lord. It was in *Iacob* for *Esau*, and in *Samuel* for *Saul*.

Pausanius l. 10 Carnall. [a] Prou. 29. 25. [b] Matth [c] 1 Pet. 3. 14 Isai. 8. 12. Deut. 9. 19.

4. *Seruile feare*, which is like a mercenary seruant, fearing punishment for offending, and fearing to offend, for feare of punishment: And like an adultereſſe, fearing to offend, not for loue, but for feare of her husband: His presence is burthensome, if he be absent she feareth his comming. It is like the people of *Israels* feare of the oath the breach wherof was feared more for the punishment then for the sinne. Or as *Saul* feared the people more for danger to his owne person, then for loue to their persons Or as the people of *Israel feared God* for his iudgements, *and serued their Gods* for their phantasie. This *seruile feare of God*, is chiefly for his iudgements and wrath. It is proper to the wicked: and is most iustly called wicked or miserable: Because the most wicked and miserable are diseased with it.

Seruile. 2. Tim. 1. 7. Rom. 8. 15.

1 Sam. 14. 26. 1 Sam. 15. 24. 2 Kin. 17, 40, 41

2 Tim. 1. 7 Δειλια from δεω.

5. *Desperate feare*, is a kind of seruile feare, and the highest degree therof: which was in *Saul*: and is in damned deuils. 6. *Filiall feare*, which is a louing reuerence, whereby the heart stands in awe to offend any; But chiefly this filiall feare is toward God for his mercies,

Desperate.

Filiall. Ephes. 5. 33. Rom 13 7. Leuit 19. Numb. 12. 8.

Psal. 130. 4. Rom. 8. 15.

(*with whom there is mercy that he may be feared.*) *For wee haue not receiued the spirit of bondage to feare againe, but we haue receiued the spirit of adoption, whereby we crie Abba Father.* This is like the feare of a louing child, reuerencing his father; It honoureth him whom it affecteth, with a sweet respect. It spareth nothing, and feareth nothing, to feare him rightly. *Abraham* for his feare to God, feared not to kill his owne sonne.

Isa 66. 5.

Gen. 22. 12. Ephes 5. 33.

This is like a chaste and louing wife, that feareth the departing of her husband, and feareth to offend him absent or present, through the loue she beareth toward him.

All the sorts of feare compared together.

The *blind feare* is foolish: the *naturall feare* is pittious: The *carnall*, *seruile*, and *desperate feares*, are impious and faithlesse. The *filiall feare* is godly and faithfull.

The *blind* and *naturall feares*, are more indifferent: The *carnall* and *seruile* feares are forbidden, the *filiall* is commended and commanded.

The *seruile* feare, to the vngodly is a pedagogue, driuing to the desperate feare: But to the *godly* it is a pedagogue, leading them to the filiall feare.

The godlesse may be without all kinde of feare, because they haue no *changes*: And because *God holds his tongue a long time*: But the godly feare alwayes. The vngodly may haue all the sorts of feares, in their full measure except onely the *filiall*, whereof they can haue no part. The godly may be troubled with the *blind* and *naturall* feare: snared in the *carnall*, and terrified and prepared with the *seruile*: but encouraged and comforted with the *filiall*.

Psal. 55. 19. Isa. 57. 11. The godly and vngodly how they feare.

The vngodly begin at no feare, and come to the *carnall*, and from the *carnall* they proceed to the *seruile*: And this oft increaseth, till it become *desperate*. This againe neuer ceaseth till it become endlesse: But in the godly, the *carnall* and *seruile*, are conuerted into the *filiall*. The more he wanders from God, his *seruile* feare is the more: but the neerer he is to God, it is the lesse.

What feare diseaseth the soule.

With all the sorts of feare the soule is troubled and diseased:

diseased: except onely the *filiall*, wherewith it is cured, comforted and saued. Phil. 2. 12.

Part affected.

THere is in man a naturall affection of feare, whereby the soule is grieued, vpon the apprehension of some imminent and impendent euill. The euill is conceiued, as future: but the neerer it is, it makes the more stirring: whether the euill be reall or apparant, it is all one: when the occasion is iust, and the measure competent, then it is rightly stirred, and well accompanied with study, solicitude, and fore-sight. If the euill be a turpitude, it hath following it, blushing and shamefastnesse: albeit it be a bigane committed euill. This naturall affection is the immediate seate of this disease, when it it forced to bee distempered, and exceed without iust occasion, and is neither ruled by grace nor reason, disturbing both minde and heart: and inordinatly disquieting the whole person. The heart contracts it self, recalleth home, and recollects within it selfe, all the spirits almost, whereby the externall parts of the body grow pale, cold, with a moist sweate: yet sends some of them out againe, to furnish a little courage and strength to the body. In this colluctation of spirits gathered and scattered, the heart not knowing what to doe, there followeth a secret trembling of the heart within: and if it be great, it makes all the body quake.

The naturall affection of feare.

Shamefastnesse Mark. 8. 38. Rom. 6. 21.

Trembling.

Dan 5. 6

Causes.

BEcause men feare not God truely, hee iustly inflicts vpon them this *trembling plague*. And where they thinke themselues most sure, there *they shall bee taken with feare*. Euen with the terrours of an euill conscience, where-

God giuing man ouer to feare. Psal. 14. 5. Ier. 20. 4.

2 Tim. 1.7. Rom. 8. 15.

Deut. 28.65, 66,67.

Leuit. 26. 36.

Satan.

1. Sam. 16.14.

Dangers.

Psal. 55.4.

Weakneſſe of heart, cauſeth naturall feares.

Cantabit vacuus, &c. Ariſt. l. de anima.

Iudg 8. 20. 21.

Perdifficile eſt hominem prorſus exuere. Laert.

wherewith he launceth the moſt deepely : and as men whom he will deſtroy, hee terrifieth and pierceth them thorow with the *ſpirit of feare* : *He giueth them a trembling heart, till their eyes fall out, and a ſorrowfull mind, making their life to hang in ſuſpence before them, fearing both night and day.* He doth *ſend vpon them a faintneſſe of heart, that the ſound of a ſhaken leafe ſhall chaſe them, and they ſhall flie as flying from a ſword, and ſhall fall, no man purſuing them.* The deuill is buſie by his illuſions, through Gods permiſſion, to plague the heart of the wicked with many bad and mad feares. As *the Spirit of the Lord departed from Saul, and an euill ſpirit ſent of the Lord, vexed him with ſtrange feares.*

Dangers prouoke feare : if the euill ſeeme great and imminent, if our indangerer be our enemy, malicious, deceitfull, powerfull, experimented, wiſe, and neer adiacent: and we our ſelues weake, vnwiſe, naked, empty, and without means to eſchew: herewith all the dangers of threatnings, afflictions, viſible perils, croſſes, and *terrours of death*, greatly procure feare.

There are many of weake ſpirits by nature : and by ouer-ſoft and delicate education, made weaker, and more ſubiect to feare then others. As women are more fearefull then men: voluptuous men more then the temperate: and the rich more then the poore ; They that haue the greateſt hearts, haue the leaſt courage, and moſt feare. They that are yong, are more fearefull then they that are old : *Iether* feared to ſlay *Zebath*, and *Zalmunna becauſe he was yet yong* : which his father *Gedeon* feared not becauſe he was elder. The weake minde complaineth before it bee troubled; it preſuppoſeth euils, and falleth before the time. There is no heart without ſome meaſure of wickedneſſe, ſpecially if the euils be ſudden. *Zeno* anſwered to one who asked him, why he was afraid at the barking of a dog? It is impoſſible that any man can be ſo ſtrong and ſtout of courage, but ſometimes he muſt ſhew himſelfe to be a man in weakneſſe. *Ariſtippus*

almoſt

almoſt ſhipwrackt, was ſo afraid, that a feare-leſſe Souldier did ſcorne him, becauſe he did not behaue himſelfe *Philoſophically*; But he anſwered, Thou and I haue not the like cauſe to be affrighted: Thou art not fearefull for the life of a knaue, but I am affrighted for the life of a Philoſopher. Sudden euils doe ſo affect the imagination, that before a man can gather his wits, he muſt bee ſome what perturbed. This is a feare of weakneſſe, proceeding of the infirmity of humane nature, which was in a *Iacob*, who immediatly after he was comforted of the *Angel*, was affrighted of his brother *Eſau*. b *Paul* had many of theſe naturall feares. c So had *Moſes*. d The people were aſtonied at the quickning of the dead corps e And the three Apoſtles at Chriſts transfiguration. This ſort of feare is no ſinne, except it exceed or degenerate into ſome other ſort of feare.

Gellius l. 19. cap. 1.

a Gen. 32. 7.
b 2. Cor. 7. 5.
c Exod. 2. 14. Heb. 12. 21.
d Luc. 9. 16.
e Luc. 9. 34.

Coruptiõ of iudgement, maketh vs that we know not what things are terrible, what not terrible, and what are neutrall. Opinion and ſtrong imaginations haue the greateſt ſway in vs. There are many things that do more affright vs then aſſault vs. It is onely our apprehenſion that makes many things euill in appearance, which are not ſo in themſelues, or in effect. Hereupõ comes that *blind feare* where there is no true and reall occaſion, the fault is only in the corrupt imagination. As *Anno* 900. when the ſouldiers in the opoſed Army did folow with great cries the Hare that was flying toward the city of *Rome*: the Romans within were ſo exanimate with feare, that at the tumult they did ly in ſuch heapes within the wales, that the enemy eaſily did come and ouercome them. Infants are terrified at thoſe that haue their faces masked, or at the naming & faining of Ghoſts: which proceeds vpon their naturall imagination, ſo ſtrong to conceiue ſuch feares, and weake to diſcerne them.

Corrupt imagination.

Sæpius opinione laboramus quãre. Sen. Epiſt. 13

Blind feare. *Sigibertus.*

At the ſight or remembrance of thoſe that wee feare moſt, this terrour will ariſe. As *Caſſander* being made King of *Macedonia* and *Greece*, when he did in *Delphi*

Plutarch.

ſee the image of *Alexander* (whom he feared when he was aliue) was ſo terrified, that his whole body trembled. *Lions, Tygers, Serpents, Toads*, at their firſt ſight ſtrike a terrour into mens mindes, albeit they be free of any danger by them. Many are affrighted at their owne ſhaddow.

Antipathies.

There are in men ſome antipathies and peculiar ſtrange natures (which is common alſo to beaſts) whereby they (being otherwiſe men of great courage) will hate and feare this or that thing, without any kind of reaſon, and whereof they neuer were, nor could be hurt. They will be affrighted, ſome at a Mouſe, ſome at a Cat, ſome at Cabadge, ſome at waters, ſome at the ſight of bleeding. The cauſe of all this; is not expreſſible, it is inſit and inherent. But more euidently men may haue their imaginations depraued with the tincture of the fumes of melancholy: whereby they will be affrighted of euery thing, both ſleeping and waking, and will procreate to themſelues (out of their deluded melancholious imagination) terrours of all kind.

Ὑποψίαι.

Incredulity the cauſe of curſed feares.

Theſe curſed feares, *carnall, ſeruile*, and *deſperate*, are the children of infidelity: they cannot be for ſaluation, neither can they ſeeke nor get pardon. It is a lawfull and naughty feare which obtaineth no mercy, where faith is deficient, and that faithfull and true feare of God is contemned: whereupon doe follow moſt iuſtly (as puniſhments) thoſe bad feares that perturbe the ſoule. *If thou wilt not feare this glorious and fearefull name, The Lord thy God: the Lord ſhall giue thee a trembling heart* He that with feare truſts not in the Creator, euery creature doth afford him Tempeſts of terrour.

Deut 28. 58. compare with 65. v.

An euill conſcience. Pro 28. 1.

Pſal. 33 5.

There is nothing more able to breede feare, then an euill conſcience of a reproachfull life. *The wicked flee when none purſueth: but the righteous are bolde as a Lyon. The workers of iniquity feare, when there is no feare.* Sinne maketh an euill conſcience: an euill conſcience terrifies: the heart is afraid of God the Iudge of ſinne.

This

This was true in *Adam*, although he would not confesse it, when he said, *I feared, because I was naked.* Hee expressed a false cause, for hee was naked before: hee concealed the true cause, which was an euill and terrifying conscience. The greatest malefactors want not in secret, their secret terrours. The most wicked conscience hateth God most; and because it hateth, it alwayes feareth, and fleeth from him: The greatest matter of ioy, they make the greatest matter of feare and terrour: They doe behold nothing in him but power, iudgement, and wrath: they looke not to sinne, as it offendeth God, but as it offendeth themselues and procuring iudgements: they feare to sinne, onely for feare of the punishment of sinne. An ill conscience furnished feare to *Belshazzar:* and to *Felix.*

Gen. 3. 10.

Oderunt dum metuant.

Dan 5. 6.
Act. 24. 25.

Signes and Symptomes.

THe *heart melteth, the knees smite together, and sorrow is in the loynes, and blackenesse in the face.* They change many colours, like the *Chamelion*: and if the face shew nothing, yet within there lurketh a trembling minde. Feare closeth the pores, coarcteth the spirits, spoyleth the strength: the haire starteth vp, the voyce is interrupted: feare is the bond of speech, a cold sweat will be ouer the body: the soule is so coarctate, and draweth it selfe into selfe, that almost it suffocates it selfe: their sleepe is interrupted: their eyes are open, and see not; they heare, and are not attentiue; they speake, and expect no answere.

The liuely characters of the fearefull.
Nahum. 2. 10.

At home, and in peace, the fearefull are couragious, but in extremities nothing: in words bold, in deeds naughty: they tremble before the Trumpet: they delight in that, that maketh them lurke: they can bee angry at nothing: they dare enterprize no great thing. They molest themselues in euery trifle, *In pulicis morsu Deum*

Morbus timidis est loco festi.
Impossibile est timere simul, et irasci.
Timidi nunquam statuere tropheum.
Claud. *de bel. get.*
Ioh. 12. 42.

Malus interpres rerum metus.

Deum iuuocant. Their religion is but ſlender: and if they beleeue, they dare not confeſſe: they would flee, and can ſcarcely goe. If the feare be ſmaller, it puts wings to the heeles; but if it be greater it naileth the feet faſt. For lacke of right reſolution, ſometimes they are made deſperately bold. *Dauid* ſets downe ſome ſymptomes of his owne feare, when he ſaid, *My heart trembleth within me, and the terrours of death are falne vpon me, and a horrible feare hath couered me. And I ſaid, Oh that I had wings like a Doue: then would I flee away and reſt. Behold, I would take my flight farre off, and lodge in the Wilderneſſe.* Great care and ſolicitude doth accompany the fearefull, all pleaſures are eclipſed, no fruition of good is felt, he thinkes his life vnpleaſant, hee cannot get his wits gathered for reſolution. *Belſhazzar* in the middeſt of his mirth, and *Felix* in the middeſt of his felicity, through their feare, trembled.

Pſal. 55. 4, 5, 6, 7.

Dan. 5. 6.
Act. 24. 25.

Prognoſtickes.

Enſuing euils.
1 Sam. 21. 13.

Eſa. 33. 14.
Mark. 8. 38.
Rom 6. 21.
Gen. 3. 10.

Ioh. 4. 18.

Pro. 1. 26.
Pro. 10. 24.
Iob. 3. 25.
Eſay 66. 4.
Ezek. 11. 8.
Senec.
Pro. 29. 25.

FEare is the ſeminary of ſinne; it maketh the heart to enterprize many bad, vnhoneſt, and vnlawfull wayes of reliefe: it maketh many other ſinnes ſeruiceable to it, and for feare, many euils are committed: it is a competent puniſhment for hypocrites: It is the ſiſter of ſhame: *I feared, becauſe I was naked,* ſaid *Adam.*

It euer hath *painfulneſſe* and care; it mocketh and tormenteth with ſhewes of euils, and ſpoyleth reall goods. *The feare of the wicked commeth to paſſe*: for *that which the wicked feare, ſhall come vpon them.* God will chuſe out the wickeds deluſions, and will bring *their feare vpon them.* Feare hath driuen many to moſt great dangers. *The feare of man bringeth a ſnare, but hee that truſteth in the Lord, ſhall be exalted.* Of all euils, it is one of the greateſt. Many haue runne mad herewith: and how many haue put violent hands on themſelues, thinking to end their

their feare by a desperate ending themselues? Oft times present death hath followed vpon feare, suffocating the vitall spirits. When *Abigail* told *Nabal* (after his drunkennesse was gone) the threatening words of *Dauid*, his heart *died within him*, and he was like a *stone*. And when the feare is more for the fleshly arme of man, then for awe of the power of God, his Iudgements doe follow, and that threatened second death. Many become miserable with feare, and some haue died, for feare to die. And God shall make *Pashurs*, (.i. Terrifiers) *Magormissabibs* (.i. Feare round about.)

1. Sam. 25. 3.

Reu. 21. 8.

Ier. 20. 3, 5.

Curation and remedies.

Bad remedies of feare.

FEare is many wayes badly cured, when either it is hid or altered a little, as *Sauls* feare was with musicke: or when one forceth himselfe aboue his feare in terrible dangers, either that hee may acquire ambitiously some honour, or to eschew some greater punishment (as doe those that are desperate.) Sometimes feare is suffocate with anger and fury, with drunkennesse, with hope of victory. Other times it is smothered downe by the incouragement of Art or experience, as in souldiers. Ignorance holdeth downe feare: hope of gaine suffers not feare to be felt.

Semper audax insciti a. Impiger extremos, currit mercator &c. Horat.

Present protection and safety allayeth it: as when *Barak* desired the company and protection of *Deborah* the Propheteſſe. This was the comfort (but not the cure) that *Dauid* gaue to *Abiathar*; *Abide thou with me, and feare not, for with me thou shalt be in safegard.* So *Dauid* wished the wings of a Doue, to flye from his feare.

Iudg. 4. 8.
1 Sam. 22, 23.
Psal. 55. 6.

Vexe not thy minde with euils before they come: they may as well neuer come, as come: feares and hopes deceiue both alike. All things in time, by turnes come and goe. There are millions of vnexpected aduentures, hid within the hand of Gods prouidence: smalest accidents

Things future are vncertaine.

Esa. 41. 14. and 51. 12.

Adhuc cœlum voluitur Dum spiro spero.

Measure euills and premeditate them. *Malum totũ ipse metire. Sen. Ep.* 24.

dents haue ruinate the greatest fortunes: the man thou feareſt moſt, is but a mortall worme. The euill thou trembleſt at, is either momentany, imaginary, or contingent. The wheele is ſtill mouing, and will not ſtay. So long as there is life, there is hope. Man purpoſeth, but God diſpoſeth. In the ſharpeſt maladies, the predictions are neuer certaine.

Learne to meaſure all feared euils: thou ſhalt finde the euill is either not ſo great, or elſe ſhall not be ſo long, as that thou ſhouldeſt be ſo farre diſquieted. Preſent to thy ſelfe in thy premeditation, ſome more fearefull dangers that may happen thee. Learne in thy thought to wreſtle againſt them. Whileſt thou haſt leiſure, giue to thy ſelfe ſome falſe alarms, againſt the which in time deuiſe ſome aduantages, that thou maiſt arme thy ſelfe, and be prouided for a retrait: that when reall perils are imminent, they may be the more familiar, and thou the leſſe afraid.

Be ſtrong.

1 Sam. 4 8, 9.

There is nothing ſo good, as a minde truly ſtrong, great, prompt, confident, reſolute, with a large, cleere, and ſettled reſolution. Such as the Philiſtims tooke vnto themſelues in their wofull feare againſt the Hebrewes, ſaying, *Be ſtrong, and play the men, bee valiant and fight.* It reſteth all vpon this, that thou command thy ſelfe. Thou muſt boldly attempt ſomething, if thou wouldſt bee any thing worth: It is the part of a man generouſly to ſuffer accidents.

Audendum aliquid, ſi vis eſſe aliquid. Propert.

Waies to become ſtrong.

True wiſdome Pro. 3. 13, 24, 25. 26.

Fortitudinis mater prudentia. Ber. l. de conſ.

Wiſedome maketh the beſt and ſtrongeſt reſolution againſt feare. *Bleſſed is the man that findeth it; if hee ſleepe, he ſhall not be afraid, and when he ſleepeth, his ſleepe ſhall be ſweet; he ſhall not feare for any ſudden feare.* The foole at all aduentures, is euer vnder changing, like the Moone, but the truly wiſe abideth firme, and is like a foure-ſquared ſtone: for a foure-ſqared ſtone ſtands euenly, on whatſoeuer ſide it falleth: Wiſedome is the mother of courage.

Prayer

Where wiſedome or ſtrength faileth, it is beſt to ſeeke it

it at God, as did the people of Israel in their straites: And Christ in his feare: but we must first striue to be in fauour with God, otherwise we shall get none of his counsell. As when *Saul saw the host of the Philistims, hee was afraid, and his heart was sore astonied. Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by Vrim, nor yet by Prophets.*

Exod 14. 10. Heb. 9. Reconciliation with God, 1 Sam. 28. 5. 6.

The truly wise ceaseth not with a holy feare, to feare God. *A wise man feareth, and departeth from euill, but a foole rageth and is careless: A wise man is strong: for a man of vnderstanding increaseth his strength, for with counsell thou shalt enterprize thy warre. The righteous are bold as a Lion.* This is that *Wisedome of God,* wherein is true fortitude. It is *via Regia,* the Royall way; none walketh in it but the strong, and he is strong onely: He that declineth to the right hand, is the foolish-hardy; and hee that falleth to the left hand, is the fearefull.

The feare of God. Prou. 14. 16. Prou. 24. 5, 6.

Prou. 28. 1.

Let the true *filiall feare of God* ouercome thy carnall and *seruile feare. If thou prepare thine heart, and stretch out thine hands towards God: if iniquity be in thine hand, put it farre away, and let no wickednesse dwell in thy tabernacle. Then truly shalt thou lift vp thy face without spot, and shalt be stable, and shalt not feare.* Let God be thy feare, and thou shalt not feare the wickeds feare.

The filiall feare cureth the seruile- Exod. 18. 21. Iob. 11. 13. 14, 15 Prou. 1. 7. Eccles. 12. Esa. 8. 12, 13. *Greg. mor. l. 6 Anchora cordis, Senec. in Prou.*

This feare not to be feared is the beginning of wisedome: It is the first, and the last lettter of the *A. B. C.* of our life: It is the Anchor of the heart, and makes the soule firme against all other feare. *Tutissima res est, nil timere præter Deum.* It is a most sure thing, to feare nothing but God: where it is not, the soule is made naked and open to euery terrour.

Semen iustitiæ.

It is the Seed of righteousnesse, the keeper of innocency: It is a sonne-like feare, with a sonne-like loue to God: as the Father: It is a louing feare, and a fearing loue In the one thou beginnest to be wise, in the other thou art perfected: because the beginning of saluation is the feare

Bern. in Can. Ser. 37. Custos innocentiæ, Cyp. l. 2. Epist. 2.

feare of the Lord; and loue is the fulfilling of the Law: It admitteth the mixture of no other feare, because it is *Cleane*: and expelleth all other feares, as naughty, and corrupt humours of the soule. *There is no* (base, carnall, seruile, foolish, nor desperate) *feare in this loue, but perfect loue casteth out feare, for feare hath painfulnesse: and hee that feareth is not perfect in loue.*

Psal. 19, 9.

1 Ioh 4 18. Prou. 1. 33.

The neerer we come to God with *filiall feare*, the *seruile feare* is the lesse: Learne to conuert the *carnall* and *seruile feare*, into the *filiall feare* [a] *Feare not their feare, but sanctifie the Lord of Hosts, and let him bee your feare, and let him be your dread.* [b] For this faithfull feare: It is [c] *Louing, cleauing* to God, [d] *obedient*, and an [e] *amending* feare. *Obadiah* the gouernour of *Achabs* house, professed this feare, and that he [f] *feared God greatly from his youth*: So long as we are not fully regenerate, the *seruile feare* cannot be fully conuerted into the *filiall*; yet this may subdue and captiuate the other: as at last the scholer may command the Pedagogue, when he leaueth his childishnesse, and commeth to some more perfection. *Lot feared to dwell in Zoar*: He seruilely feared punishment, and filially feared to offend God, by remaining amongst the wicked. *Dauid* was sometimes beaten with the seruile, to make him seeke his remedy in the filiall: as hee saith, *My flesh trembleth for feare of thee, and I am afraid of thy iudgements.*

Conuert all feares into filiall feare. Exod. 20 20.
[a] Esa. 8.12, 13.
[b] Exod. 14. 13
[c] Deut. 10 12. 20.
[d] Deut. 13 4 11
[e] Deut. 17. 13.
[f] 1 King. 18. 3, 12.

Gen. 15. 30.

Psal. 119. 120

It is good to confide in God: I *trusted in the Lord* said *Dauid*) *and feare not what man can doe to me.* And to meditate vpon the great, and good things he hath done and promised to doe to vs. This was Gods *recipe*, which he gaue to his people to cure their feare. *Thus saith the Lord that created thee, O Iacob, and hee that formed thee, O Israel: Feare not for I haue redeemed thee I haue called thee by thy name, thou art mine: when thou passest thorow the waters, I will be with thee, and thorow the floods, that they doe not ouer-flow thee: when thou walkest thorow the very fire, thou shalt not bee burnt, neither shall*

Confidence in God. Psal, 56, 3, 4.

Esa. 43. 1, 2, 3, 5

shall the flame kindle vpon thee. For I am the Lord thy God, the holy one of Israel, thy Saviour : I gaue Egipt for thy ransome, Ethiopia and Seba for thee. Feare not for I am with thee : Why should man that is placed in the bosome of God, feare man? it is best to depend vpon the promise and prouidence of God. This is the ground of true fortitude, the quencher of all feare. Fortitude is the science of the suffering of things, without feare, obeying that highest Law of Gods prouidence.

Aug. de. ver. Dom.

Chrysippus Cic. Tusc. quæst.

Fortitude.

But when we haue his promise ioyned thereto (which those that exceled in fortitude amongst the Gentiles had not) we may haue our feare so much the more well cured. God gaue this counsell to many one : to [a] *Abraham* to [b] *Isaac*, to [c] *Iacob*. [d] *Moses* gaue this counsell to the Israelites. [e] And many times was this medicinall *memorandum* giuen vnto them : [f] *Pluck vp your hearts therefore and be strong, dread not, nor be afraid of them, for the Lord thy God himselfe doth goe with thee, he will not faile thee, nor forsake thee.* And as God gaue this counsell to *Ioshua*, so *Ioshua* gaue it vnto the people. Thus *Elisha* cured his seruants feare, when he said, *Feare not, for they that bee with vs, are more then they that bee with them* : and prayed that he might see it, and saw the Mountaine was full of horses and chariots of fire round about *Elisha*. This is that most frequent diuine remedy against feare, so frequently set downe in Scriptures, but in speciall, 1. Chron. 28. 20. 2. Chron. 20. 15, 17. Psal. 3. 7. and 23. 4. and 27. 1, 3: and 46. 1, 2. and 49. 5. and 56. 4. 12. and 91. 5. and 112, 7. and 118. 6. Esa. 12. 2. and 41. 10, 13, 14, *Feare not thou worme, Iacob* : I *will helpe thee, saith the Lord.*

Consider his promises.

a Gen. 1. 51.
b Gen. 26. 24.
c Gen. 46. 3.
d Exod 14. 13.
e Numb. 21. 34 Deut. 1. 21, 26. and 3. 3. 2. 22. and 7. 21. and 20. 1.
f Deut. 31. 6. Iosh. 1. 9. and 8 1. Numb. 14 9. 2. King. 6. 16.

Esa. 41. 14.

Without all preiudice of the feare of God, or dependance vpon his promise and power: all ordinary meanes in wisedome should be vsed to remedy our feare. The feare of God maketh vs holy, it should make vs wise also When *Iacob* was greatly affrighted of his brother *Esau*, he vsed wisedome, and diuided his people & his goods: thinking he should make some safety, and so mitigate his

Ordinary meanes.

Causa pusilla nocet, sapiens nocentia vitat

Gen. 32. 7.

1 Sam. 7. 7.

1 Sam. 28. 6, 7.
1 King. 19. 13.
Iudg. 6. 27.
Gen. 31. 31.

his feare. The Israelites when they were afraid of the Philistims, they vsed the spirituall meanes of prayer, to helpe their feare. It should be farre from vs to runn from God, and seeke to any that hath a *familiar spirit*, (as did *Saul*) or to any other vngodly meanes. The lawfull meanes may be vsed. What *Gedeon* feared to doe by day, he did it by night. When *Iacob* was afraid that *Laban* should take his wiues, he fled.

Feares of conscience, desperation, melancholy.

As for the feare that accompanyeth a troubled conscience, seeke the remedy thereof amongst the remedies of a wounded spirit. As for the feares of desperation, see the remedies thereof in its owne place. As for the feares arising vpon melancholy, let the same be phisically cured. If they arise vpon some secret antipathy, or weakenesse of spirit: the meditation of these former counsels will helpe: and draw thy minde from childishnesse and tendernesse, that thy fooliſh imagination may see its owne folly, and that the minde may be firme and strong as is already set downe. It resteth to set downe some remedies, against the feare of imminent crosses, and of death.

Poynts of premeditations.

Learne to fence in the schoole, before thou fight in the field. Premeditate grauely vpon fearefull euils, before they come: the most sharpe and sowrest things are made sweete by digesting. Be euer prepared for the worst: and imminent euils shall affray the lesse. Consider that nothing can befall thee, but from a diuine, wise, and fatherly hand: the bittereſt crosses are the best remedies, tempered by the wisedome of that greateſt Physician for our poore soules worst maladies. Settle thy heart in the loue of God, expecting that all thy greateſt feared euils (if thou be good) shall serue for thy greateſt good.

Bad remedies against the feare of death.

To be weary of the world (because of occurrent miseries that oppresse the heart with griefe) is a vulgar remedy of base mindes, against the feare of death. It is not commendable, because it is inforced, and death is wished vpon a wrong cause; willing to die, onely to eschew

eschew greater misery. As *Iob* for his sores: *Elias* for his persecution; and *Ionas* for his Gourd, did wish presently to die.

Ignorance also of death, and of deaths euill consequents, makes many carelesly intrude themselues vpon the danger of it, and boldly banish the feare of it. But this is a most perillous remedy, because it maketh men to die in sinne.

A soueraigne remedy against the feare of death.

Be daily dying, in resoluing to die daily. Deaths summoners, casualtie, sickneſse, age, daily doe attend; the first two are peremptory, the last makes more delay: wrastle with death in thy mind, ere thou wrastle with him in thy body. Account death euer present: be not like the *Epicure*, that feareth death, affrighted for not being: Nor like the worldling, who feareth to die, afraid for future misery: Nor like the *Demi-Christian*, who feareth to die, for being in doubt what wil befall him; whether miserable, or to be turned to nought. Nor be like the conuinced Atheist, who in his dying looketh downeward, and seeth three terrible spectacles; *Death, Iudgement, Hell*; two to be passed thorow, and to abide in the third eternally: But be like a couragious and comforted Christian, that looketh vpward, and beholdeth with *Steuen*, the opened heauens to receiue thee, and the glorious Angels to carry thither thy soule: as one that can die, dare die, and would die, and knoweth after death he shall be, and shall be happily happy for euer.

Daily resolution to die. Psal. 39.4. Motiues thereto, by diuers considerations.

Let thy sins die before thy selfe; and thy life, before thy death: Innocencie of life, and an acquainted studied knowledge of the vertues of death, doe giue the soundest confidence against the feare of it. Aske at God the lesson to *Number thy dayes*. Liue well, that thou mayest die well; and may haue little to doe when thou art dying, but to die. If thy care be great to liue well, thou mayest care the lesse to die well. As *Dalila* cut *Samsons* haire wherein his strength did lye, to infeeble him: so pull thou out deaths sting, wherein his venemous

Innocencie of life.

Psal 90.12.

1 Cor 15.56.

2 Tim.4.

strength lyeth: Deprecate sinne, repent for it, turne from it, cleaue fast to God, fight a good fight, keepe the faith.

Misery of this life.
Prou 20.9.
Rom.7.14,23

Consider the misery of our liues in respect of sinne, and the euils thereof, our daily corruptions and rebellions, in minds, wils and affections, euer offending God, and indangering our soules, daily tentations, diuellish suggestions, a daily battell, a daily sorrow, daily sicknesses, (which are daily dyings) that wee may once learne to dye well; fearing, trembling, wandring, and swimming in the tempestuous seas of a thousand miseries, that thou mayest say, *Few, and euill haue beene the dayes of our pilgrimage.*

Gen.47.9.

Vncertainty of this life.
a 1 Pet.2.11.
b Hebr.13.14.
c 2 Cor.5.6.
d Phil.1.23.

Consider that we are but a *strangers and pilgrims,* b *we haue here no continuing Citie.* c *Whilest we are at home in the body, wee are absent from the Lord:* d And detained bound from him, till we be loosed.

The blessed estate of the Elect.
Iob 19.26.
Reuel.22.4.
1 Ioh.3.2.

Consider the blessed estate of the glorified, freed from all their miseries, and triumphant in vnspeakable ioy; yea, though after their skinne, wormes destroy their body, yet shall they see God in their flesh, whom they themselues shall see feeding their solace in the *face of the Lambe, and his name written in their fore-heads:* and are like him, for they doe see him as he is.

Vanitie of the world.
Eccles.1.2.
Iob 7.3.

Consider the vanitie of all things that are in the world, and all things therein contained, done, suffered, and attained, nothing contenting, nothing continuing: the best, the greatest, the wealthiest, (that lacke no delight, no opportunity, no ability, no dignity) must, at the last, say with *Salomon, Vanitie of vanities, and all is but vanitie; wherein all our time hath beene but the moneths of vanitie and painfull nights.*

Consider Gods prouidence.
1 Sam.2 6.
Act.4 28.
Psal.139 15,16
and 56 8.
and 39 10.

Looke not on death directly, neither consider it in nature, (which sheweth it horrible) neither in the Law, (which sheweth it cursed, and a passage to the second death) but behold it through the transparent glasses of Gods Prouidence, and Promises. Behold it in that prouidence,

uidence, and all the circumstances thereof of God, foreseene, fore-appointed, and laid on deseruedly. By his prouidence we liue, and by the same we must die: for *It is appointed vnto men that they shall once die, and after that commeth the Iudgement*: we were borne to die, and euery moment wee are running to our end: we must giue place to others, as others gaue place to vs. Feare will not helpe one houre: the peremptory dyet cannot be altered. Where there is no remedy, feare can make no helpe: what is most iust and common to all, should iustly be regarded.

Gen. 42. Hebr. 9. 27. Eccle. 7. 2.

Sic rerum summa nouatur.

Feras, non culpes quod vitari non potest.

Behold it in the promises of grace, which sheweth death to vs, changed by Christ into a sleepe, and a passage to heauen, whereby in effect it is become as no death. The victory and sting of it is gone: it giueth much more than it takes: it takes vs not from our selues, but sets vs at liberty, and restores vs to our selues: it shuts vs not vp in darkenesse, but freeth vs from it, and brings vs to light, and ioy vnspeakable and glorious. We are purged from our drosse, and vnfolded from our chaffe. We haue his promises in death, that he will by his presence both mitigate the paines, comfort the heart, and guard it against the Diuell, and his power. We haue his promises after death, of a most sure blessednesse, and of a building from him.

Cõsider death in Gods promise and Word.

Rom 5 2. 3, 4. and 8 32. Reuel. 14. 13. 2 Cor. 5. 2.

Looke not on death, but looke thorow death, as thorow a darke dungeon, behold that blessed estate and Paradise of ioy, whereunto it is a passage. Looke not downe to death, but looke ouer it: Hold not thy eye downward to the streame of vgly terrours, while thou art going thorow deaths deepest riuer; but set thy foot sure on ground, and cast thy eye vpon the banke on the other side, and fix thy sight on that Mount Sion, and celestiall Ierusalem.

In temporall death, behold eternall life.

Behold thy death in Christs vnion with thee, and it shall appeare nothing to be feared. For though death seuer the bodie and the soule for a time, it cannot dis-

Consider Christs inseparable vnion with thee.

Rom. 8. 11.

Rom. 8. 35, 38, 39.

Compare this life with the other.
a 1 Cor. 7. 31.
b Phil. 3. 21.
c 2 Tim. 4. 8.
d Iob 14. 14.
e Phil. 1. 23.
f 2 Cor. 5. 8.
g Hebr. 11. 10.
h 2 Cor. 5.

Entertaine the first fruits of eternall ioy.

linke them from Christ. Although two branches were neuer so farre distant in their high tops; yet they may stand fast in the tree, wherein they remaine. The body being in the earth, is still ingraft in the true vine; and the soule being in the heauen, it still abideth in the former vnion. Both againe are in him, to be vnited with themselues gloriously and eternally. How ioyfull shall that meeting be? *Who shall separate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.*

Put this life and that life in paralell. a The fashion of this world goeth away, b this vile bodie shall be changed, and fashioned like vnto Christs glorious bodie, c *with a crowne of righteousnesse,* d *when our changing shall come.* e We are bound in the fetters of sinne, and miseries, in death we are looſed to be with Christ, f and to dwell with him. Here wee haue no continuing Citie, there we looke for a City, g hauing a foundation, whose builder and maker is God, h made without hands, and eternall in the heauens. Death must looſe the soule from the little prison of the body; that the body may goe to a larger prison of the earth, and the soule to a most large Paradise in the heauen, vntill the paradised soule be vnited againe with the imprisoned body, that both may be glorified together.

Entertaine a true taste of the first fruits of the ioyes of the world to come, that thy conuersation may be still in the heauen. Arme thy selfe with future happinesse; thirst for the ioy that is set before thee, thou maist couragiously aduenture to goe to it, through paine, death, hell, and all things. *Cleombrotus*, to attaine to his soules immortality (whereof he only did but reade in *Platoes* books) from

from a high rocke did willingly precipitate himselfe. But so much the more with *Steuens* eyes we should look to heauen, and with the Saints tongue say *come, Lord Iesus.* Let thy ioy flow from a true sorrow for sinne, and proceed from iustification, let it be entertained by the holy vse of the Word, Sacraments, prayer, and practise of piety, let it be rooted in the heart. If it be solidly begun, it shall moderate the terrours of death, and shall abide eternally.

Ioh. 16. 20. Mat. 5 4. Prou. 14. 13 Luke 16. 25 Rom. 5. 1. Luke 12. 20 and 16. 22.

When the houre of death commeth, goe as it were out of thy selfe, ouercome all cogitations, and wholly rest and rely thy selfe on Gods speciall, faithfull and louing promises, that are all in Christ, Yea and Amen.

Remedies against feate, in the very houre of death. Rest on Gods promises. wholly. 1 Sam. 30. 6.

Lift vp thy heart to him in prayer: if thou canst not pray as thou wouldest, or shouldest, yet at least striue by sighs, sobs, gronings, which are acceptable praiers before God. For prayer stands more in affection, then in action: and say with *Babilas*, the Martyr of *Antioch*, when hee was going to his death, *Returne vnto thy rest, O my soule, for the Lord hath been beneficiall vnto thee. Because thou hast deliuered my soule from death, mine eyes from teares and my feet from falling, I shall walke before the Lord, in the Land of the liuing.* If the vehemency of paine or sickness peruert thy thoughts, and words; it is not the thought of thy heart, it is against thy will, it will not be imputed to thee.

Pray. Psal. 25. 1

Heb. 12. 12 Psal. 10. 17. and 145. 19. Psa. 116. 7, 8, 9.

Die willingly, and obediently. They that liued obediently, or repent truly, that they haue not liued obediently, cannot but dye obediently. Thou shalt finde, *that the day of death is better then the day of birth.* The *Patrician* heritickes of old, ranne for their death; but thou in the loue of thy God, and last, and best obedience to him (as to thy deerest Father) rune, meet, and imbrace death. *Commit thy soule vnto God, as vnto a faithfull Creator. He shall giue thee drinke out of the Riuers of his pleasures: For with him is the Well of life,*

Die obediently, and willingly.

Eccles. 7. 3.

1 Pet. 4. 19. Psal. 36. 8, 9

Psal. 17. 15. *and in his light shalt thou see light, and shalt behold his face in righteousnesse, and bee satisfied with his Image.*

Psal. 16. 9. *For in his presence is fulnesse of ioy, and at his right hand are pleasures for euermore.* Say, *Father, not as I will, but as thou wilt,* And with *Simeon, Lord, now let thy seruant depart in peace.* With *Paul, I desire to bee dissolued, and to be with Christ.* With *Stephen, Lord Iesus, receiue my spirit.*

Luke 23. 46. And with *Christ, Father, into thy hands I commend my spirit.*

The most excellent remedie against all feare of all perils in life and death, is the feeling of that sweet peace that Christ leaueth, and giueth to his owne: As hee himselfe promiseth: *My peace I leaue with you, my peace I giue you &c. Let not your hearts bee afraid,* Ioh. 14. 27.

CHAP.

CHAP. XXIII.

The heauineſſe of Sorrow.

PROV. 12. 25. *Heauineſſe in the heart of man, doth bring it downe.*

PROV. 14. 10. *The heart knoweth the bitterneſſe of the Soule.*

DESCRIPTION.

Sorrow what.

SOrrow is a paſſion of the heart, ariſing vpon the apprehenſion of ſome preſent, or neere aſſayling and noiſome euill. It differs from feare, which apprehendeth euils as they are future: this, as they are preſent. The people of the Iewes, in their mourning, did acknowledge it to be a ſickneſſe, ſaying; *This is my ſickneſſe, and I will beare it.*

It is a ſickneſs Ier. 10. 19.

Sorrow is either godly, or worldly.

Diuiſion. 2 Cor. 7. 9, 10, 11.

Godly ſorrow is either for ſinne, or for trouble: The ſorrow for ſinne is not hurtfull: it cauſeth repentance vnto ſaluation, not to be repented of. It bringeth forth the whole ſeuen effects of true repentance: to wit, *Care* of amendment: *Cleering* from other mens guiltineſſe: *indignation* againſt our ſelues: *feare* to offend God: *great deſire* to approue our ſelues to God: *zeale* of his glory: *reuenge* againſt our owne corruption. Nothing is ſo competent a matter of mourning, as ſinne; which is to the

Godly ſorrow for ſinne, and ſeuen effects thereof. 2 Cor. 7. 11.

wicked the chiefe matter of their ioy. With their fleſhly ioyes they baniſh all ſorrow both of their ſinnes, and of their ſores. But the godly, euen after that their bigane ſinnes bee repented for, pardoned, and the tyranny of them ſubdued, doe keepe them in good remembrance, not to condemne them any more, but to humble them the more, and to hedge them from ſinnes to come. They ſorrow for ſinne, and reioyce in correction: they ſow in teares and reape in ioy: they reioyce in trembling, and in the middeſt of heauineſſe they haue ioy vnſpeakable and glorious: their ſorrow is not to be ſorrowed for. *The heart knoweth the bitterneſſe of the ſoule; and a ſtranger ſhall not meddle with his ioy.* So that the heart at once may haue both great ſorrow for ſinne, and vnſpeakable ioy in God: the ſorrow is more felt of themſelues, then known to others.

Pſal. 51. 3.
1 Pet. 1. 5, 6, 8.
2 Cor. 7. 9, 10. and 6. 10.
Rom. 5. 2, 3. and 8. 26.
Prou. 40. 10.

It is a comfortable ſorrow, one to ſorrow for his owne ſinnes, both bigane and preſent, Rom. 7. 22, &c. and for the tentations of ſinnes imminent, 1. Pet. 1. 6. For the ſinnes of others likewiſe, as did *Lot*, 2. Pet. 2. 8. *Dauid*, Pſal. 119. 158. 136. Ierem. 13. 17. Ezra. 9. 3. *Chriſt*, Mark. 3. 5. Luk. 9. 41. *Paul*, Rom. 9. 2. 2. Cor. 2. 4. They that doe ſo, are bleſſed, Mat. 5. Thier ſacrifices & contrite heart are acceptable, Pſal. 15. 17. They are marked in the fore-head with the letter *Tau*, Ezek. 9. 4. God looketh to them, Eſa. 66. . They need not ſtand mourning without the gate of mercy, but may boldly enter in, as moſt welcome to God: who is contrary to the *Perſian Kings*, that might abide no mourners, nor mourning apparell in their preſence.

Heſt. 4. 2.

Sorrow for trouble in the godly, is naturall, moderate, and conuerted to the ſorrow for ſinne, and in the end, to ioy. He is ſorry for the abſence of God, and counteth it his greateſt trouble. Hee is ſometimes ſubiect to the heauineſſe of a wounded ſpirit. Hee doth ſigh in himſelfe, waiting for the redemption of his body: hee ſympathizeth with the trouble of others, and of the Church: he

For trouble.
Lam. 3. 3
1 Pet. 1. 6. 8.
Pſa. 120. 5.
Pro. 18. 14.
Rom. 8. 23.
Eccleſ. 7. 4. 1
Rom. 12. 15
1 Cor. 12. 26.
Phil. 2. 26

he ſorry for the affliction of *Ioſeph*, and deſolation of *Ieruſalem*, *Neh.*2.3.*Pſal.*137.1.*Ier.*14.17.

Amos 6. 6. Ἀδημονία.

If godly ſorrow exceed, and become a fulneſſe of heauineſſe, oppreſſing the whole faculties of the ſoule: or if it be anguiſh and trouble of conſcience, whereby the heart is ready to be ſwalowed vp with ouermuch heauineſſe: in that caſe, it is to be cured by the remedies of a wounded ſpirit.

2 Cor. 2. 7

As for worldly ſorrow, it is either fained or reall Fained ſorrow is ſuch, as hath but onely the outward countenance, and ſhew of griefe: It is ſometimes vſed in the profeſſion of religion, as by thoſe that *looke ſowre*, and ſuch as doe *afflict their ſoules for a day*, *and bow downe the head as a bulruſh*, and *lie downe in ſackeloth and aſhes*. Sometimes it is vſed at funerals: Some doe it by imitation or affection: Some by conduction and hiring: and other ſome by commandement. This ceremony began at the *Egyptians* and *Caldeans*. The *Grecians* borrowed this cuſtome from the *Egyptians*, and the *Romanes* from the *Grecians*, who concluded their funerall mourning with their *Supremum Salue & vale* to the corps.

Worldly ſorrow fained.

Mat. 6. 16. Iſa. 58. 5.

Herodot. *Diodorus.*

Salue æternum mihi maxime Palla, æternumque vale, &c. *Vir. Æneid.*3

It was vſed in *Iſrael*, 2. *Chro.* 35.24. This lamentation for the dead would not bee fained, nor immoderate 1. *Theſ.*4.14. But would be decent, without the infidels ceremonies, *Leuit.* 19.27.& 21.5.*Deut.*14.1. True, moderate, *Act.* 8. 2. 1, *Theſ.*4.14. 1. *Sam.* 3.31. *&c.* And more for the worthieſt, *Ioh.*11.33. And leſſe for the vnworthy, *Ier.*23.19.*Act.*5.6,10.

Ier. 9.17.

Reall ſorrow.

Real worldly ſorrow (*cauſing death* of body and ſoule) is that which is immoderat, and humbleth not the heart kindly, but diſquiets it, diſturbs and diſtempers it, whether it proceed from outward euils and loſſes, wherwith the beſt may be diſeaſed: as *Dauid*, *Ioſua*: Or from inward euils, as moſt from melancholious humours, and worſt from an euill conſcience.

Pſal 42. 5. Ioſ. 7. 10

This is a moſt miſerable ſickneſſe of the ſoule. Μεγιστον ἐστιν

It is a ſickneſs.

Menãd comi. Antiphanes. ἔστιν ἡ λυπη κακὸν: Sorrow is a moſt great euill ἁπαν τὸ λυπῶν ὄζιν ανθρωπω νοσος. All ſorrowfull griefe is a ſickneſſe to a man: And truly ſaith the wiſeſt, *Heauineſſe in the heart of a man doeth bring it downe.* It bringeth it downe, becauſe it waſteth the naturall, vitall, and animall ſpirits: Becauſe ſorrow, by troubling and afflicting the heart, conſumeth it: whoſe ſpirits are waſted; partly by contraction of the heart, whereby the ſpirits are choked (according to the which ſorrow, is called anguiſh and ſtraitneſſe of the heart,) and partly by diſſolution of the ſpirits (whereby ſorrow is called *diſſolution*) becauſe it diſſolueth the ſpirits, and conſequently waſteth the body and ſometimes reſolueth it into teares or ſweate: It is alſo fitly called, A powring out of the heart like water.

Pro. 12. 25.

2 Cor. 2 4. Συνοχὴ καρδίας Λυπη ὁδρὰ τὸ λυεῖν Pſal. 42. 4. Iob 39. 16.

Part affected.

The naturall affection of ſorrow. 2 Cor. 7. 11. Ioh. 16. 20.

AS feare reſpects euill future and imminent: The naturall affection of ſorrow, reſpects euill as preſent: at the which it ſhould be rightly grieued, and be as carefull to ſhun it. It ſhould be both moderate and rightly ſtirred, at that whichis euill indeed. And as the euill is in greatneſſe, ſo ſhall the mourning be continuate and ariſe (if the euill ſo require) to lamentation. This is the immediate ſeat of this perturbation, when either it is grieued at that which is not euill in it ſelfe: or not ſo great an euill as it appeareth: or when it is more or longer grieued then it ſhould be; then it makes a ſenſible dolour and paine in the heart. The heart is next affected by this too farre ſtirred paſſion: and by a ſympathie the minde is exagitate.

Cauſes.

Cauſes.

GOd inflicteth heauineſſe and ſorrow of heart, iuſtly puniſhing the former inſolency of thoſe that haue prouoked him: As *Ieruſalem* confeſſed, *Behold and ſee, if there bee any ſorrow like vnto my ſorrow, which is done vnto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath. He hath made me deſolate, and daily in heauineſſe.* Againe, *he hath filled me with bitterneſſe, and made me, drunken with wormewood:* That is he hath made me to loſe my ſenſes, with great anguiſh and ſorrow. Hee correcteth the heart of his owne with ſorrow: to learne them the better to ſorrow for ſinne: and to make more of the ioyes of his Spirit.

God.

Lam. 1. 12,13. 1 Sam. 2. 33.

Satan is ready to be imployed, as that euill and malicious ſpirit, directed and permited at the commandement of God, to execute his will againſt the wicked. As *the euill ſpirit was ſent of the Lord vpon Saul, and vexed him* with ſorrow and grieuous pangs.

Satan.

Externall troubles, dolours, diſgraces, diſappointings, loſſe of friends, parents, wiues, children, honours, profits or pleaſures doe mooue this paſſion: but ſo much the more, if thy minde be infected with ſelfe-loue, or cuſtomable impatiency: whereby it is made weake, and is not prepared and armed for both fortunes; yea, not onely doe loſſes of the things we had grieue vs: but alſo the want of the things we would moſt haue, do as much mooue: As *Rachel*, when ſhe ſaw that ſhe bare *Iacob* no children, ſaid vnto him in the anguiſh of her heart: *Giue me children, or elſe I die.* *Achabs* ſpirit was ſad, becauſe he could not get *Naboths* vineyard.

Externall trouble.

Gen. 30. 1

1 King. 21. 4, 6

Amongſt externall cauſes, muſt alſo bee numbred ſuch things as are the cauſe of a melancholious diſtemper, and in ſpeciall, any melancholious food, as darnelled bread and drinke, too much watching, immoderate venery, idleneſſe, ſolitarineſſe, abiding too much

Melancholious nutriment.

in

in one place. (that hath groſſe aire) too much cruditie and drinke without meate, and ſuch like: that are the antecedent cauſes of the bad humour of melancholy.

Melancholy.

The imagination and phantaſie, oft times, without any externall cauſe, is mightily perturbed with the fumes and blackiſh vapours of atrabilious humors, and aduſt melancholious blood: whereby many ſtrange terrours and implacable ſorrowes are bred: this commeth to paſſe, becauſe the braine and ventricles thereof (the inſtruments of diſcretion) are depraued and darkened by the cloudy vaporous ſpirits, ariſing from that ebullient blackiſh puddle, obſcuring our natiue cleare animall ſpirits. It is not ſo extreme at the firſt, as it groweth to by proceſſe of time. This maketh not a ſimple abſence of light, but a ſubſtantiall and peruerſe obſcurity: becomming by time habituall to the braine, depraying the conceit, whereby it breedeth alwayes fearefull and ſorrowfull paſſions, and forgery of diſguiſed ſhapes cauſing great anguiſh: the imagination ſending dolefull reports (but yet falſe) to the heart. The heart againe anſwering with the like melancholike affection, turneth all ioy into diſcomfort, and all hope into feare, and all confidence into deſpaire. One might maruell how any groſſe humor in the body can affect the ſimple ſoule? But the anſwere is eaſie: The ſoule is not ſo much affected, as the functions thereof are depraued and perturbed, That firmamentall ſpirit (*vinculum & vehiculum animæ*, whereby the faculties of the ſoule doe worke, and the functions thereof are practiſed) is infected and depraued by the contagion of the ſubtilleſt vaporous ſpirits of melancholy. And as it is, ſo are the actions and paſſions of the ſoule: as if the eye ſee thorow greene ſpectacles, all things appeare greene, according to that *medium*: euen ſo, when the ſpirit is depraued, all the functions of imagination and paſſion are depraued.

And how.

A doubt anſwered.

When

When many ſinfull pleaſures haue begotten an euill conſcience, they are conuerted into many ſecret ſorrowes, albeit they thinke their worſt deeds ſhall neuer make trouble, yet at laſt they finde the ſmart. *Euen in laughing the heart is ſorrowfull, and the end of that mirth is heauineſſe.* Amongſt ſports and greateſt delights, the vngodly haue gripings of ſorrowes, and vexations of heart: When their pleaſures are ended, their pangs doe begin: Their mirth was impure and mixed with ſecret griefes, but their ſorrow ſhall be pure, without any intermeddling, and mingling of comfort or hope, to ſweeten the tartneſſe of their terrours. They may be throughly ſad, but neuer throughly merry: *Their reioycing is ſhort, and the ioy of hypocrites is but for a moment: and like the noiſe of thornes vnder a pot: Their laughter ſhall be turned to weeping.* They haue euer a ſting of an ill conſcience, marring their mirth: *there is no peace to the wicked:* their guilty conſcience is like an arrow-head ſticking in their fleſh: that in the midſt of their moſt iocund pleaſures, it paineth them with priuie ſorrowes. It is like a moſt painfull canker, that gold, ſilkes, and iewels, may couer, but not cure. In regard of their reſtleſſe conſcience, they are like the raging ſea that cannot reſt. And ſo much the more, *for feare of death, they are all their life-time ſubiect vnto bondage,* knowing (againſt their wils) that *it is appointed vnto men that they ſhall once die, and after that commeth iudgement.*

An euill conſcience. 1 Cor. 7. 2 Sam. 11. 25. Prou. 14. 13.

Iob 20. 4, 5. Eccleſ. 7. 8. Luke 6. 25.

Iſai. 57. 21.

Hebr. 2. 15. Heb. 9. 27.

Signes and Symptomes.

THe countenance is caſt downe: all melodie is conuerted into riuers of tears. His eares are open to euery alarum, but deafe to euery comfort: the hands readie to beat the breſt: his eyes are hollow and dim for griefe, all his ſtrength is like a ſhadow. He is a brother to the Dragons, and a companion to the Oſtriches. His

Common Symptomes. Nehem. 2. 2, 3. Lam. 3. 48, 49.

Iob 30. 29.

Iohn 7.7.

His pulſe is ſmall and creeping, his naturall h mours are viciate. In longing for death, his ſighing commeth, before hee eat. His face is pale and full of wrinkles, his fleſh fadeth, his skinne groweth blacke, and his bones burne with heat: His bowels and Melt doe ſwell, and boile without reſt.

Ioh. 3 1,20. 24. & 16.8. & 30.27,30. Lam 1.20.

Speciall Symptomes, if it come of melancholy.

If it proceed of melancholy, many of thoſe former ſymptomes will appeare in him: as alſo his cogitations will be vaine, his eyes now and then too fixed. He cannot get his ſighes deepe enough, nor raiſed ſo high as he would haue them. He conceiueth many abſurd and ridiculous imaginations of himſelfe. His ſorrow hath no externall cauſe: He will imagine his leaſt ſinnes to be the greateſt, and his indifferent ſinnes to be ſinnes againſt the holy Ghoſt: and ſometimes will not otherwiſe be perſwaded, but that heauen, earth, and hell, are all conſpired againſt him. His ſorrowes come by interualls of time, and now and then he findes vnuoluntary heats and ſweats.

Deut 28.65. Speciall Symptomes, if it come of an ill conſcience.

If it come vpon an euill conſcience, his heart trembleth, and hath ſecret terrors: His heart gripeth, and is heauie in the midſt of his greateſt delights: the moſt horrible ſinnes that he hath committed, will now and then be obuerſant before his eyes: He findes a worme within him gnawing at the root of his heart: When he lookes for greateſt eaſe, the fury of his euill conſcience diſquiets him: He thinks God hath a controuerſie againſt him. Whiles his face is ſmiling, his conſcience is checking him: in the midſt of all his delights, his inward ioy is eclipſed: The euill ſpirit of terror and bondage vexeth him: He goeth about to be eaſed by ſome worldly delight, but cannot find his eaſe found: and no ſooner doth the play goe, but as ſoone the refreſhment goeth with it: and the griefe and torment returneth.

1 Sam. 16 14

Common Symptomes. Iob 6.7. 2 King. 21 5.

In his moſt ſerious adoes, he is ſluggiſh and ſenſeleſſe: His appetite and diſgeſtion faileth, for ſorrowes are his meat: he bids farewell to familiaritie: ſolitarineſſe he thinketh

thinketh ſome ſolace. He is like *Bellerophontes*, the killer of *Bellerius*, and ſonne to *Glaucus*, of whom the Poet writes, He feedeth his ſorrow with fancies: when he ſeeth he cannot profit with weeping, he weepeth the more. As *Solon* ſaid at the buriall of his ſonne: He maketh himſelfe a ſpectacle of pity, his complaints are infinite. If his ſorrow be light, he will be expreſſing it: but if great, his mouth is tongueleſſe. Hee is, as if hee were turned (as the Poets faine) like *Niobe* (that miſerable mother, and daughter of *Tantalus*) into a ſtone, by the power of ſorrow. He is vnmeet for himſelfe, for his calling, for the world, and for God: and becommeth like one that hath gone downe to the den of *Trophonius*: neuer to laugh, nor to be merry againe. He curſeth the day of his birth: and abhorreth that life ſhould be giuen to the heauie heart.

Quiſolus miſer in campis, &c.

Curæ leues loquuntur, ingentes ſtupẽt. Senec. Diriguit viſu in medio, &c. Exod. 6. 9.

The ſorrowfull heart fretteth at euery thing. It is rent with lamentation, diſtracted with carefulneſſe, and aſſaulted with deſperation. The mind is darkned, ſleep is baniſhed, and findeth painfull nights, full with toſſing to and fro vntill the dawning of the day. He is affrighted with dreames, and aſtonied with viſions: *His ſighes are many, and his heart heauie:* His wit decayeth, hee is penſiue and ſuſpicious. His courage is conuerted to cowardlineſſe: He becommeth ſo effeminate, that if he were amongſt the *Thracians*, it behoued him to be clad like a woman: Armies of ſorrowes (hee thinkes) are againſt him. Euery thing is tart vnto his thought, and vnſauoury to his heart: his whole life is bitter, and all his actions poiſoned.

Iob. 7. 3, 4.

Lam. 1. 22.

Iob 10. 17.

Prognoſtickes.

SOrrow is hard to be cured: it excuſeth and couereth it ſelfe with ſo many beautifull colours of reaſon, goodneſſe, godlineſſe, neceſſitie, counting it a point of grauitie, a matter of conſcience, an ornament of wiſdome,

Caſe dangerous.

dome, a companion of vertue. If the cauſe of it be latent, it is the worſe, and worſe to be cured: It is the more deadly plague, in ſo far as the cauſe of it is the more hid, and conſequently, the more difficile is the cure. Sorrow is a goddeſſe terrible, yet curable. It is a puniſhment of ſin, an enemie to nature, iniuſt and impious, pernitious and hurtfull: A murmurer againſt God, nature, law, and againſt the whole world. Sorrow, of its owne nature, is the cauſe of many euils, and is the greateſt euill: it oppreſſeth and waſteth both body and mind: *it bringeth the heart downe:* It pierceth to that which is within, and bringeth weakneſſe vpon the ſtrongeſt parts: *A ſorrowfull minde drieth the bones.* Sorrow breeds diſeaſes vnto men: it bringeth on fury, and maketh many one to put violent hands in themſelues, becauſe it is a kinde of madneſſe, and a neighbour vnto madneſſe.

Euripi. in Oreſt.
Enſuing euils.
Deut 28.65.
Prou. 12 25.
Prou. 17 22.
Menand.
Antiphanes.

It cauſeth death and condemnation. *Plantius* the *Numidian*, at the ſight of his dead wife, preſently died. *Diodorus* the *Logician* died for ſorrow, becauſe he could not anſwer the queſtion of *Stilpo*. *Homer* died with ſudden ſorrow, becauſe he was not able to anſwer a fiſhermans queſtion. The like became of *Philetas Cous*. *Ariſtotle* the Prince of Philoſophers, when hee came to *Chalcis*, and ſaw the ebbing and flowing of *Euripus*, (that narrow Sea neere *Bœotia*) ſeuen times in the twenty foure houres: becauſe he could not find the cauſe, he fell into an incurable diſeaſe, and at laſt deſperatly thruſt himſelfe in the Sea: whereupon roſe the Prouerbe, *Torquatus* the younger, for griefe of his baniſhment, ſlew himſelfe. *Achitophel*, for the ſorrow of his diſgrace hanged himſelfe. And *Iudas* in deſperate ſorrow (ariſing from his euill conſcience) did put hands in himſelfe. *Octauia*, ſiſter to *Auguſtus*, for the death of his Princely ſonne *Marcellus*, was ſo oppreſſed with ſorrow, that none was able to comfort her, and could not be cured, but ſpent her life in anguiſh. *Phineas* wife, when ſhee heard the ſorrowfull newes of the taking of the

Death.
2 Cor. 7. 10.
Laertius.
Plutarch.
Giral. 1. tom. hiſt.
Quoniam Ariſtoteles non cepit Euripũ, Euripus cepit Ariſtotelem.
Celius. l. 29. cap. 8.
Sen. de Conſul.

Arke,

Arke, the death of her husband, and father-in-law, for ſorrow of heart, ſhe bowed her ſelfe was deliuered and dyed.

Curation and remedies.

THe violence of ſorrow, is not at the firſt to be ſtriuen withall, becauſe it is ſo furious and vndantoned a beaſt: It is hardlier ouerthrowne by withſtanding, then tamed by following: neither would ſorrow be too much concealed: It is like a fire, the more couered, the more it rageth: hidden griefes, if they burſt not out with ſome vent, they will burſt the heart within: It is no ſmall eaſe to a ſorrowfull heart, to haue ſome faithfull friend, in whoſe eares they may diſgorge ſome of their griefe.

Sorrow at the firſt not to be ſtriuen with, nor concealed *Plutarch.*

The moſt eaſie remedy of ſorrow, is to take away the cauſe of it: If it come of euill, the euill to be remoued, as when *Hezekiah* got his death delayed: If it come of the loſſe, or want of ſome good, the good to be reſtored: as when *Iacob* found his ſonne *Ioſeph* againe: or elſe the euill ſtill remaining, or the good ſtill abſent: but therewithall a greater euill eſchewed: As when a Merchant in the Sea doth auoyd death, by loſing of ſome of his wares: or a greater good obtained: As when *Paul* reioyced in his bonds, vnder the hope of his reward in Heauen.

Occaſions remoued. Iſ 38. 13, 14, 20

Gen. 45. 27. Or ſupplied.

Teares doe appeare a little to mittigate ſorrow: and ſhedding of teares is a kind of eaſing of griefe: whereof there are diuers ſorts: Some for ioy, which ſhew kindneſſe: ſome for miſery: ſome both for ioy and miſerie (as the teares of Repentance, called the *foode of the ſoule*) and ſome for deceiuing, which are teares of diſſimulation. Howſoeuer teares ariſe from a grieued heart, and diſtill from weeping eyes: yet they are the vnfitteſt ſalue that any can apply to cure ſorrow: as they mitigate ſome-what the heart of him that is grieued (although they

Teares mitigate ſorrow but little. *Expletur lacrymis, &c.* Gen. 45. 2, 14, 15. & 46. 29. Diuers. kinds of teares.

they be womaniſh:) ſo they mooue the hearts of others to compaſſion: They tye the hands of the *Omnipotent*: They ſilence the accuſer: pacifie the aduerſary: ouercome the inuincible: and are able to change vengeance into mercy.

There are many, that when either their hearts are too weake, or their burthen too ſtrong: neither reaſon nor religion is able to worke on them: and yet *time* will ouercome their ſorrow. Time is the Phyſician of all ſorrow. Hee that finds no end to his mourning by counſell; he will find it by time: The reaſon is, None may mourne both greatly and long. If ſorrow be inueterate, it is ſcorned, and not without cauſe. It is a fooliſh thing therefore to reiect ſo many excellent remedies, & in the meane time, to ſuffer time, (the conſumer of all things, and perhaps of thee before thy griefe) haue more power ouer thee, then wiſedome and piety. Wearineſſe of mourning in a wiſe man, is the vileſt remedy of mourning. It is farre better to ceaſe from ſorrow, before it ceaſe from thee.

Time is a remedy, but baſe *Sen. Epiſt. 65*

Sen. Epiſt. 97 Aut enim ſimulatus aut ſtultus eſt.

Sen. Epiſt. 65 Wearineſſe in mourning a vile remedy of ſorrow.

It is impoſſible alwayes to get the cauſe of ſorrow remooued (which if it could be done, the griefe would be inſtantly eaſed: Friends are oft times found to be miſerable comforters, or elſe none at all. Teares are not alwayes at command, and they profit but little. To waite vpon the phyſicke of *time*, is vncertaine, whether time will conſume vs or our griefe firſt. It is therefore moſt neceſſary to ſet downe ſome very exquiſite remedies to cure ſorrow in the heart: while as yet the externall and antecedent cauſe thereof remaineth vnremooued.

Iob. 16. 2.

More fit remedies.

As Phyſicians doe with agitate humours in the body, (which are in a violent motion) when they cannot get them conueniently purged, nor ſuddenly altered: ſome they call backe to their owne fountaine: ſome they draw aſide to ſome more conuenient place: So' likewiſe are the proper remedies of ſorrow, either by *reuulſion* or *derivation*. By *reuulſion*, when the heart recollects it ſelfe, and directly recals it ſelfe home, vnto it ſelfe, from the

Remedies of two ſorts. Remedies by reuulſion. Recollection of heart by a wiſe and lofty eſtimation of the leſſon

euils

euils that prouoke it to paſſion: As when the mind eſteemeth it ſelfe ſo ſerene, ſo high, ſo excellent and worthy, that it ſcorneth to be affected with any kind of euils: as things inferiour, ſo baſe, ſo naughty, and vnworthy of the commotion and ſeruitude of a diuine mind. The *euils* againe, are accounted either not euils, or elſe ſo ſmall and light (were they neuer ſo great) that they are thought vnworthy that the ſoule ſhould be moleſted and pained for them. The royall minde diſdaineth to complaine of them, iudging the ſorrow for them to bee againſt nature (defacing natures beautie:) againſt equity (reproaching nature law, that hath made all things changeable:) againſt Piety (murmuring againſt the prouidence of God) and againſt our owne vtility: (killing vnder colour:) As *Iael* killed *Siſera*, couering him with a blanket, and driuing the naile into his braine hard to the head. Eſteeme ſorrow to be a Viper, bred in our boſome: It effeminates, and couers with indecent ſhame: It drieth vp the bons, and eclipſeth the light of our good fortune: It tarteth the ſweeteſt things that we enioy, poiſoning our beſt vertue and deeds, and making our whole life bitter: This remedy is rare and excellent, but very difficill; yet the ancient Philoſophers did teach it, as the *Platoniſts*, *Stoicks*, *Peripateticks*, and diuers haue attained to it: as is recorded of *Socrates* in his death.

A diſdaining of euils.

A contempt of ſorrow.

Iudg. 4. 18, 19.

Remedies by *deriuation*, are when the heart diuerted from the euill that grieueth it, vnto ſome other obiect, whereby it may be mooued to haue more ioy in it, then it had ſorrow in the euill: or may be made in a manner, and in ſome meaſure to forget the euill: Theſe kinde of remedies are both more eaſie and more vſuall. In bodily phyſick, hæmoragies, fluxes, inflamations, defluctions, and ſuch like are cured by diuertion, and turning the influent ſtreame, from one part more dangerous, to another leſſe perillous.

Remedies by deriuation and more eaſie.

This is vſed both in ſmaller and greater euils.

When a Chirurgion is to open a veine, or launce an Apoſtume, hee will make his patients (for feare of fainting) withdraw their ſight, cloze their eyes, looke away, or behold ſome other thing: that by diuerting their ſight, their imagination may be ſome what diuerted. Souldiers in battell, haue their minds diuerted from all perill, by the hope of victory. Many running to their death, haue diuerted their minde from all ſorrow in dying: Some conſidering the miſeries of life: others for eſtimation and glory, to ſhew courage. The *Martyrs* haue not beene afraid, nor their minds caſten downe in the flames of fire: and that, becauſe their mindes were diuerted from their *flame*, to their *Crowne*, and *high price of their calling*. Vulgars will ſay to their neighbours diſtreſſed with ſorrow: *Forget it, thinke vpon ſome other thing*. The mind is to be drawne to other ſtudies, thoughts, cares, buſineſſes: and finally, oft times to be cured with change of place.

Abducendus eſt animus, &c. Sen. See Ioh. 14. 2.

Preparation of the minde:

The minde would be prepared, before it fall into the conflict of ſorrow, and be made ready and ſtrong for all grieuous and diſtreſſed accidents: That when they come, they may finde the heart made firme: and the heart may find them the leſſe terrible. Premeditation and expectation of euill, make the minde to gather its owne forces, and to make perfect preparation for the tempeſt. He the exerciſeth himſelfe with conceit of euils, finds the reall conflict with them eaſie. Whatſoeuer is long looked for, it falleth on the lighter: and things when they come, are halfe paſſed in their violence: It is good for the minde neuer to bee ſecure, leſt ſuddenly ſurprizing euils make it miſerable, and leaue it deſperate. *Reſolution of minde* giueth heerein the ſafeſt aduantage.

By premeditation, and reſolution.

If one would obiect, it is a torment to the mind to thinke on euill before it come; The anſwere is, It is no paine, but a paſtime: and the vnſpeakable comfort in the time of trouble, doeth more then recompence the trauell. The ſoule would bee alſo made, like a well fortified

And corroboration of it, by vertue and grace.

tified and furniſhed Caſtle: ſtored with his own prouiſion of proper goods (not with the goods of the body or fortune, for they make little helpe) of vertue, and of grace. *Socrates* ſo delighted in vertue, that no kind of ſorrow did euer alter his countenance. But the inward Iubile of the mind, in the kingdome of grace, excelleth: which ſtandeth not in meate, nor in drinke, nor in ſuch like bodily traſh, but in *righteouſneſſe, and peace, and ioy in the holy Ghoſt*, which keepeth the ſoule ſo firme, that no incountring euils can deiect it.

Rom. 14. 17. Pſal. 4.

When euils doe befall thee, it is impoſſible to be altogether void of paſſion (as beaſts are, who haue no reaſon) neither ſhouldeſt thou be like a foole, who can vſe no reaſon: but like a man indeed, to whom reaſon is giuen againſt euils: either to auoid them, or elſe to abide them: Seeke thy remedies from within thee, collecting them from reaſon. Vſe reaſon for a remedy of thy dolour Out of reaſon may bee drawne many exhortations, perſwaſions, many counſels, many comforts. *Heauineſſe in the heart of a man doth bring it downe : but a good word reioyceth it.*

Remedies drawne from reaſon. *Rationem habe, pro doloris remedio. Epictetus. Anton. & max. See. cle. dolore,* Prou. 12. 25.

Marcia at the death of her worthy ſonne *Metellus*, by ſorow was almoſt brought to death: but was reſtored by the councels & comforts of *Seneca*, which he drew from reaſon. If thou be ſtrucken with ſorrow, for the death of any moſt deare friend, gather thy comforts from ſuch grounds as theſe: It is a Statute of God and nature to die. All things are gouerned by a diuine power. Sorrow profits not the dead: *The day of death is better then the day of life.* All things ariſe to fall. And euery thing is drawing to an end.

Examples and ſpecials hereof Death of friends.

Eccle. 7. 3.

If thou be in ſorow for the loſſe of worldly goods: reaſon doth afford grounds of comfort: As the loſſe is little Thou hadſt contentment when thou hadſt not this that thou wanteſt. Thy loſſe may be repaired with double in thine owne time: nature is content with little. All things are but lent by God, and are to be reſtored at his

Loſſe of goods

will. There is nothing ſtable in this world. There is no fixed felicity in pleaſures, pompe, or riches. *Cræſus* (that moſt wealthy King) baniſhed *Solon* from his ſoile, becauſe hee reproued him for ſetting his felicity in his wealth: and ſaying, *There is no man happy before his end.* But at laſt, when he was to be put to cruell death by *Cyrus* King of *Perſia*, he cryed out. O *Solon*, *Solon!* If thou loſe the goods of fortune, content thee with the goods of the body: If thou loſe the goods of the body, content thy ſelfe with the goods of the mind: In thy loſſes, looke not on the thing that thou wanteſt, but on the things that thou haſt: and enioy them.

Plutarch. Reaſon, the ground of all morall cõfort.

Some tart things a little ſweetned, make a pleaſant ſawce. Lighten all thy ſorrowes with reaſon. *Res per ſe triſtes ratione ſunt alleuandæ.* Vpon thoſe, and ſuch like reaſons, did the whole morall, *Philoſophers* ground their remedies againſt ſorrow, and gaue their counſell and precepts according thereto: So that *Euphrantes Syrus*, at the death of his wife, did quarrell *Philoſophy.* To conſider what griefe others haue ſuffered more then thou: how patiently they haue borne their euills; and how they had their ſorrow cured, affordeth no ſmall comfort and remedy. As the *ſuffering of the Prophets, the patience of Iob and what end the Lord made: knowing that the ſame afflictions are accompliſhed among your brethren, which are in the world.* Thou muſt not thinke euill accidents to be *a ſtrange* thing, but ſhouldeſt rather *reioyce, in as much as we are partakers of Chriſts ſufferings, that when his glory ſhall appeare, yee may be glad and reioyce.* To conſider that thou haſt the *Sonne of God* a fellow-companion in ſuffering, both with thee, and for thee, is a moſt forceable remedy (which none of all the *Philoſophers* did euer vnderſtand) to breed thee comfort in the midſt of ſorrow, and to ſweeten all thy ſoares, comparing them with his wounds.

O philoſophia tyrannica ſunt præcepta tua: dolere prohibes. *Stob. ſer.* 106

Conſider the examples of others. Iam. 5. 10. 11. 1. Pet. 5. 9. 1. Pet. 12, 13.

There is none exempted from ſorrow: euery one hath his owne fit therein, ſome more, ſome leſſe. All men are

in

in their owne times miſerable. Thou canſt ſee none that complaine not of ſomewhat. *Solon* made one of his mourning friends behold from an high Caſtle, all the whole houſes in the City: and willed him to think with himſelfe how many ſorrowes and mournings had beene there, what there are preſently, and what, and how many are to be thereafter, and ſaid to him, Ceaſe to mourne for humane euils, as if they were proper to thy ſelfe onely: Haue not our betters indured more? and haue not we deſerued more? The comparing with others is a great comfort in miſery: and aſſociats make ſome ſolace. *Val. Max. lib. 7. cap. 2.*

But neither can reaſon (were it neuer ſo cleare) neither can examples (were they neuer ſo many) remoue ſorrow ſo well: as to runne to the God of comfort, and to his Word, the true Fountaine of comfort: *For whatſoeuer things are written aforetime, are written for our learning, that wee through patience and comfort of the Scriptures might haue hope.* It is a vaine thing to ſtriue againſt him that is greater then man: and who giueth no account of all his matters: For though God ſpeake to man by his diuers iudgements: yet hee is not vnderſtood, vntill hee *open the eares of men, euen by their corrections, which he had ſealed* (that is, that hee determined to ſend vpon them) that hee might cauſe man to turne away from his enterprize that is euill: and to beat downe the pride of man, and keep backe his ſoule from the pit. Hee is alſo *ſtricken with ſorrow vpon his bed, and the griefe of his bones is ſore: but if there bee a meſſenger with him, an interpreter, one of a thouſand to declare vnto man the righteouſneſſe of God: And ſpeaking to him of grace, ſhall* (pray to God and) *ſay, Redeeme him* (*that he goe not downe into the pit*) *by the reconciliation that I haue found: then ſhall his fleſh bee refreſhed more then a childes and ſhall returne as in the dayes of his youth.* The meaning whereof is this, that the principall remedy of ſorrow vnder affliction, is to be had from God, that

The ground of ſpirituall comfort, is to runn to God and to his Word. 2 Cor. 1. 3, 4. Pſ. 119. 50. 76. Rom. 15. 4.

Iob. 33. 12, 13. and 19. 23, 24.

Iob. 33. 23.

Specifike remedies.

as he giueth the wound, ſo he muſt furniſh the ſalue, The adminiſtration of this diuine remedie, is commended to the faithfull and rare meſſenger of God: His method muſt be firſt to declare to the patient, the equity of God in his gouernment, and ſpecially in inflicting that particular croſſe vpon the party. Secondly, to preach and declare to the patient, the grace and mercy of God. Thirdly, to pray for the patient, that he may bee reconciled to God, and obtaine mercy. The diſpoſition of the meſſenger is ſet down, that he muſt be ſuch a one, as hath found ſenſible expiation with God, and comfort from him.

Iam 5.14. 2.Cor.1.4.6.

A conſideration of the diuerſity of trouble punishments.

Conſider, all calamities are either *puniſhments, corrections trials*, or *Martyrdomes*. *Puniſhments* are either vniuerſall, that touch equally whole mankind, as common troubles, *Gen.*3.17. Sicknesſes, *Pſal.*36.10,11,12. Death, *Rom.* 5. 12. *Pſa.*9.7. or particular exemplary iudgements, that doe befall thoſe that are facinorous, *Luk.* 23. 41. *Num.*25.14. 1.*Cor.*10.11.

Corrections.

Corrections are fatherly chaſtiſements, *Heb.* 12.7. 1. *Cor.* 11.23. whereby the godly are afflicted, and admoniſhed both of their daily infirmities and ſpots, *Ier.* 30.11. and of their groſſer ſinnes, *Lam.*1.14. and warned in times comming, to take heed to their wayes, *Iſa.* 38. 15. *Ioh.*5.14.

Trials.

Gal 4 14.

Tryals are ſuch calamities as God layeth vpon his owne to try them, and to fine them, as one would doe with metall in the fire. *Pſal.* 66. 9. *Zach.* 13. 9 1. *Pet.* 1. 7. As was the affliction of *Iob*, *Iob* 1. 19. *Iam.*5.11.

Martyrdome.

Martyrdome is that calamity that fell vpon thoſe, whom God did ſelect to beare witneſſe of his truth, vnto the death, *Heb.* 12.1. *Iſa.* 34. 10. Whereby, as by a cloud of witneſſes, others (that are ſo hard to beleeue) through the ineffable kindneſſe of God, may be allured to beleeue the truth: The blood of Martyrs is the Seminary of the *Church*.

Ioh.5.34. Tertul.

It is good for thee when thou ſorroweſt vnder calamity,

mity, to vnderſtand how thou ſuffereſt, that accordingly thou maiſt finde thy remedies. If thy calamity be a very puniſhment and that thou ſuffereſt, as an euill doer: It is beſt for thee, 1. To acknowledge thine iniquity; and the equity of the puniſhment : 2. To conuert the ſorrow of thy paine, vnto the ſorrow of thy ſinne : Say not ſo much: Alas my ſores, as, Alas my ſinnes : 3. Runne to God by prayer : 4. And ſet thy heart vpon the hope of that other life. This way the penitent theefe remedied his ſorrow when he ſuffered.

Remedies of ſorrow vnder puniſhment.

Luke.6.21. Pſal 6 and 32. Ier.31.9. and 50 4. Luke 23 41.

If thou thinke thy calamities be corrections; there are many excellent remedies thereof diſperſed through the Scriptures, but moſt compendiouſly ſet downe in the Epiſtle to the Hebrewes, Chap. 12. 1. to 14.

Vnder corrections.

And if they bee trials, thy remedy is, to diuert thy minde from thy trouble, and to fixe thy care vpon thy preſent gracious, and future glorious eſtate. Thou art vnder *hope* of an *inheritance immortall, vndefiled and that withereth not, reſerued in heauen, wherein he hath to reioyce. The triall of faith is much more precious then gold that periſheth, and ſhall be found to his praiſe, and honour, and glory, at the appearing of Ieſus Chriſt, in whom hee hath cauſe to reioice with ioy vnſpeakable and glorious.* If when thou doeſt well, thou ſuffereſt wrong, and take ſt it patiently, it is *thankes-worthy : It is acceptable to God. Heereunto thou art called : Thou ſhouldeſt follow Chirſts example: Thou art bleſſed : the Spirit of glory* reſts vpon thee : Thou ſhouldeſt not bee aſhamed, but glorifie God in this behalfe. Thou ſhouldeſt not thinke the fiery tryall, *a ſtrange thing*, but ſhouldſt reioyce, in as much as thou art *partaker of Chriſts ſufferings*, that when his glory ſhall appeare, thou maiſt be glad, and reioyce.

Vnder triall.

1.Pet.1.3,4,6, 7,8,9.

1.Pet.2.20,21. and 3.16,17,18

1.Pet 4.12.

If thou fall vnder the calamity of *Martyrdome*; the remedies againſt all griefe therein, doe vnſpeakably abound; and are ſo plentifully miniſtred by diuine influence of the ſecret power and comforts of the Spirit, that no tongue can expreſſe them, nor penne ſet them downe,

Vnder Martyrdome.

downe, they are euen ſo vnſpeakable, and ſo glorious. They are collected moſt vſually, 1. From the cauſe of their ſuffering, which is the greateſt of all cauſes: the defence of the *Truth*. 2. From the Author, *God*, whoſe will it is. 3. From their inward perſwaſion of faith, and ioy of the *Spirit*. 4. From the contempt of this life. 5. From the hope of the life to come. 6. From the ſufferings of *Chriſt* for their Redemption. 7. From the example of others. 8. From the great zeale they haue to the glory of God: And ſuch like many mo grounds.

But becauſe there are many cuſtomable calamities that will befall men; which at the firſt they cannot conſider whether they bee ſimple puniſhments, corrections or trials: or if they haue a mixture of theſe, it is neceſſary that a common and a mixed remedy be ſet downe to cure ſuch a mixed grief. And firſt, meditate vpon the diuine Prouidence & Will of God, without the which, an haire of thy head cannot fall to the ground, nor the diuell can haue power ouer a Sow, Marke. 15. 12 Whatſoeuer croſſe befalleth, God decreeth it, Rom. 8. 28. hee effectuates it, Eſa. 45. 7. Amos 3. 6. he ordereth and diſpoſeth it to his owne glory, and the good of the afflicted, correcting in iudgement, Ier. 30. 11. 2. Sam. 16. 10. Pſal. 39. 9. Herein did Chriſt, and all the godly, greatly mitigate their ſorrow, and collect comforts: *Not as I will, but as thou wilt*, Luc. 22. 42. *The will of the Lord be done*, Act. 21. 14. Luc. 9. 32. Mich. 7 9. 1. Pet. 5. 6.

A Catholicon and common remedy for all ſorrow, Conſider Gods prouidence. Luk. 21. 18.

Whatſoeuer calamity befalleth thee, preſently begin, or renew thy reconciliation with God. *Wherefore then is the liuing man ſorrowfull? man ſuffereth for his ſinne. Let vs ſearch and try our wayes, and turne againe to the Lord. Let vs lift vp our heart with our hands, vnto God in the heauens.* By this meane thou art made partaker of Gods fatherly affection, wherewith hee loueth thee in the midſt of grief. Thou maiſt eaſily be aſſured of the hope of deliuerance, becauſe he is euer preſent with his own, when they doe ſeeke him: and doth not ceaſe to comfort and helpe

Reconciliation with God, which procureth either: Lam. 3. 39. 40.

Lam. 3. 33. Pſal. 23. 4. and 91. 15.

helpe the ſorrowes of his owne, ſome one, or moe of theſe wayes following:

1. *Mitigating* and eaſing the burthen: as *Ioſeph*, and *Paul* were eaſed in their priſons, *God is faithfull, which will not ſuffer vs to be tempted aboue that we be able, but will euen giue the iſſue with the tentation, that wee may be able to beare it. In wrath he will remember mercie.*

Mitigation.
Gen. 39. 21.
Pſal. 105. 18
Act. 28. 31.
1 Cor. 10. 13.
Habak. 3. 2.

2. *Corroborating* and ſtrengthening the heart inwardly to beare the burthen, by the power of the holy Spirit, whereby the burthen is thought light and momentanie. *Paul* was *filled with comfort, and exceeding ioyfull in all his tribulation. Hee tooke pleaſure in anguiſh, and when he was weake, then was hee ſtrong.* *Nazianzen* in his dangerous ſickneſſes prayed to CHRIST. Helpe me, or if thou refuſe remedy, furniſh mee with ſtrength, ſtrongly to beare my ſickneſſe.

Corroboration.
Act. 9. 31.
2 Cor. 4. 13. 17
2. Cor. 7. 4.
2. Cor 12. 10.
Phil. 4. 13.
and. 1. 29.
Epheſ. 3. 16.

3. *Conuerting* all euils into good, euen vnto a good, far better then that euill is, which we ſorrow for: *Making all things to worke for the beſt, vnto them that loue God.* Whereby the croſſe is made to doe vs much good, and maketh vs to ſeeke God: To know our ſelues, and our ſinnes, *Gen.* 41. 21. To humble our ſelues, *Luke* 15. 17. To truſt in God, 2. *Cor.* 1. 9. To amend our liues, *Heb.* 12. 11. 1. *Cor.* 11. 31. *Ioh.* 15. *Pſal.* 1. 19. To be patient, *Rom.* 5. 3. Obedient, *Heb.* 5. 1. And perſwaded of our adoption, *Heb.* 12. 7.

Conuerſion vnto good
Rom. 8. 28.
Pſal. 78. 34.

4. *Deliuering* fully from trouble: *The Lord knoweth to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of* Iudgement, *to be puniſhed.* But the manner and time muſt be referred to him, for he hath ſet downe a time to all things, *Eccleſ.* 3. 1. which he ordereth and ruleth, and none can hinder, haſte it, nor preuent it: whether it be the time of threatnings *Gen.* 6. 3. compared with 1. *Pet.* 3. 20. *Ier.* 25. 12. compared with *Dan.* 5. 30. Or the time of promiſes, *Gen.* 15. 13. *Exod.* 12. 41. *Acts* 7. 25. God doth deferre deliuerance to inſtruct vs the more, to humble vs the more, to make vs eſteeme the more

Deliuery.
1. Pet 2. 9.
Pſal. 50. 15.
The time thereof.

Delay of deliuery.

more of deliuery whon it commeth, the more to loath the world, the more to preuent greater ſinnes : the godlieſt haue not been free of long croſſes. As *Abraham* was childleſſe till he was a hundred yeeres old : *Elizabeth* prayed long for a child before ſhe got one : *Dauids* eyes failed in waiting on God, after his anoyinting, before hee got the Crowne.

Luk. 1.
Pſal. 119. 82.

Delay vnto death.
Act 14. 22.
Matth. 5. 4.
Pſal. 34 19.
and 37. 37.

If God delay deliuerance till death. we muſt conſider it is his wil: thorow the flouds of afflictions, we arriue in his Kingdome. To long griefes, ,God grants ioyfull iſſues. The beſt remedy therefore is to wait on Gods leiſure : patiently ſettle thy heart in the confidence of his mercy : God is powerfull, true, and gracious. *Hee endureth but a while in his anger, but in his fauour is life : weeping may abide at euening, but ioy commeth in the morning.*

Waite on God the beſt remedy.
Pſal. 30. 5.
Habak. 2. 2, 3.

Poſſeſſe thy ſoule with patience : Eſteeme Gods will thy good. Say with *Iob*, *Though thou kill me, yet will I truſt in thee.* This our light afflictions now for a moment, for the preſent time, Rom. 8. 18. Now for a ſeaſon, 1. Pet. 1. 6. For a very little while, Heb. 10. 37. worketh an eternall waight of glory, and ioy. Though Gods deliuering hand be holden backe, yet his louing mercy is not changed.

2. Cor. 4. 17.

Rom. 8. 35.

Another Catholicon three-fold.

Cicero ſetteth downe three weapons of the minde, againſt all trouble and griefe, which he neuer could vnderſtand, nor practiſe ſo well, as thoſe that are Chriſtians. *Contentio, confirmatio, ſermoque intimus. Contention*, or rather intention, is nothing but an intended reſolution, whereby the mindes is ready and prepared againſt euery trouble. *Confirmation* is a ſtrengthening of the minde againſt all contrary opinions, doubts, feares, ſluggiſhnes, and it is no other thing but conſtancy. As for inward ſpeech, *Cicero* did not know it; not through lacke of wit, but through want of grace. This is a ſpeech partly with our ſelues, and partly with God in prayer: with our ſelues, as *Dauid* ſaid, *Why art thou caſt downe, my ſoule, and diſquieted within me? ſtill truſt in God.* And as that aged

Reſolution.

Conſtancy.

Inward ſpeech

Pſal. 42 5.

aged *Samnite*, (carried naked thorow the City in a Cart with two hang-men, pulling out his fleſh with burning Tongs, the whole people lamenting highly, but he himſelfe vnmoued) moſt grauely and conſtantly ſpake vnto himſelfe; ſaying, What are wee doing (*O ſoule?*) I pray thee yeeld not, neither fret, nor feare, theſe things are great, but ſhort, and, no doubt, for our ſaluation, and a greater puniſhment to him that commands this, then to me that ſuffers in. *O ſoule*, ſtirre vp thy ſelfe, put away feare, truſt in God, the end ſhall be ſhortly. *Franc. Petr. d. tot. Corp. dol. dia.* 14.

The minde would bee diuerted from the ſubiect of ſorrow, to ſome more comfortable obiect. The faireſt obiect, is the felicity of the life to come, and God himſelfe, whom if the minde could ſeeke, and finde in a ſweet fruition, it could digeſt many ſorrowes. But without preiudice of it, pleaſant obiects may bee ſet before the ſorrowfull mind which worke by diuerſion, drawing the minde from grieuous obiects, both internall, and externall: and amongſt the reſt, *Muſicke* excelleth. So oft as *Saul* was moleſted with the melancholy humour, and furious ſpirit, it did aſſwage his rage. They that are *Tarantati* (ſtinged with *Tarantula*, a little beaſt like a Lizard) they fall preſently into a ſtupidity, and heauineſſe of minde, together with diuers other ſymptomes tending to death, and can by no meanes be cured, but onely by the ſweetneſſe of Muſicke: For ſo ſoone as they begin to heare the pleaſantneſſe thereof; by degrees they recouer: and ſtill the Muſicke muſt be continued, vntill they be reſtored to health. Wine allſo a little aſſwageth and diuerteth the minde from ſorrow. But Muſicke, wine, *Exhilarans Galeni*, or ſuch like Cordials, are not ſolid remedies againſt inforced and voluntary ſorrow: they are but palliatiues, helping only in a very ſmal meaſure and for a ſhort time.

Diuert the mind to other obiects.
The principall whereof is God.
1. King 8. 38.
Pro 25. 20.
1 Sam. 16. 24
2 King 3. 5.
Dan. 6. 19.
Muſicke.

Scalig. 185. *ſuarum exercitat. Cont. Card. Matheol.* 57. *c. 2. l. dioſcor.*

Wine.
Prou 31. 6.
Cordials.

If ſorrow and griefe come vpon *Melancholy*, the naturall cauſe would be diuerted, purged, and altered phyſically, and the imagination skilfully deceiued. And if it come

If it come vpon melancholy, what remedy.

come vpon *an euill conſcience*, ſports and paſtimes will proue bad remedies: for, *Euen in laughing the heart is ſorrowfull, and the end of that mirth is heauineſſe.* For the diſtreſſe of *an euill conſcience*, thou ſhalt finde the remedies in the Chapter of a *Wounded ſpirit.*

Prou. 14. 13.

Finally, let the ſorrowfull heart ſoare aloft vnto God, and by earneſt prayer beg comfort of him, who is the God of all comfort. This did *Dauid* in his greateſt ſorrow: He prayed to God that he would looke vpon him and his paine, and forgiue him his ſinne: and that hee would let his mercifull kindneſſe be for his comfort, according to his Word. Hee grounded his comfort more on Gods Mercy, and Word, then vpon all comforts beſide, whether they were ſenſuall, worldly, Morall, or Philoſophicall, which are but vaine babblings, compared with the other.

Prayer for comfort. 2. Cor. 1. 3. 4. Pſal. 25. 17. and 119. 76.

λήξητε, ἢ φλυαρείας. *Plat. in Axiotho.*

CHAP.

CHAP. XXIV.

Violent Desperation.

IOB. 7. 15. *My Soule chooseth rather to be strangled and to dye, then to be in my bones.*

2. SAM. 17. 23. *Achitophel did put his houshold in order, and hanged himselfe.*

DESCRIPTION.

DEsperation is either holy, or vnholy. Holy desperation is, when one despaireth of his owne strength, and in the anguish of his conscience, thinketh there is no remedie for him, but either to perish in his sinnes, or else by speedie Repentance, to runne to his God, as his gracious Father. Or when man vnder calamity despaireth of all strength and helpe in himselfe, or in the World, and hath his only refuge to God. As *Paul* saith of himselfe, *Wee receiued the sentence of death in our selues, because wee should not trust in our selues, but in God which rayseth the dead.*

Holy desperation.
1. Vnder sinne.

2. Vnder affliction.

2 Cor. 1. 9.

Vnholy desperation is a passion that bringeth strange perturbations to the soule, and it is taken either more largely, or more strictly. In the ample signification, it is a disease and griefe, without any expectation of a better case. For, desperation is not simply a priuation of hope, and of all expectation of relicfe: but it is a reti-

Vnholy desperation.

T. Sec. Secundæ, dist. 40. *Art,* 4.

ring

ring retrait from the thing desired, because of a conceited impossibility.

Finall.

Vnholy desperation is either finall, or temporall. Finall desperation is that which is incurable, and befalleth only to reprobates, and to those that die without all hope of comfort.

Temporall.

Temporall desperation is a reiection of hope and comfort, in some great measure and manner, but neither is it full, nor finall. This may befall to Gods children.

Desperation strictly taken, what it is.

Desperation most strictly taken (as it is vulgarly) is a fearfull passion and perturbation of the soule, whereby the party distressed, thinkes he can get no ease, nor helpe but in death; and so resolueth to put violent hands into himselfe, either to bee auenged on himselfe, or to bee freed from some heauier calamity.

Two ends.

Hee is too sensible of his burthen, and too impatient of his crosse: He desireth death, either to be a scourge to himselfe, or to be a comfort. A scourge, if he be grieued at himselfe: A comfort (but miserable) if he be onely grieued in himselfe. Hee desireth not death as the godly doe: *Who desireth to bee dissolued, and to be with Christ.* Neither hath he his afflicted life in patience, and his death in desire. In his burning sorrow, not onely simply desireth he death, or impatiently craueth it at God, with *Iob*: *And chuseth rather to be strangled and to die, then to be in his bones:* But also goeth further; and what he did chuse, that with his owne hands, (as his owne hang-man) most impatiently performes.

Desperate desire of death.

Iob. 6. 8, 9.
Iob. 7. 15.

Sudden.
Aduised.

Desperation this way taken, it is either sudden, or longer aduised. Againe, it is either vnder the sense of Gods wrath, as *Iudas* was: or vnder the crosse, as many of the Pagans vsed to doe. Or else vnder the rage of some furious melancholy, or phrensie, as may befall to any man being out of his wits, and not knowing what he is doing.

Vnder wrath, crosse, or melancholy.

Part affected.

THis fearefull perturbation is a compound euill, and hath the proper seate amongst diuers faculties of the soule, there is a priuation of all ioy and hope, trust and confidence of the present or future good, which is loued. And in place thereof, the affections of sorrow and feare are excessiue, whereby the heart becommeth horrible impatient, at the present or future euill which it hateth, and altogether incredulous. The conscience is deadly wounded, and the minde fully eclipsed with the blackish fumes, arising from the burning lake of secret terrours.

Diuers faculties.

Causes.

A Misery, esteemed remediless, and that cannot otherwise be helped, but by death, stirreth vp this passion, as a troublesome life, the feare of a worse death, extremity of any feare and danger. As *Mithridates* (comfortlesse vnder his vnhappy fortunes) first assaied to dispatch himselfe by poison: which when he could not effectuate, (because he had alwaies vsed his antidotes, still called *Mithridate*) he caused *Bitallus* his Captaine to kill him.

Misery.

Ier 8 3. Reu 9 6. *Appian.*

Many (as they iustly deserue) are deserted of God, and foolishly haue yeelded themselues to Satans seruitude, and suffered that old Serpent to lye too long in their bosomes. At length he beginneth to waken them, by biting them thorow the heart, vntill they can get no rest, but in their owne most foolish ruine. Thus the diuell entred into *Iudas*, first to betray his master, and then to put violent hands vpon himselfe. God sent an euill spirit vpon King *Saul*: whereby first hee was vexed in heart, killed all the Priests, sought counsell at the

God a deficient 1. Chro. 10 14.

Saran an efficient.

1. Sam. 16. 14. & 22. 18. & 28 8.

Witch, and at last killed himselfe.

Melancholy. Adust melancholy is the messenger of great despaire; the blackish fumes whereof make mens spirits as drunken. The mind conceiueth strange illuding imaginations: so that albeit they were most free of externall calamity, yet the corrupt imagination represents to the heart thousands of conceited crosses: Imagining sometimes that they haue sinned against the Holy Ghost; that they are cast away from God; that there are troopes of calamities comming against them, or presently seazed vpon them, and such like. The heart and affections (euer affected according to the minds report) are so extreamly terrified and vexed, that they attend the melancholike mindes resolution what to do. And as the information was nothing but sorrow, and feare: so the resolution is no other thing but finall despaire, and violent death.

Madnesse of minde defendeth selfe-murther. Many are preoccupated with madnesse of minde, and a foolish opinion of the lawfulnesse of desperate selfe-murther. Some thinke it a greatnesse of courage: some, an ancient practise of the greatest, and most excellent of euery Nation: some thinking it is a testification of their loue; as did the wiues of *Seneca*, *Fuluius*, *Labio*, *Scaurus*, and *Petus*, who dyed, only to follow their Husbands vnto death, and to witnes to the world their kind affection: Some againe alleaging, that, what iustly they may desire, as iustly they may do it, when it is in their owne power, thinking the most voluntary death to be the most faire death: and when they take their owne life, they take but what is their owne, they break no lawes, they offend no other person. They thinke they may make that true in themselues, that is verefied of Physicke: for extreame diseases, extreame remedies should be vsed: and such other fond conceits swarm in their minds. Whereby they are moued to thinke, one of the greatest sins to be most lawfull: when as in the meane time their hearts are replenished with cowardlinesse and impatiency: couching from Fortunes blowes, within the den of death.

Extremis malis extrema remedia.

When

When one hath beene long ignorant of himselfe, and vpon a sudden, by Gods secret Iudgement, is cast open to himselfe: hee is so heauily distressed, that the more hee looketh into himselfe, hee is the more impatient of himselfe. His inward face affrighteth him: and the sight of himselfe is intolerable horror. Hee thinkes himselfe such an abiect, and an auowed enemy to God, that he counts it too little reuenge to end himselfe. Desperation likewise proceeds no lesse of the ignorance of God.

Blindnesse.

Incredulity, hardnesse of heart, dedolent impenitency, the spirit of slumber, selfe-loue, hypocrisie, apostacy, impatiency, passions, a cauterized conscience, and *discontentment*, doe mightily concurre in bringing on this passion. For those that are thus affected, they either dye like blocks, as *Nabal* did, or become desperate, as *Cain, Saul, Achitophel*, and *Iudas* did. But aboue all, *A wounded Spirit* that is not in time cured, & specially in a reprobate, maketh the soreest instigation to this malady. The examples hereof is *Iudas*, and *Spira*: And so much the more, if any capitall crime haue falne out in their person As: *Saul desperately dyed for his transgression that hee committed against the Lord, euen against the Word of the Lord, which hee kept not and in that he sought and asked counsell of a familiar spirit.* Heere sorrow and feare doe alwayes attend.

Other diseases of the soule not cured.

A wounded spirit. Matth 27 Acts 1. 1 Chro. 10. 13.

Many are the fond conceits that doe enter into mans cowardly minde, to prouoke him to this rage. Some haue died, to eschew maladies, As, *Pomponius Atticus, Tullius, Martellinus. Cleanthes* the Philosopher, by wilful abstinence, died to quite themselues of those maladies that did torment them. Some, because their turnes did not well succeed, or because they would not fall into their enemies hands: As did *Cato*, and the whole towne of *Sanguntum*, being oppressed with extremity of famine (whereof commeth the prouerbe, *Sanguntina fames*) inuironed and besieged by their enemies, made a great fire, and after they had burned all their precious goods.

Fond conceit of a weake minde defendeth selfe-murther.

Eras. in adag. ex Liu. Val. Max. & Cic. Psal.

goods, did precipitate themselues & their children into the flame, lest they should com into their enemies hands. *Appian.* *Fimbria* killed himselfe in the temple of *Æsculapius*, because he would not be taken of *Silla*. *Gravius Siluanus* and *Statius Proximus*, being pardoned by *Nero*, lest they should liue at the mercy of him whom they hated, killed themselues. Some thinking to recouer a past disgrace, haue likewise put hands on themselues, as did the Romane *Lucretia*. Some discontented with the ill estate of the Common wealth, murthered themselues: as *Nerua* that great Lawyer did. *Empedocles* threw himselfe into *Ætna*, because he could not learne the cause of the burning of it. *Aristotle*, for that he could not giue a reason of the flux, and refluxe of *Euripus*, drowned himselfe, *Eutropius.* *Sabina*, wife to the Emperour *Adrian*, by cruell intreaty, was driuen to desperation, and murthered her selfe. Act 16.27. Iudg.9.54. The keeper of the prison supposing that *Paul* and *Silas* had escaped, would haue killed himselfe. *Abimelech* caused his Page to kill him, that men should not say of him, *A woman slew him.*

Signes and Symptomes.

His disposition. HEe that is inclined to desperation, is either passionate, or pensiue, of a hasty and weake spirit, and inclined to melancholy. Hee sleepeth too long, and too deepely in sinne, before hee be affrighted. Hee is hard-hearted, of an ill conscience, incredulous, and dedolent. He is too farre growne in selfe-loue: he is either a blinded Atheist, or a painted hypocrite: an Apostata, or one of a seared conscience. He is more foolish then *Timocrates* the Athenian, who ready to be sunke in a shippe, to auoyd the feare of death by water, killed himselfe. *Thucidides.* Hee hath a deiected minde: hee taketh all things in an ill part.

His actions. His rage would appeare to bee boldnesse, whilest as it

it is but more then beastly feebleneſſe. Others doe prolong their life, but he doth preuent it. He thinketh death the worſt remedy) to be the beſt antidote for his miſery. He will ſay with *Iob*, *Wherefore is the light giuen to him that is in miſery? and life vnto them that haue heauie hearts? which long for death, and if it come not, they would euen ſearch it more then treaſures: which ioy for gladneſſe, and reioyce when they can finde the graue.* He is like one that is ſicke, that ſo long as he hopes to be cured, he abſtaines from noyſome meats: but ſo ſoone as he vnderſtandeth himſelfe to be incurable, he ſpareth nothing. So the deſperate, ſo long as he ſinned vnder mediocritie, he had ſome hope of mercy, but at laſt ſinning with a high hand, and with a preſumptuous minde he careth for nothing: he thinketh to ouercome Gods Iudgements with his ſins: he regardeth not what contempt he doth to God or what malice he worketh againſt himſelfe. With *Iehoram* he ſaith, *Shall I attend on the Lord any longer?*

Iob 3.20,21,22

2. King. 6. 33.

Prognoſtickes.

Care of danger diuers.

A Reprobate cannot be rightly cured, and if he get any eaſe, it is by ſome palliatiue cure, or by ſome deuiliſh Narcoticke, whereby he is caſt againe into the ſpirit of ſlumber. If he be an elect, or hath euer giuen proofe of his vnfained faith, there is ſome hope of him. This perturbation is leſſe dangerous vnto one that is a flegmaticke, or a ſanguinian: and more perillous in him that is a cholerian, or a melancholian. The one, becauſe of his ſtrong and penſiue imagination; the other, becauſe of the frenzie of his paſſion. Deſperation is a double ſinne: and if it be finall, or totall, it hath no remiſſion.

It is pernicious

It imports a double iniurie to God, offending his Iuſtice by ſinning, and wronging his mercy by deſpairing. Deſpaire leadeth damnation in chaines, and violently layeth

layeth claime to the wrath of God. Of all perturbations of the minde, despaire is most pernicious. The desperate is like fish, that leape out of the seething water, into the burning fire: hee killeth both body and soule at once. This is one of the Iudgements of God, wherewith hee vseth to plague the persecuters of his Church as appeareth in the examples of *Saul, Achitophel, Iudas, Montanus.*

Am. sup. Luc. l. 2. Aug. in Psal. 50.

A question of the desperates saluation. answered.

The question may be moued: If any that put violent hands vpon themselues can bee saued, The answere is short and easie. If their deaths haue been most sudden, that they could not haue so much leisure, as in their harts to wish mercy: in that case the worst is to be suspected because they die in sinne, and impenitency. If their deathes haue been a little more lingering, and yet passing their power to recouer it, after their attempt; wherein they might haue some leisure in their hearts to cry for mercy: charity may iudge the best. Diuers haue been recouered out of the very act of hanging, and drowning themselues, who haue confessed, that no sooner they attempted the act, but in the very instant, they both repented their deed and cryed for mercy in their hearts. If any put desperate hands on themselues by the occasion of a frenzy, bodily madnesse, or melancoly: if they haue giuen testimony before of their Regneration; in regard they doe this not so much of the minde, as of the body: we must make the be construction of it.

Curations and remedies.

Illumination.

Rep 3. 18. 1. Ioh. 2. 27. 1 Ioh. 5 20. Ephes. 3. 19.

BVy, by humble prayer, that eye-salue of the secret illumination of the Spirit, and anoynt thy eyes therewith, that thou maist see, and become truly taught of God. Neglect not the meanes of Scripturall search, and holy meditation, vntill the time thou get *a mind to know him who is true*: and to *know the loue of Christ, which passeth*

passeth knowledge: that both thy present blindnesse, and madnesse of minde may be helped: and that thou maist be indued with that true wisedome which is from aboue. Iam. 1.

If thou despaire of mercy, remember that all the promises of grace are made as amply to thee, as to any man. Christs Mercy and Merits are infinite: by despairing increase not thy sinnes. There is set before thee a hauen for repentance: Let not the multitude of thy sinnes moue thee to despaire. *Nouit Dominus mutare sententiam, si tu noueris emendare delictum*: Albeit thou hast spent all thy life in sinne, vntill the very end, despaire not. Let thy end amend all. God iudgeth and esteemeth euery one, not according to their bigane life, but according to their end. For as death shall finde vs penitent, or impenitent; so shall it render vs vp againe at the last day, to be saued, or condemned. The bigane life of the penitent Theefe was not remembred, when he said to his Lord, *Remember me when thou commest into thy kingdome*: To whom it was readily and sweetly answered, *This night thou shalt bee with me in Paradise*. Thy sinnes are farre below the mercy of God, and valew of Christs ransome. God cannot receiue a greater wrong, nor we our selues cannot more iniure our selues, then to despaire of forgiuenesse. Christ raised one dead, who was newly departed: another in a Coffin: a third, smelling in the graue: declaring that as there is no degree of death so desperate, that can be past helpe: so there are no sinnes so desperate (in number or greatnesse) that can be past mercy.

Against despaire arising vpon a wounded spirit.

Against despaire of mercy

Aug. in Psal. 50. serm. 6.

Luc. 23. 42, 43.

Luc. 8. 54. & 7. 14. Ioh. 11. 43.

If thy despaire arise vpon a wounded spirit, vnder the sense of Gods wrath: wander not in a confused generality of thy sins. Conuict thy selfe in some of thy greatest and personall offences. Begin repentance, or else renew it. Inforce thy selfe to some measure of prayer. Be grieued at sinne: at least, be grieued, that thou art not grieued; and that is a great beginning of repentance. Perswade thy selfe that thy sins are pardonable. Gods mercy

is infinite. Gods promises exclude no penitent. Sense of wrath, rather furthers, then hinders actuall pardon. Thirst for mercy, and then thou getteſt it. Call for grace, and then thou haſt it.

A ſoft heart.

Leuit. 8. 10, 26 *Aug. l. 5. cont. heres.* 1 Ioh. 2. 27. Heb. 1. 9.

And becauſe none can be vnder this calamity, except har dneſſe of heart both procure it, and accompany the ſame: Imbalme thy heart with the bloud of the true *Scape-Goate*: If thy heart were made of a Diamond, it ſhall become ſoftened. The Phyſicians blood was ſhed, and was made the phreneticks medicine. Cry vnceſſantly for that *Oyntment, and oyle of gladneſſe,* and anoynt thy heart therewith, and it ſhall be quickly ſoftened.

Againſt deſpaire, ariſing vpon diſcontentment.

If any diſcontentment do diſtemper thy heart with this paſſion, it is becauſe of ſome apprehended miſerie, and preſent calamity. Count thy burthen common: with patience make vſe of thy euils: the croſſe driues none but fooles to deſperation: Be not ignorant of the fountaine of croſſes: Oppoſe not thy ſelfe impatiently againſt the author of them: Runne to the Striker, importune his mercy: Make a vertue of neceſſity: Sweeten thy croſſe, by curing thy conſcience: Turne thy miſery into a medicine, and thy dejection, into the ſteps to glorie: Indeuour to a ſweet fruition of God, who alone is a thouſand-fold felicity, eclypſing fully all thoſe inferiour ſparkes of miſerie.

Moderate paſſions.

Moderate thy immoderate paſſions: beware of ſelfe-loue: Diuert thy mind to other obiects: be alwaies fully reſolute, to pull vp, when thou ſhouldeſt, like a well bridled horſe: Mortifie thy paſſions, in Chriſts paſſions: Reuerence Gods prouidence, and his will in all things. If thy ſeruile feare be great, let the filiall feare of God correct it, and vſe all the remedies againſt feare. If thy ſorrow be extreme, vſe all the antidotes that are preſcribed againſt it. If it come vpon a melancholy humour, thy body muſt be firſt phyſically cured. Vſe all meanes to be freed from the *ſpirit of ſlumber*, and from a *cauterized conſcience*, leſt thou fall againe in the ſame ſnare.

And

And finally learne and indeuour thy selfe to feare God Make not thy selfe ouer-wise: why shouldst thou destroy thy selfe? Be not ouer-much wicked, neither be thou foolish: why shouldst thou die before thy time, &c? For he that feareth God, shall come forth of them all, Eccles. 7. 16, 17, 18.

Feare God.

CHAP. XXV.

Insatiable Auarice.

Pro. 30. 15. *The Horse-leech hath two daughters that cry, Giue, giue.*

DESCRIPTION.

AVarice, is an inordinate loue of gaine, or an excessiue desire of hauing more: He is to be called couetous, that *loueth siluer, and is not satisfied with siluer: and hee that loueth riches without the fruit thereof.*

Auarice, what it is.
1 Tim 6. 10.
Mark. 7 22.
Pro. 23, 4, 5.
Eccl. 5. 9.

From the excessiue loue, proceedeth excessiue desire, exceeding the bounds of piety, equity, charity, honesty, humanity, or of necessity: And it passeth the iust limits either in *acquiring*, or *retaining*. In acquiring either vniustly, as do theiues, deceiuers, oppressers: or vnhonestly as was *Caligula's* and *Vespasians* vrinall tribute: whether this be done apertly: or couertly, by defrauding which is called coloured couetousnesse. In retaining by niggardnesse, when he that should giue, either giueth not at

Sorts of auarice.

In acquiring.

Valer. Sueton
2 Cor. 7. 2. & 12. 17. 18.
1. Thes. 4. 6.
1 Thes 2 5.

In retaining

at all, or giueth too little, or with great difficulty: that is so niggardly, that he dare scarcely giue one graine, but a part of it: and doth make a present of a naughty thing and soweth too sparingly. *Laban* and *Nabal* (whose names *anagramatize* each other) are examples hereof.

Cuminisector Arist. Eth. l. 4. c. 1.

2 Cor. 9. 5, 6. Isa. 32. 5. Gen. 31. 41. 1 Sam. 25. 3, 10.

Obiect of couetousnesse is gaine. *Bern.*

The obiect of couetousnesse is gaine, which is not euill in it self, but only in the abuse, in getting or keeping it. In it selfe it is indifferent; the vse is good, the abuse is euill, the care is worse, the conqueste filthy.

It differs from frugality.

Pro. 21. 5. 17.

To be frugall or thrifty, is not to be couetous. For frugality is a vertue, whereby gaine is gotten lawfully, kept circumspectly, and spent prudently vpon necessary and profitable vses. *The thoughts of the diligent doe surely bring aboundance: but whosoeuer is hasty, commeth surely to pouerty. Hee that loueth pastime, shall bee a poore man: and hee that loueth wine and oyle, shall not bee rich. Drinke the water of thy cisterne, and of thy riuers out of the midst of thine owne well. Let thy fountaine flow forth, and the riuers of waters in the streets, but let them be thine, euen thine only, and not the strangers with thee.* Hereof is the *questuary* Art: two extremities are to be eschewed: Carelessnesse in the defect, without prouision: which maketh men worse then the heathen: and carefulnesse in the excesse, distrusting God, and distracting the heart. *Agur* desired neither pouerty (lest he should steale) nor riches (lest he should deny God) but *food conuenient* for him. *Salomon* did please God, that he asked not riches, which are the superfluity of gaine. And we must neither pray for them, nor against them: but (continuing in industry and piety) if they come, to be thankfull: if pouerty come in their place, to be patient. The sweat of our browes may lawfully be imployed for the winning of our liuing, and to eate the labours of our owne hands: Otherwise we liue inordinately, as a souldier out of his ranke. Men must prouide for their families, or else they are worse then infidels.

Pro 5. 15, 16. 17. & 6. 6.

Arist. l. 1. de Rep. cap. 5.

1 Tim 5. 8.

Carelesnesse.

Carefulnesse.

Mat. 6. 30 31. Pro 30 8, 9. 1 Tim. 6 8. 1 King. 3. 11.

Gen. 3. 19. Psal. 128. 2. 2 Thes. 3. 10. Ephes 4. 28. 1. Tim. 3. 4. & 5. 8. 2 Cor. 12. 14.

To be rich.

1 Tim. 6. 6.

To be rich, is not to be couetous: if he be rich in God con-

content with his estate, and is inclined not so much to loue his riches, as to possesse them : and not so much to possesse them, as to vse them : and not so much to vse them, as to distribute them, for his owne good, the good of others, and for the honour of God aboue all.

Phil 4 21. Heb. 13 5 *Ari. Rhet. l.* 1. *c.* 5.

But the coueteous is like a greedy dog, [a] he can neuer haue enough: [b] his eyes and heart are onely for couetousnesse, [c] He *seruеth riches*, [d] and *treasureth to himselfe*, caring only for himselfe, and trusting in nothing but in himselfe and in his gaine : [e] rightly called an idolater, and his auarice idolatry : [f] Because the couetous preferreth *gold* to *God*, and puts his trust and confidence in it, aboue God : [g] His eyes and heart are onely for coueto snesse : [h] And his heart goeth after coueteousnesse, [i] and is exercised with it. This is hee that [k] *coueteth an euill couetousnesse.*

A description.
a Isa. 5. 6, 11.
b Ier 22 22.17
c Mat. 6. 24.
d Luk. 12. 21.
e Col. 3. 5. Ephes 5. 5.
f pro. 11. 28. Ier. 48 7.
g Ier. 22. 17.
h Ezec 33. 31.
i 1 Pet 2. 14.
k Hab. 2. 9.

Part affected.

THe part affected, is that primitiue passion of desire : stirring vp the heart and minde, to obtaine that which is thought to be necessary. If the desire be moderate and lawfull, it harmeth not the soule : but if it be vnlawfull or exceed; in this case, it is a maladie of the mind and *the lusts of the eyes.* All those inferiour and secundary good things, cannot fil, nor fully satisfie the hearts desire. The heart of man is but one sillable, one word, a small substance : yet in capacity greater then the world, and so infinite in desire, that this vniuerse and globe cannot fill the triangle of it, vntill the time, that by vertue and grace it be settled in true contentment. With present things it cannot but exceed, and disquiet it selfe by seeking more. The thing that is present, is grieuous, and contenteth not

Desire.

1 Ioh. 2. 16.

Cause

Causes.

Riches.
Virg.

RIches are the couetous mans baits. *Auri sacra fames*: If they be lying in his way, he is like a Lyon stirred vp at the sight of his prey. The obiect pierceth the eye: the eye pusheth the heart: the greedy dog is awaked, and so much the more; if he be pricked with necessity, or pouerty (contracted by wastry, idlenesse, intemperancie, or pastime.)

Necessitie.
Pro. 27. 20.

Durum telum necessitas.

God.

Psal. 17. 14.

Psal. 73. 18.

Rom. 1. 29.

Because many loue the creature better then the Creator: and their desire is lesse to the one then to the other God most iustly punisheth men with their owne excessiue and earthly desires, *Whose bellies hee filleth with his hid treasure*: He sets them (where their couetous minde desires to be (vpon rich places (but *slippery*) that he may *cast them downe into desolation.* He permits them to doe those things that are not conuenient, being *full of coueteousnesse.*

Satan.

Satan bewitcheth men, and maketh them to thinke they haue lesse, euen then when they haue more then they neede. *Iudas*, when he had sufficiencie, and vnder the care of a sufficient Prouisor: yet the deuill made him to say: *What will yee giue me, and I will deliuer him to you?* He assayed to tempt Christ, with offering that which was not necessary, saying, *All these kingdomes shall bee thine, if thou wilt worship me.* He casts the golden apple before many one, to bewitch them.

Matth. 26. 15.

Luk. 4. 7.

Complection.

The naturall complection stirreth vp the minde to be the more couetous. The melancholike is most greedy and the more cunning. The sanguinian hath the more faire fashions to deceiue and allure. The cholerian is the more malicious and fiery in his purpose. The phlegmaticke is the more niggard.

Examples.

Examples moue also to auarice: when one seeth another man haue much, he thinks incontinent with himself, he is a man also, and must haue as much as he hath. One example is not seene, but thousands

sands round about, as so many stirrers vp of our desires without end. Other mens goods please vs best, and ours please others.

Alienum nobis, nostrum plus alys placet. Publius.

Auarice begetteth auarice, as too much drinke begetteth thirst in hydropickes: Fire kindleth fire: and couetousnesse kindleth it selfe, vntill it cannot be quenched. The more one hath, the more hee loueth to haue more. Auarice groweth vp with riches, as Iuy groweth vp with the Oake. *Alexander* hearing *Anaxarchus* disputing of infinite worlds: weeping, said, Haue I not cause to mourne, when of so many worlds I haue yea scarce conquered one?

Auarice. *Quo plus sunt pota, &c. Crescit amor nummi, &c. Iuuenal. Stat. 14. Brisson l. 1 c. 1.*

The eye cannot at once behold both the heauen and the earth. It is impossible to serue two masters: it is most hard to bend the mind to two things alike. The neglect of heauenly things, makes men inordinate in desire of that which is earthly. A man waxeth in the one, as he waneth in the other.

Neglect of salution.

Selfe-loue begets a vehement opinion in the minde, whereby a man thinketh, that nothing can so much content him, as the getting and beholding of his riches. Nature desireth but little but opinion, that which is infinite.

Selfe-loue.

The most part of men are falsly deceiued with desire, and cannot say, It is enough. He flattereth himselfe when hee beholdeth his riches. Although the people would mocke me (saith the couetous) yet I doe delight my self when I behold my mony in my chest. Many there are that haue too much, yet hardly will one bee found, that thinkes he hath enough. The sea sufficeth all the fishes: the earth sufficeth all the beasts: but the whole world will not suffice one man. Two things trouble the whole world: Mine, and Thine: The which are a hundred wayes diuersified: & the strongest in auarice, thinks he hath the strongest reason on his side.

At bona pars hominum decepta cupidine falso, nil satis est inquit. Horat. Ser l. 2. Stat. 1.

Horat Serm l. 1. Stat. 1. Populus me sibilat, at mihi plaudo, &c.

Meum & Tuum.

From within, euen out of the heart, proceed euill thoughts, thefts, couetousnesse. It ariseth quietly, but

Natiue corruption. Marke 7. 21.

It

it commeth abroad openly. There is nothing that more betokeneth a narrow, and a little and base mind, then to loue riches. If it be thus said by one, *parui animi*: it may be farre more said, according to the opinion of that *most holy One*, *praui animi*: *A* froward mind.

Cic. l. 1. de offic.

A heart distrusting God, and forgetfull of death: with an vnlimited conscience (accompanied either with feare of euill, of enemies, or of pouerty: or with ambition) cannot but cause one become very coueteous. *To couet an euill coueteousnesse to his house, that he may set his nest on high, to escape from the power of euill.* The too great feare of future necessity (albeit the one foot be in the graue) is still a spure, forcing the eldest heart to be most pregnant in this passion. *Simonides* being asked why he was so coueteous in his old age, answered. I had rather (being dead) leaue riches to mine enemies, then (being aliue) haue need of my friends.

Pro. 11 20. & 28. 6. Incredulity.

Hab. 2. 9.

Stob. Ser. 10.

Signes and Symptomes.

His insatiableness. *Aug. in Ep.*

BEasts are filled, and doe spare the prey: but the auaricious is euer insatiable. The auaricious man is like vnto hell, he neuer saith, It is enough. Hauing too much, hee thirsteth for more. *Crœsus* was not satisfied with his wealth: Nor *Alexander* content with a whole world. Like hydropicks, the more he drinks the more he thirsts. *The Horse-leech hath two daughters, which cry, Giue, giue.*

Pro. 30 15.

His filthy gaine. *Lucri bonus odor ex re qualibet.* Iuue. *vnde habet curat nemo, sed oportet habere.* Sutton.

He makes his profit of euery thing, and spareth nothing: With *Iudas* he grudgeth the oyle which *Mary* bestowed: and with fained words, will make merchandize of people: he smelleth this maxime euery where: The smell of euery gaine is good. He careth onely how much, not how well hee must haue euery thing. He is like *Vespatian*, who being blamed by his sonne, for his

his vrinal tole; held the money to his nose, asking, if it smelled ill? Who sayd, Not: but he replyed, This is of vrine.

Hee feareth all things as mortall, but desireth all things as immortall: As he is neuer filled, so is he neuer eased: The greater gaine, the greater paine: He watcheth in the night, he is fearefull and carefull all the day, and stands in doubt of euery bush: knowing the flyes doe swarm to the carion. The thiefe (he suspects) lurketh at wealths window: With *Plautus* his *Euclio*, He feareth that euery one shall either rob, defraud, or borrow somewhat from him: He supposeth his dores and chests be vnsure: He iudgeth him happy that hath nothing to lose: His mind is like the tempestuous sea in the straits, betwixt *Scilla* and *Charibdis*: agitate with contrary winds and waues: Desire, distrust, feare, care, vaine hope, and despaire, are his tormenting furies: as if he were in *Phalaris* burning bull: His dyet is bad and too sparing: Hee careth more for present need, then future health: At once, he both hath and wants: but another mans trencher inlargeth his stomake, and sharpneth his appetite. He liueth a begger all his life, that he may be found rich in his death: He gathereth royally, and spendeth mechanically: With *Nabal*, he will deny to a *Dauid* what *Abigail* will giue: He serueth his riches, and they command him: He serueth his owne seruant: He hath his goods as one hath a feauer; they hold and tyrannize ouer him, not he ouer them.

His feare and care.

Plaut. *in sua aulularia.*

Post equitem sedet atra cura. Horat. *carm. l. 3 ode.*

His niggardlinesse. *Archimed.*

1 Sam. 25. 10 *Aureum mancipium.* Socrat.

If he cannot get *Naboths* Vineyard, with *Achab*, his spirit will be sad, he will go to cares bed: where he will molest himselfe with fretting, for resting: he feareth not God, nor reuerenceth man: He spareth no friend, and pitieth no poore. As the Ostrich digesteth Iron, so his conscience digesteth gold and siluer: Hee careth not where he finds his metall, whether he pull it out of the poores mouth, or from Gods Altar: His heart doth follow his lucre: He thinkes that the best Religion, that makes

His sorrow.

His wide conscience.

Amos 8 2. Pro. 20 25. Tit 1. 11. 2 Pet 2. 3. Act. 19 24.

makes best for his aduantage: With *Demetrius* he will speake for images: He will breed, nourish, and confirme both schismes, factions and treason: that he may fish in troubled waters: When he heareth the Word, his renting cares and deceiuing riches choak it: He is made vnfruitfull: If the Word please him not, with the *Pharises* he scoffeth at it: and will part with piety: ere hee part with profit.

Mat. 13.22. Luke. 16.14.

He thinkes nothing of lyes, rapines, proditions, inhumanity, discord, and flattery: if they can any way make for his wealth. *Gehezi* wil take the bribe which *Elisha* refused: and with *Iudas* will betray his Lord for a gift: Gaine is his consecrate *Diana*: Hee subordinates piety, charity, amity, honestie, conscience, fame, and all things both diuine and humane, to his wealth: to the which he thinkes no way indirect. He cherisheth his old age, (when other pleasures are ceased) by the onely pleasure of profit: As *Simonides* sayd of himselfe: That lacking (through age) other pleasures, hee cherished himselfe only with the craft of gaine.

2. King. 5.

Gaine is his *Diana*. Act. 16 14.

Plutarch.

He esteemeth riches his principall good: and feareth pouerty, as the greatest euill. He resembleth a swine: he eateth and neuer looketh toward heauen. If hee wash himselfe with a little religion, he turneth againe to his puddle: If he lose or lacke any thing, he grunts till hee get it, and grouelleth in the earth till he finde it. There is neuer good gotten of him till he be dead: He is churlish and testie: Hee will iustifie the wicked for a reward: He will speake of niggardnesse: He hath the wicked weapons of the churle, and many deuices to vndoe the poore: His dealing is false: He wil shed blood for gifts: and like a rauening Wolfe he will run to his prey, and destroy soules for their owne: Like the Roman souldiers at the siege of *Ierusalem*, that did cut in two, two thousand of the Iewes, and ripped their intestines for gold.

And *Summum bonum*.

1. Sa. 25.3,10. Isa 5 23 Isa 32 9,9. Ier. 8.10. Exod. 22.12, 27 Pro. 1.16.

Hee preferreth gold to euery ones good will: like vn-

He preferreth gaine to all things.

to

to *Simonides* the poet, who when one offered him thanks for a little Poesie, answered, he had two chests at home; one wherein hee put his thankes that he got; another wherein hee put his money that hee had: when I open this (said he) I find it full; but when the other, I find it empty. His vsury is alwayes biting: he is blithe of dearth he is weary of the Sabboth: makes a small measure and a great price, and buyeth the poore for siluer and shooes: false balances and deceitfull weights are in his house he is giuen to oppressing and defrauding, and delights in filthy lucre: He thinkes gain to be godlinesse, and can make true godlinesse, reason, and piety a pretence to his fraud or violence: hee enuieth all true liberality, and iudgeth it prodigality: he will say with *Iudas*, *Why was not this oyntment sold for three hundred pence, and giuen to the poore?*

Amos 8.5.6. and 2.6. Micah 6 10. 1. The 4 6. 1 Tim 3 3. 1 Tim 6.5. Ioh 12.6.

Ioh. 12.5.

Prognostickes.

AVarice, where it hath once settled it selfe, and confirmed by custome, is almost incurable: A fornace that is neuer extinguished: A tyranny diffunded thorow the whole world: A sickenesse that goeth thorow the veines, and sticketh fast in the bowels: and being inueterate, cannot be rooted out, is called auarice: It is more innate then prodigality: For there are more coueteous then prodigall: these are easilyer cured then the other are. When riches doe cease, prodigality is gone. But auarice is more hardly helped: Both rich and poore are subiect to it. It groweth with age, when intemperancy, prodigality, venery, and other vices doe cease, it doth begin. Many prodigall youthes, haue become couetous olde men. Auarice is profitable to none, yea not to the auaricious himselfe. Prodigality is profitable to many: and if not honest, yet it is pleasant: It is a lingering disease, and groweth betimes.

The case dangerous. *Morbus insanabilis: fornax quæ nunquam extinguitur, &c. Chr. hom. de aua. Cic. 4. Tusc.*

Diues aut iniquus est, aut iniqui hæres.

The couetous abhorred. 1. Cor. 5 10,11. Exod 18.21. Exod 23.8. 1. Sam. 8.3.

The couetous man should not be eaten with: but abhorred: He is vnfit to be a iudge: for auarice blindeth the wise, and peruerts the way of righteousnesse: It is the root of all euill, 1. *Tim.* 6. 10. The chiefe citie of all wickednesse: All other sinnes are Auarices hirelings, tors, and porters to bring in, and let in her bootie. She cryeth to her slaues, (as *Rachel* to her husband said, Giue me children, or else I die) Giue me riches, or else I am vndone.

His ignorance.

The auaricious is not capable of instruction: Hee is a horse without a bridle. Golden bridles make not the horse the better: He is an ignorant Asse: yet of the Asses bones are made fine pipes: By rich mens reuenues learning is maintained.

Auarice. Mark 7.23. Luk 12.16. Act. 15.1.

Auarice commeth out of a foule heart, reflecteth backe againe and defileth the man. That which is good in its owne nature, he makes it euill to himselfe. The couetous before hee gaineth, he loseth himselfe: and ere he take, he is taken. Auarice tormenteth like *Phaleris* burning bull. It is that *Mægara*, tormenting with furies: Her reuenues want not much trouble to the owner, who shall sucke the blood of Aspes, and the *Vipers* tongue shall slay him: He wounds himself with his own sword. His cares are thorns tormenting, because of riches, whether they be *acquirendæ, acquisitæ, vel amissæ*. The Cammell carrieth but one burthen, but the rich two; a burthen of wealth, and burthen of sinne: that is shaken off in death: this stickes fast to his backe in death, and after death.

Tormenteth.

Pro. 12 6. Ioh 20.16.

Burtheneth.

Wanteth, and hath many euils.

He wanteth as much what he hath, as what hee hath not: He procureth carefulnesse to himselfe, enuy to his neighbours, a prey vnto theeues, curses to his children, danger to his person, pleas to his heires, and damnation to his soule: In his life he is troubled to please himselfe, in his death to please others: His riches will be thornes to pricke the conscience, theeues to steale the heart, and Satans snares to intrap the soule. The poore man wants

many

many things, the auaricious all: He is good to none, he is worst to himselfe.

Gold is his bait of sinne, a snare of his soule, 1. *Tim.* 6. 9. *Hee hath deuoured substance, and hee shall vomit it: for God shall draw it out of his belly*: His riches are the Peacocks taile. *He that trusteth in his riches shall fall, Pro.* 11 28. He that oppresseth the poore, to make himselfe rich shall come to pouerty: His wife and field shall be giuen to others. There is an euill sicknes that I haue seene vnder the sunne: to wit, riches reserued to the owners euill. *God will smite his hands vpon his couetousnesse*, he shall enter in iudgement against him, *Isa.* 3. 14. Woe shall be vnto them that ioyne house to house, and field to field, till there be no more roome for the poore. *Achan* was burned for the wedge of gold: and *Gehezi* made leper for his changes of garments. What hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

In his auarice (whereby he is tossed to and fro) *hee seeketh death*: His money shall perish with him, as it did with *Ananias* and *Saphira*. *Achan* and *Iudas* made miserable ends with their auarice. *Moguntinus*, that Bishop of *Mentz*, burned an inumerable company of poore ones (that did cry on him for helpe in a famine) calling them a company of Rats: Immediately thereafter he was visibly with Rats plagued for his cruell parsimony: Not because he gaue a stone for bread, a Serpent for a fish, a Scorpion for an egge: but for that he gaue fire for bread, death for life, and most mercilesse cruelty for humane pitie. *Balaams* wages did cast him away, and he was snared by the deuill, 1. *Tim.* 6. 9.

Hermon, when he but dreamed, that he lost some money, for griefe of heart hanged himselfe. *Dinarcus Phidon* at a certaine losse, he sought death better cheape then by a cord. It is easier for a Camell to goe thorow a needles eye, then for him to enter into

Desunt inopiæ multa, auaritiæ omnia Other euils.
Iob. 20 15.
Pauonis cauda.
Pier. Valer. l. 24.
Iudgements.
Pro. 22. 16.
Ier. 8. 10.
Eccle. 5 12.
Ezek. 22. 13.
Isa. 57. 3, 17.
Isa 5. 8. & 31. 1
Iosu. 7.
2 King. 5. 27.
Iob. 27. 8.
Pro. 11. 28. 29 and 21. 6.

Act. 8. 20.

Luk. 11. 11.

Iudg. 11.

Mar. 10. 24, 25
1. Cor. 6. 10.

the Kingdome of God: he shall not inherit the Kingdome of God that is auaricious.

Curations and remedies.

Contentation. Αὐταρκεία. 2. Cor. 9. 8. Phil. 4 11. Wherein it stands. Heb 13. 5. 1. Tim. 6. 8.

COuetousnesse should not be once named amongst Christians, *Ephes.* 5. 3. who by all meanes should indeuour to mortifie the same, *Col.* 3. 5. and to bridle and rule the affection of desire, by that worthy vertue of contentation: *Be content with that which is present*: Hauing foode and rayment, be therewithall content. Let that be sufficient for thee, that is conuenient for thy estate, *Pro.* 30. 8. Let present things please thee. What lot befalleth thee, take it in good part: and rest in that, that God hath giuen thee.

1. Effect. 1. Tim. 6. 6.

Contentation supplieth the defect of that which we want: for godlinesse with contentation is great gaine It is natures wealth: It makes an easie and short way to riches, by a moderate contempt of riches. Contentation will make thee, without hazard in thy possessions: and more pleasantly and peaceably conserue and inioy what presently thou hast; which the couetous cannot doe: For while he is seeking more, he either loseth or loaths what is present.

2. Effect.

Motiues to contentation.

Study contentation, *Phil.* 4. 11. It is better then riches: It can supply riches, but those cannot supply it, nor alwaies afford it: This is farre more easily attained then those: No man is so fortunate as to haue all: and no man so vnhappy as to want all. If thou haue sufficient for the present, it is best, and willingly to want, what is impossible or vnlawfull to get. If thou canst not frame thy estate to thy minde, yet frame thy minde to thy estate. Be poore in thy desires, and thou shalt soone be rich: It is great riches, not to desire riches. Let necessity of nature, and competency of thy estate rule thy desires: and account that thy good, that doth thee good.

Necessarium est paruo assuescere. Senec.

Socrat. Cupiditatibus detrahendum. Sen. l. de mor.

Life

Life is short: necessity is soone satisfied. Hee is rich enough that lacketh not bread: he is stately enough that is not forced to serue.

It is great skill to know what is enough, and greater wisedome to care for no more then for that enough.

Desire neither pouerty nor riches, but so much as may feed thee with bread *conuenient* for thee and for thy state. Let the feare of God possesse thy heart, and thou shalt find *a little, better then great treasures with trouble.* Seeke God to be thy portion, and godlinesse to bee thy greatest gaine. The world is round, the heart triangled; the circle cannot fill the tryangle; the nookes will bee empty. The heart is a small thing, and a lesse word: but more in capacity then the world can containe. Set ouer thy heart before that infinit Good, that it may be filled with him, who is the only full contentment to all.

Multa petentibus desunt multa: bene est cui Deus, &c. Hor. *carm. l. 3 od. 16.* Pro. 30. 8. Pro. 15. 16. Lam. 3. 24. 1. Tim. 6. 6.

Meditate vpon thy natiuity and death: naked camest thou, as naked shalt thou goe: Poore borne, but poorer shalt thou die: Thou wast borne to something, but thou shalt die from all things. Doest thou not see all things perish with thee? Easily doth he contemne all things, who euer thinks he is to die, when all that thou art, or hast, shall be diuided in three; thy body to wormes, thy soules to diuels, thy goods to wasters. Thy life is short, death approches, what needs so much prouision for him that is departing? Liue contentedly; and die with a good conscience, that thou maist carry a treasure with thee within thy winding cloth to thy graue which the world loseth, by seeking and keeping of worldly trash. Thou shalt be richer a thousand times vnder th'earth, then the worldling was aboue the earth. The things thou wilt not need when thou art dead, *contemne* them: And what thou wilt neede when thou art dead, aske at God, that he may furnish them to thee.

Consider life and death.

Facile contẽnit omnia, qui semper cogitat se esse morituũ, Hieron.

Nature hath put gold and siluer vnder our feete, to learne vs to contemne them. *Anacreon* the Philosopher receiued

Pithagoras Stob. Ser. 5.

Learne to contemne riches.

receiued from *Polycrates* the King of *Samians*, three thousand crownes, or fiue talents of gold : but thereafter hee was so vexed with feare, care, and watching, by three nights continually, that he was mooued to restore it to the King, and said, it was not worth the paines hee had already taken for it. Riches are the burthen of a good mind. Riches are the wise mans seruants, and the fooles master.

Bonæ mentis onus. Demo. apud Senec.

Remember it is impossible to serue two masters, *Mammona* and *God* : if thou loue the one, thou wilt hate the other. Let thy calling (and not thy iucre) bee the scope of thy life. If riches increase, set not thy heart thereon. Pray to God, that he may incline thine eare to his testimonies, and not vnto coueteousnesse.

Serue God. Luc. 16. 13. 1 Pet. 5. 2. Psal. 62. 10.

Psal. 119. 36.

Consider that thy life stands not in riches, *Luk.* 12. 15. Cast thy burthen on the Lord, and he shall nourish thee, *Psal.* 55. 22. He feedeth the sparrowes, and clotheth the flowers. Depend vpon his prouidence and promise. Nothing wanteth to them that feare him. The Lyons doe lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good. Trust thou in the Lord and doe good, and thou shalt be fed assuredly. Godlinesse is great gaine, it hath the promises of this life, and of this life to come, 1. *Tim.* 4. 8. *I haue been yong*, saith *Dauid and am old : yet neuer saw I the righteous forsaken, nor his seed begging bread. But he is euer mercifull & lendeth, & his seed inioyeth the blessing.* And *let your conuersation be without couetousnesse, and be content with those things that you haue : for he hath said, I will not faile thee, neither forsake thee : So that we may boldly say, The Lord is my helper, neither will I feare what man can doe vnto me.*

Depend on God. Mat. 6. 26 28.

Psal. 34. 9, 10.

Psal. 37. 3. Godlinesse.

Psal. 37. 25, 26.

Heb. 13. 5, 6, 7.

Beware of care, the handmaid of coueteousnesse, *Mat.* 6. 25. Thou art better then the fowles that neither sow, reape, nor carry into barnes. And better then the lillies, which neither are wearied nor spin, and yet God doeth array these, and feed the other: how much more thee, that art of little faith? Thou art not able to adde one cubit to thy

Beware of care

thy stature, nor alter the colour of one haire. The Gentiles care onely for worldly trash: euery day hath enough with its owne griefe: *Seeke therefore first the Kingdome of God, and all these things shall be ministred vnto thee.* Mat. 6. 33.

Care is an immoderate study in seeking temporall things as our only scope, and beyond the limits of the necessity of our present life: If it be great it is accompanied with feare, sorrow, and distrust: If it be small, it is ioyned with security: In three respects care is vnlawfull. 1. When temporall things are chiefly sought. 2. When the care of them rents the heart: both from it selfe, from God, and from heauenly things. 3. When in seeking of them God is distrusted: and the want of necessary things is feared. Otherwise care is lawfull: when the errand and the euent is commended vnto God: and the ordinary lawfull meanes are diligently and well vsed.

Care lawfull & vnlawfull.

Μεριμνα.

Rom. 12. 11.
2 Co. 7. 12.

Godlinesse and frugality are the remedies of auarice: They stand very well together: It is a lawfull thing to vse foresight and prouision. *If there be any that prouideth not for his owne, and namely for them of his houshold, hee denieth the faith, and is worse then an infidell:* That they may haue sufficiency to themselues, and may discharge that naturall duety that the Storke hath taught man. Worke ere thou want, or couet. The thoughts of the diligent bring aboundance, but he that loueth pastime or idlenesse, shall soone come to pouerty.

Frugalitie.
Φρονησις.
Luke 11. 42.
1 Tim. 5. 8.

Σπουδη, Αντιπελαργειν.
Act 20 33, 34.
Eph. 4 28.
Pro 21 5.

If thou be one of Gods, it becommeth thee to be without auarice: It is a great deiection of the minde, to tie to the world, the soule created according to Gods image. The soule is in price aboue al the world. All those secular riches can neither be true riches, nor thine. It is onely grace that makes a man perpetually & properly rich. Be rich in God. Lay vp treasure in heauen, *Matth.* 6. 19. It is no profit to win the whole world, and lose the soule. He that walkes contentedly and without auarice, shall dwell on high.

Other remedies.

Luke 12. 21.
Mat. 6. 19
Mark. 8 36.
Hay 33 15.

CHAP. XXVI.

The Tympanie of Pride.

1. COR. 4. 18. *Some are puffed vp.*
IAM. 6. 4. 1. PET. 5. 5. *God resists the proud.*

DESCRIPTION.

Pride called a Tympany.

PRide may be iustly called a Tympanie, not onely because it is empty, and soundeth like a drumme : and like vnto that worst sort of Hydropsie, called, *Tympanites :* But also because it is an inflation and svvelling of the minde. The proud man is fitly called high-minded, or one that hath a high heart: for pride is like a vapour, ascending high, and presently vanisheth away in smoke.

1 Cor. 4. 8, 18. φυσιοσις. 2 Cor. 12. 20. 2 Tim. 3. 4. *Tumens animo.* Psal. 101. 5. Description.

It is an immoderate desire of dignity, power, honour, estimation, and excellency : vnder the which is comprised all ambition, vaine-glory, boasting, and arrogancie.

Manifest pride Couered pride

Pride is either manifest or couered. Manifest pride is that which is euident and to be seene of all. But couered pride is more hardly perceiued: because it is couered with humility, with pouerty, with humanity, with ciuility, honesty, or nobility : many make these things a pretext to their more secret pride. Againe, pride may bee either

either called glorious, or baſe. *Socrates*, when he beheld *Antiſthenes* the *Cinick*, ſhewing to all, the rift that was in his cloke, ſaid: Thorow the cleft of thy cloke I behold thy vanity. Whereby he declared, that pride in baſeneſſe of clothes, was more filthy then that which is of more gorgeous apparell.

Glorious pride. Baſe pride. Pride vnder baſe raiment.

Viler is the pride that is vnder a ſordid habite, then that which is couered with ſilkes. *Plato* was fit and cleanly in his apparell but *Diogenes* was ſordid, who trampled vpon *Platoes* Carpets and Cuſhions, ſaying: I trample vpon *Platoes* pride. To whome *Plato* quickly replyed, ſaying: Thou trampleſt indeed vpon my pride, but with another pride.

Laert. l. 6. Example of both.

Maruellouſly it falleth out that the minde of man is more proud of falſe humility, then if hee were more appertly proud. And that is a moſt deformed pride, that lurketh vnder ſome ſignes of humility. Strangely doth filthy vices lurke vnder vertues ſhew, and ſhadow.

Pride vnder humility.

Diogenes, when hee ſaw *Olympias* and her company gorgeouſly apparelled, with laughter ſaid, This is but pride. When againe he ſaw the *Lacedemonians* flattiſhly and baſely arraied, he ſaid, This is but another pride. *Salacon*, a poore man, was ſo proud, as if he had been moſt wealthy. *Abſalom*, in the midſt of his greateſt ambition, conſpiring againſt his father, and aſpiring to his Crown, was both humble and humane, and ſtole the hearts of the people.

Other examples.

Pride vnder pouerty. *Salaconia ſuperbia.* Pride vnder humanity. 2. Sam. 15. 5, 6.

Arrogancy is one of the worſt ſorts of pride, whereby a man extolleth himſelfe vainglorioufly aboue his merit to be reputed better then he is. It is rightly called a fungoſity or ſwelling vp with winde. Hee thinkes, he hath the thing that he hath not: or if he haue it, he thinks, he hath more of it then he hath: or he hath it, of himſelfe, or by his owne merits; or that he alone hath it, or that he is euer to haue it.

Arrogancy. κενοδοξια. Phil. 2. 3. Gal. 5. 26.

The higheſt degree of pride, is that which is againſt God, with a high hand to oppoſe againſt him: As *Pharaoh*

Pride againſt God.

[a] *Pharaoh* and *Sennacherib* did : or to presume to be like God, as [b] *Nebuchadnezzar* and *Herod* did .: But the Antichrist excelleth all in pride : [c] *Who exalteth himselfe against all that is called God, or that is worshipped; so that he doth sit as God, in the Temple of God, shewing himselfe that he is God.*

a Exod. Esa. 37. 23. Iob. 15. 25.
b Esa. 14. 13, 14. Dan. 3. Act. 12. 12.
2 Thes. 2. 4.

Many cannot discerne their owne pride; farre lesse the pride of others. For there are many that seem to be humble, and yet are very proud, and there are many that appeare to be proud, and yet are truly humble. It shall be fittest therefore to set down the difference of pride from modesty, and statelinesse, and from the contrary extreme, basnesse. The chiefe question stands about honour and estimation, how farre it may be sought, or how farre neglected: what is the golden meane, and what are the extremes?

Differences.

There is a lawfull desire of honour : If it be in smaller degrees of honour, it is called *modesty* : If it be in greater degrees, and more high, it is called *Magnificence*, or *Magnanimity*, *Statelinesse* or *Nobleneſſe*.

φιλοτίμια. Phil. 4 8. Μεγαλοπρέπεια, Μεγαλοψυχια. *Arist. l. 2. c. 7.*

Modesty is a vertue, whereby we desire, acquire, and maintaine a good name, a competent estimation, or measurable honours, and that, both lawfully, conueniently, contentedly, and decently. (Here we take the word *modesty* somewhat more strictly, for that vertue that moderates the appetite honour.) *Humility* is *modesties* sister, whereby we desire no greater honours or estimation then either we deserue, or conueniently can haue : And when we preferre our selues to none, but rather make our selues equall to them of the lower sort. *Pride* and *ambition* as vices in excesse, are opposed against *modesty*. And *Basenesse*, or neglect of fame and conuenient estimation, is likewise contrary to it, in defect.

Pride differs from modesty and honesty.

Rom. 12. 16. Phil. 2. 3. 1. Pet. 5. 5.

As for *Magnificence* or *Magnanimity*, it is a lawfull desire of great honors due to our vertues, together with an honourable acceptation, and conseruation of them. This vertue craueth a mind that is great, and a heart that is

ἀφιλοτιμία. Pride differs from statelinesse. *Arist. ethic. l. 4. c. 4.* Magnitudo animi. Cic.

is full of ſpirit. Here the word *Magnanimity* is not taken (as ſometimes it is) for liberality, patience, or fortitude.

There is no thing more like vnto pride then this vertue, and yet they are cleerely diſtinguiſhed. For he that is endued with this vertue, ſeeketh honours, great indeed, yet lawfull. He ſeeketh to be honoured of great men in deed, yet good: He careth not for the calumnies of the vnworthy, and regardeth as little to be in eſtimation with them: He indeuoreth to haue all vertues, and to be one of an abſolute and conſummate probity: Hee is moderate, liberall, content, thankfull, iuſt, graue, ſweet, ſlow in attempts, ſlower in performance, ſtrong in both fortunes, ſtrong and bold in dangers, a declarer of his loue, and a declarer of his hatred.

The properties of true ſtatelineſſe & magnanimity.

Καλαμδ&.

Μεγαλοψυχια& *Ariſt. Eth.*

He is neither vindictiue, nor a diſſembler, nor bilious, nor a flatterer: He is not too buſie, nor an admirer of others: he enuieth none. His pace is ſlow, his voyce is graue, ſtable, quiet, and conſtant. His temperament is of a perfect mixture of blood and melancholy, without any bilious or flegmatick predominion. It is a moſt difficill vertue, which eaſily may degenerate into pride. It agrees very well with Chriſtan humility: one and the ſelfeſame man may be both politickly ſtately, and Chriſtianly humble. One may magnifickly dignifie himſelfe in his honourable eſtate, (but in ſpeciall, in the office of a Magiſtrate) and yet before God, and his owne conſcience, he may be baſe, deiected, humbled, and may licke the duſt in his preſence. He may moſt lowly deplore his ſinnes, and acknowledge himſelfe to be but earth, and a moſt miſerable worme, and not a man. Vnto this noble vertue is oppoſed in exceſſe, Ambition or pride, whereby we iudge our ſelues more worthy of honour them indeed we are: And there is oppoſed to it in defect, baſeneſſe, and neglect of eſtimation, as hath been ſaid.

Χαυνοτης. *Faſtus.*

Μικροψυχια. Baſeneſſe.

Part

Part affected.

Desire.
1 Ioh. 2. 16.
Pride is compounded of six other affections.

PRide hath the affection of desire for the immediate seat: For all that is in this world, is *as the lust of the flesh, the lust of the eyes, and the pride of life.* But because it is a compound euill, vsurps place also into other affections: For he that is proud and ambitious, hee hates, and feares to be base. Hee enuieth that others should match him: He is ielous of euery one: He likewise reioyceth in the subiect and drift of his pride: He hopes and trusts confidently to attain to his highest Zenith: To the which he hath both heart and mind most slauishly addicted: the one to deuize and approue all that he doth, or intends and the other to make choyce therof.

Causes.

GOD.

Satan.

THe two vniuersall and externall causes of pride, (common to all other sicknesses of the soule) are, God the one, a most iust deficient cause, leauing many to themselues: The other, Satan: who as his own first fault was pride, so he ceaseth not to infect all with that same poyson.

Prosperity.
Esa. 99.10.
Esa. 28.1.3.
Hos. 13.6.
Psal. 30.6,7.
Aug. Ser. 31.
Vitium rebus solemne secundis.
Claud. 2. *stil.*

Prosperity aduanceth pride, and pride feedeth vpon prosperity, that it may be the prouder. *Ephraim* and *Samaria in pride and presumption of heart, said, The brickes are falne: but we will builde it vp againe with hewne stones.* *Ephraims* drunkennesse in prosperity, begot the *Crowne of pride. They were filled, and their hearts were exalted. In my prosperity* (said *Dauid*) *I shall neuer be moued.* Pride is the worme that is bred of riches: it is hard for a rich man not to be proud: pride is prosperities vice. When the heart is lifted vp in his height, Eze. 31. 10. a conceited hope of prosperities perpetuity exalteth pride, Esa. 47.7. If beauty, strength, or any of Natures, or Arts gifts concurre, pride aduanceth it selfe the higher.

Many

Many doe compare themselues with others, whom they esteeme worse then themselues: as did the proud Pharisie with the humble Publican. He thinkes himselfe superiour to another: whereas the other may be superiour to him in many things. He is not circumspect of that which he wants, but of that which he hath, and triumphs so ouer it, as if none other could match him. He is ignorant of his neighbour, but farre more ignorant of himselfe.

Comparing with others.

Opinon bringeth forth pride: great ambition proceeds out of the opinion of an euill man. To appeare to thy selfe to be somewhat, is the ground of pride. Selfeloue and complacency deceiueth many, making them conceit more, and better of themselues, then they are indeed: and to be greater in their owne eyes, then in the eyes of God, or of man. A young scholler is easily puft vp. The spring of all pride is lying, ouer-gilt with the tincture of truth. Ambition, like a wily Serpent, at a small hole creepeth into the minde, the mother whereof is presumption. We conceit we haue the vertues which we want: or we thinke we haue them in a greater measure then indeed they are. Hereof are bred Prides two daughters, Ostentation before others of great vertue (by writ, gesture, apparell, and when we speake too much good of our selues) and a gloriation within our selues.

Madnesse of minde and opinion. δοκεῖ τεἶναί τι, μηδὲν ὤν. Gal. 6. 3.

1 Tim 3 6. 1. Cor. 8. 1.

Ἀλαζονεία. Καυχήσεις πονηραί, Iam. 4. 16.

Native corruption is the most neere and coniunct cause of pride. It was the first sinne in heauen, and the first sin in Paradise, and the first sinne that springeth vp into vs. The greatest Moralist cannot be free from it. *Socrates* disdaining to receiue the magnificke gifts of proud *Alcibiades*, said. He sendeth these gifts ambitiously, and this is our ambition, to refuse them: and so euery one hath his owne inbred pride. Christ said, *from within, euen out of the heart, proceedeth pride.* The very Saints hardly are free of it whereof doth spring the pride of good things blotting the face of innocency, and staining them with secret hypocrisie.

Native corruption.

Eras. Apoph.

Mark. 7. 21. 22

2 Cor. 12. 7. Psal 30 6, 7

Signes

Signes and Symptomes.

Hos. 7. 10. Psal. 101. 5. Pride hath many Symptomes. Math. 6. and 23. 13. &c. Hypocrisie.

PRide doth bud, Ezek. 7. 10. *and testifie to the face A high heart hath a proud looke:* A great shape, and a large shadow, voyd of an honest minde: like *Hercules* pourtraiture drawne vpon the sands. The proud doth faine himselfe to be precise, and playeth the hypocrite in all points. To his worst wine he prouideth the fairest garland. He is the Ape of vertue and Religion. He counterfets the graue, the modest, and magnifike; and that only in some externall and ridiculous gesture, voyce, and ostentation. He is a foole to make wise-men sport.

complacency.

He delights in his owne toyes, like the fisherman in *Theocritus*, who satisfied his hunger with dreames of gold: He is full of complacency and selfe-opinion: He will haue all that he doth censureless. He excuseth or extenuates his faults, and layeth ouer the waight of them on euery other thing. He thinkes none is able to match him: like *Zeuxes*, when he had finished *Atalantas* picture, admiring his owne worke, wrote vnder it, *Sooner may Painters enuy, then imitate what I haue done.* He is like the Peacock, glorying in his owne feathers; and like a bubble of water, puffed vp with the winde: or like an empty vessell, the more it is empty it soundeth the more He is mounted vpon his own conceits, and thinks with *Antiochus*, he is able to saile on the earth, and goe on the seas: His attempts are aboue his power and estate.

Discontentment. *Blanda conciliatricula dignitatum. Ambr. ſ. Luc lib. 3.*

His spirit is euer stirring and vnquiet. It is neuer stayed nor content; it is euer aspiring to a higher altitude: his ambition is a flattering bawd for dignities. *Alexander* answered *Darius* his Ambassadours (who intreated for peace, and offered his daughter in marriage) *The heauens could not permit two Sunnes, and the earth could not permit two Alexanders.* His heart was insatiable: when he heard *Anaxarchus* the Philosopher, by the authority

of

of *Democritus* the Philosopher his Master, affirme, that there were innumerable worlds, said, Woe is me, miserable man, that haue not yet conquered but one world. He would not content himselfe to be the Monarch of all men, except he had been also esteemed as a God, and diuine honours giuen to him. *Val. Max. l. 1*

His arrogancy is onely the scumme of his thoughts, vanishing with fading pleasures, and fed by foolish obiects. His words doe swell with vanity: he sheweth his folly in boasting of his fortune. His threatnings are more fearefull then hurtfull: his great beast hath least courage: his many words betoken small wit. A proud minde is a windy venter, (yea a vaunter) of vertue. His heart is *lifted vp to brag.* He will laugh of purpose with *Ignatius*, to shew his white teeth, and if he could, he would haue his ostentation in his horse heeles, with *Poppeia*, *Neroes* Concubine, who shod her horse with pure gold. Ostentation. 2 Pet. 2 18. Iud. 16. Iam. 4. 16. *Virtutis ventilator. Ant. s. d. sup.* *Martial.* Vaunting.

Pompey could abide no equall, nor *Cæsar* a superiour. *Pompey* the great greatly bragged, that he had ouercome, put to flight, slaine, and taken twenty hundred, fourescore and foure thousand, and caused this to be written in the Temple of *Minerua*. *Iulius Cæsar* professed arroganly, that hee slew in battels eleuen hundred, ninety and two thousand men. *Maluit primus esse oppiduli, quam secundus Romæ.* *Plinius.* *plat. in Cæsar.*

He takes aduantage of euery trifle to be vaine, as *Iulia*, *Augustus* his daughter, admonished by one to be more modest, and frugall, like her father, answered, My father doth forget himselfe to be *Cæsar*, but I remember alwayes that I am *Cæsars* daughter. He speaketh proudly with the mouth, he imagineth lies, he is despightfull, he layeth snares for the vpright and humble, he makes contention, his company is ill: *For better it is to be of humble mind, with the lowly, then to diuide the spoyle with the proud.* Vanity. *Stob. serm. 22* Psal 17 10. Prou. 21. 24, Esa. 3. 16. Psal. 119. 51, 69 Psal. 123. 4. Psal. 140. 5. Prou. 13. 10. Prou. 16. 19.

Prog-

Prognosticks.

The care of pride. Dan. 5. 20. 1. Tim. 3 6. *Bern.*

PRide is most hardly cured and specially when one is hardned in pride, as was *Nebuchadnezzar*. Youth is more subiect to it then the aged. It is hard, to abase the proud with power, fame lesse with councell: For pride is a foolish euill, a secret venome, a hidden pest, a diuiser of fraud, the mother of hypocrisie, the parent of enuie, the moth of holinesse, the blinder of hearts, out of remedies bringing forth diseases, and of medicine, begetting griefe.

Ensuing euils. Psal. 138 6. *Salust.*

Pride was one of the mother sinnes of *Sodome*. The proud man is forsaken of God; hee groweth resolute in impiety. *Iugurtha* killed *Hiemsal*, and *Aherbal* his brethren, that he alone might be King of *Numidia*. *Abimelech* killed his seuenty brethren all at once, that hee might be King of *Israel*. At the first, in the Church *deuotion* bred *wealth*: the daughter choaked the mother, and ate her thorow, like a Viper, and ingendred the monster *Ambition*, (a cursed impe of a bastard mother) who in the end, did deuoure her grandmother *Religion*. Pride is the beginning, the end, and the cause of all euils. Auarice and ambition are the elements of euill. What wars hath that insatiable lust of Dominion kindled? *Alexander* in *Asia*, *Cyrus* in *Ionia*. The *Lacedemonians* did rise against the *Athenians*: they against the *Corinthians*. The *Carthaginians* against the *Romans*. The *Romans* against all *Nations*, and at last against their owne bowels.

Iudg. 9 5.

Aug. in Epist Elementum malorum.

Ærugo mentis. Amb. sup. Luc. l. 3. Bern. de. con. l. 3. Crux ambientum.

When the proud mans thoughts are high, and his state low, he liueth alwayes a pensiue and discontented life. He is lik a ship without a Pilot, tossed vp & down with tempests and winds. His mind doth fret: the desire of dignity is a cankeredness to the minde. O pride, the crosse of the proud, how dost thou torment all! He torments himselfe (as his owne greatest enemy) with de-

sires,

sires, cares, and hopes; which easily he might amend, if he would amend his pride.

Whosoeuer loueth the pride of life, the loue of God is not in him. When pride is on her saddle, mischiefe and shame are on the crupper: Fortune cannot be too long a friend to the proud: for God hath *decreed to staine the pride of all glory.* When honour is spunne and wouen, the web of life and glory in a moment is rent. Woe to the crowne of pride, it shall be trodden vnder foot. The pride of man shall bring him low: God will breake the pride of his power, he wil put his hook into his nostrels and his bridle in his mouth. Though his excellency mount vp to the heauens, and his head reach vnto the clouds, yet shall he perish for euer, like his dung, he shall flie away as a dreame: He is exalted for a little, but is gone and brought low, destroyed, and cut off, as the top of an eare of corne: he shall be taken in his pride: The more gold pride eateth, the more blood it drinketh; and the higher it climbes by other mens heads, it breaketh its owne necke the sooner. His pride shall deceiue him, though he dwell in the clefts of the rockes, whose habitation is high, and say, who shall bring me downe to the ground? though he exalt himselfe as the Eagle, and make his nest among the starres, thence will God bring him downe: *God resisteth the proud.* And those that walke in pride he will abase: As *Vzziahs* heart was lifted vp to his destruction.

1 Ioh. 2 15. Iudgements. Esa 23 9. Psal 119. 78.

Esa 28 1 3. Pro 29 23. Leuit. 26 19 2 King 19 28 Iob 20 6,7,8. Iob. 24. 24.

Psal. 59, 12.

Obad. 3. 4. Reu 18. 7, 8. 1 Pet 5. 5. Iam. 4. 6.

Dan 4 37. 2 Chr. 26. 16.

Curations and remedies.

WHen externall occasions are the chiefe causers of the heart to be proud, they would be either shunned, or else the mind would be diuerted from them. *Plato* mounted vpon his horse, and iudging himselfe a little moued with pride, did presently light from his horse, lest he should be ouertaken with loftinesse in

Occasions to be shunned.

riding. When men are loth to seuer the obiects from the minde, or the mind from the obiects: God commeth in as that great Physician, either to cure the curable, or to confound the incurable. *That hee might hide pride from man,* he takes away the *pride of mans power,* euen the occasions whereby they become proud.

Iob. 33. 17. Ezek 24. 21. Esa 3. 17 to 26.

The more thou knoweſt thy ſelfe, the leſſe thou ſhalt eſteeme of thy ſelfe: conſider what thou waſt, what thou art and what thou ſhalt be. Looke to thy ſelfe in thy natiuity, in thy life, in thy death: Filthy ſperme, a ſacke of dung, a bait of wormes, a prey for deuils. Conſider what filthy excrements goe forth by thy mouth, thy noſe, and the reſt of the paſſages of thy body, and thou ſhalt ſee there is not a more filthy dunghill then thy body is. Conſider from whence thou commeſt, and be aſhamed; where thou art, and lament; whither thou art going, and be afraid. Whereof ſhould a man be proud, whoſe conception is ſinne, his birth a paine, his life a labour, and his death a neceſſity?

Know thy ſelfe.

Vnde ſuperbit homo, cuius cõceptio culpa naſci pœna, labor vita, neceſſe mori?

When King *Philip* gloried ſo much in his victories, *Archidemus* the ſonne of *Æginelaus* wrote vnto him; that if he meaſured (now after his victory) his ſhadow, he ſhould finde it no greater then before, when hee was ouercome.

Learne therefore, that thou maiſt ſee thy ſelfe thorowly, and thou ſhalt be able to gather many arguments of humility out of thine owne heart: and conſidering thy humble and baſe body, thy burthenſome ſinne, thy intricate cares, fooliſh deſires, implicate errours, imminent dangers, trembling feares, anxious ſtraits, daily doubts, piercing neceſſities, difficulty to good, and procliuity to ill. A cloud of euils, to eclipſe thy greateſt glory and light.

Σωμα πασαι νοσοι.

Brag not of that which thou haſt, ſith it may be loſt: that which thou haſt, it is either not thine owne, or elſe as nothing. *Socrates* ſhewed the worlds Mappe to *Alcibiades*, (proud of his poſſeſſions) and asked if hee could finde

All that thou haſt is giuen, and is either little, or inconſtant.

find there his lands in *Athens* territory. Who answered, They were not set downe there. How is it then, said he, that thou art proud of that, which is in no part of the world? If riches increase, set not thy heart thereon, neither let it be exalted. In the goods of Fortune, it is great praise, not to be lifted vp. In thy flourishing age, the flower is withering, while as thou art yet speaking.

Psal. 62. 10.

Cic. de orat.

Say not that thou art wise, if thou wert wise, thou wouldest neuer say, that thou art wise. If thou be in honour, remember thou art but a dreame of a shadow.

Psal. 73. 20. and 102. 11.

Sen. Thyest. Ima permutat breuis hora ummis. Quem dies vidit veniens superbum, hunc dies vidit veniens iacentem.

A short houre will make highest things lowest. The man that the day saw rising vp so proud: a day againe shall see him lying downe as low. Thou hast nothing of thy selfe; but all of him who hath as great power to take, as to giue. The best and wisest is like *a wild Asse-Colt*, without wit, vntill it be taught it. If thou hast receiued vnder change, why dost thou glory? All those things are common to the most vnworthy, & are ebbing and flowing, easily lost. They are giuen, not to be gloried in, but to prouoke thee to a better, not a worse life.

Sen. Thyest.

1 Cor. 4. 7.

Psal. 75. 5.

Iob. 11. 12.

1 Ioh. 2. 17.

Hold thy death and misery in perfect remembrance: Whilest we are liuing, wee are but so many images or shadowes. The earth nourisheth not a more miserable thing then man. Behold the graues of those that are dead, and see if thou canst see their ornaments, honours, ioyes, banketing pleasures: All is conuerted to rottennesse, nothing is left but dust. But conuert thy eyes from their bodies resolued into dust, vnto their soules lying in damnation. *Goe forth, and looke vpon the carkases of the men that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.*

Remember on death. Post hominem vermis, post vermem fœtor & horror. Sic in non hominem, vertitur omnis homo. Vbi illa omnia vbi illi omnes? *Chrys.*

Consider that God giueth grace to the humble, & resists the proud, whereof both sacred and profane history affordeth a world of examples. The building of *Babylons Tower*, Gen. 11. 5. *Sodom*, Gen. 19. 24. Ezek. 16. 49. *Core, Dathan*, & *Abiram*, Num. 16. 31. *Goliah*, 1. Sam. 17. 50

Esa. 66. 24. God resists the proud.

Dauid, 2. Sam. 24. 15. *Sennacherib*, 2. King. 19. 28. *Haman*, Heſt. 7. 10. *Pharaoh*, Exod. 9. 34. *Nebuchadnezzar*, Dan. 4. 19. 20. *Herod*, Act. 12. 21. But in ſpeciall, the Angels. Pride is more tolerable in the rich, then in the poore

2 Pet. 2. 4. *Bern.*

The euill Angels were proud in heauen; but thou art proud in a dunghill: they were high-minded, becauſe they were high: what will become then of thee ſo miſerable, and yet proud? God ſpared not his Angels, neither will he ſpare thee, his iudgements are alike.

2 Pet 2 2. 4.

Set before thy eyes the humility of that Prince of the Kings of the earth: *Who being equall with God, and very God, made himſelfe of no reputation, and tooke on him the forme of a ſeruant, and was made like vnto men, and was found in ſhape as man. He humbled himſelfe, and became obedient vnto the death, euen the death of the Croſſe.* The beholding of the Lords croſſe, is a remedy againſt pride

Chriſts example. Reu. 1. 5. Phil. 2 6, 7, 8.

Hee came not to bee ſerued, but to ſerue: none can bee more humble then hee was. The Lord of heauen, and greateſt aboue all the Angels, was made the loweſt amongſt men. The Lord of all kingdomes preferred a Crowne of thornes to all Crownes of gold, from his inacceſſible glory. For thy ſafety hee deſcendeth to the earth, to the Croſſe, to the graue, and to hell, The moſt glorious God, the moſt humble man. God is humble, ſhall a worme be proud? God is humble, ſhall dung bee proud? The head is humble, ſhall the leaſt toe be proud? This is Chriſts owne *recipe* to make vs humble, ſaying:

Ioh. 6. 15.

Learne of mee, that I am meeke, and lowly in heart, and you ſhall finde reſt vnto your ſoules.

Math. 11. 29.

That thou maiſt learne humility, the true antidote againſt pride: Conſider as it is better, ſo it is eaſier to be humble, then proud: The way to pride is difficil: but to be humble it is more eaſie. The proud haue need of many feathers, to flee aloft with: but the humble need none. The proud haue many aduerſaries and dangers, whileſt the humble are more ſecure. As that King ſaid of his Crowne, O Crowne, more noble then happy! Humble

Humility.

O nobilem magis quam fœlicem coronam!

thy

thy selfe, lest God humble thee: All that thou hast, is his by due, and thou art his by debt, The best are must humble: The heauiest heads of corne bow downe, when as the naughtiest stand vpright: It is the path-way to glory. *The reward of humility, and the feare of God is riches, and glory, and life. The pride of man shall bring him low: but the humble in spirit shall inioy glory.*

Pro. 22. 4. Pro. 29. 23.

It is impossible both to feare God, and to be proud at once. Set the feare of God before thy eyes. *The feare of the Lord is to hate euill; as pride and arrogancy, and the euill way. He is that King of heauen, who is able to abase those that walke in pride.* He resists the proud. There is no sinne that so directly offends God, as pride: and his Iudgements are most direct against it aboue all sinnes.

Feare. Prou. 8. 13

Dan. 4. 34.

When thou feelest any thing stirre vp thy heart to pride, incontinently conuert thy euils and sins into remedies. *Venenum veneno pelle.* As the *Chymists* make the best physick of the worst poyson. So take thou thy greatest euils of thy body and soule, let them goe into thy heart with remorse, mixe the sense and sorrow of them with thy pride. Let the Peacockes tayle, at the sight of his blacke feet, be deiected. Let the white Swan looke to her blacke legs. What guiltinesse & filthinesse is within? and how vile a Carrion thy body is aboue all beasts. Thy best good is but too base, it is not pure, but mixed with many impurities: one Wasp is able to poyson the whole conserue: thy sinnes and vices are pure and absolute euils, and aggreadged with many euill circumstances.

Remorse for sinne. *Ex spuma draconum venenata, Bezoardicum: & sic summum alexiterium ex summo veneno conficiunt, Chymici.*

Let thy holy gloriation in God, banish thy pride: let thy minde be lift vp, in that thou hast many Prerogatiues in the new Ierusalem; in that thou art Gods sonne, and the worlds master; thy calling honorable in heauen, and thy life contented in the earth: thy mind is inlightened, and thy body willing to be dissolued: Here, vnder Gods fauor, & hereafter to abide in his presence. Let thy conscience be thy Theater, thy feast, and thy glorying.

Holy gloriation. Rom. 2. 17. 1 Cor. 1. 31. Rom. 5. 2, 11

2 Cor. 1, 12.

Meekeneſſe of minde. Rom. 12. 16. Phil. 2. 3.

Deut. 17. 19, 20

Make thy ſelfe equall to them of the lower ſort, and in meekneſſe of minde count better of others, then of thy ſelfe. If thou maiſt not ſtoope with thy calling, yet ſtoope with thy minde, and let a King *learne to feare God*, that his heart be not lifted vp *aboue his brethren, and that hee turne not from the Commandement, to the right hand, or to the left.* It is a great vertue to a great man, to be humble. Humility in honour, is the Honour of honour. Nature hath made all men alike: None are inferiours to vs by our merits, but by Gods ordination; we are obliged to all men in an honourable duty.

1 Pet 2, 17. 1 Tim. 5. 3.

Vnion with Chriſt. Gal 5 24, 25, 26 Κατεσταυρωσαν.

Learne, in a ſpirituall vnion, to become Chriſts; and by a daily practice of true mortification. Learne in Chriſts Croſſe to *crucifie the fleſh, with the affections and luſts.* Liue in the Spirit, that thou maiſt walke in the Spirit: and thou ſhalt not be deſirous of vaine-glory.

CHAP.

CHAP. XXVII.

The Pasion of Ioy.

PROV. 14. 13. *Euen in laughing the heart is sorrowfull, and the end of that mirth is heauines.*

DESCRIPTION.

IN ioy, the heart, in a sort runneth out: and by the inlarged passages, the cordiall spirits are effunded; whereupon oft times doth follow sudden astonishment, and death.

Ioy is an affection of the heart, arising vpon the opinion of some present or future good. In all ioy the heart is inlarged, and exalted,

Ioy is either internall and hid, which doth not appeare: or else externall, which appeareth in the gesture, countenance, laughter, or any otherwise. Ioy againe is distinguished according to the diuersity of the obiect. It is either for any good to our selues, or for any good to our friends, or for any euill to our enemies.

Ioy in respect of them that reioyce, and their manner of reioycing, is either naturall or spirituall. Naturall ioy is common; and is either naturall or vnlawfull. Ioyes vnlawfull, are either such as arise onely vpon the pleasure of Gods gifts, or vpon the Pleasure of sin. Ioy arising vpon Gods gifts, as meat and drinke, men or women, the subiection of spirits, the destruction of our enemies, plea-

Εὐφυεῖς. χαρὰ οὐ τῷ διαχυσιν ἐρρωσθαι τῆς ψυχῆς ἢ ἐκ χυσιν & ῥιπ.

Description. 2 Cor. 6. 11. Psal. 89. 16.

Ioy internall. externall.

χαρὰ. ἐπιχαρακακία. ἐπιχαιρηκακία. Iob. 31. 29.

Ioy naturall, spirituall.

Psal. 4 6, 7. 1 Cor. 3. 21. Luke 10. 20

sures, profit, honours.) This sort of ioy, it is in the gift, not in the giuer: it is either onely to pleasure sensuality, or else it is immoderate. Ioy arising vpon sin, is couered with a baite.

1 Cor. 13 6. Ioy spirituall psal. 137 6. Luk 15 23 Psal 12 2 1 Prou. 21. 15.

Spirituall ioyes are such as the Spirit worketh, onely in the regenerate, as reioycing for God glory, and the Churches peace, for the conuersion of sinners, for the meanes of saluation: and for the testimony of a good conscience in well doing.

Gaudiũ vanitatis & gaudiũ veritatis. *Aug. in Ioan Bern. in serm Idem. Chrysost. Hil* Prou 14 13. Eccles. 2. 2.

These two sorts of ioyes, naturall, and spirituall, are otherwise called by Diuines, The ioy of vanity, and the ioy of verity: A ioy in the creature, and a ioy in the Creator: A ioy in a mutable thing, and a ioy in a matter immutable. The spirituall ioyes are called *Angelicall:* the ioy of the Palace. The naturall ioyes are called the ioyes, of prisoners, the bastard, worldly, and bitter, sweet ioies, that are madnes. These are to worldlings that are without God, seeming ioyes, esteemed to bee great, because they know no better. They cannot get *Penelope*, they will be suters to her maidens. Hee that is diseased with these naturall and bastard ioyes, hee is a mirth-monger, one who studieth mirth: the end of his mirth is pleasure, the end of his pleasure, ioy. It reflecteth backe againe vpon himself till he be wearied, and goeth not directly to God, the finall and full end of all mirth. His mirth is either rotten and filthy; or pricking and taunting, or a foolish feather-mirth.

Prou. 14. 13.

Ephes. 5. 4

Part affected.

Concupiscible affection. Iam. 1. 14.

THe part immediately affected, is the concupiscible affectiõ of desire, whereby the heart is tickled with a delectation, and drawne to delight in some present immoderate or vnlawfull pleasure. God by nature hath giuen many pleasures to man, to stir vp his affection vnto the actions of well-doing. The functions of the minde, and

and actions of the body, should not be directed to inioy pleasures: but pleasures are to bee inioyed to stirre vp the minde and the body, to the functions and actions of vertue and of grace: When ioyes are sought directly, immoderatly, or vnlawfully, to delight sensuality: the affection seduces the heart, and the imagination seduceth the minde, and all the faculties almost are snared.

Causes.

THere is no ioy, but in the fruition of that thing which is inioyed. Ioy is the explication of loue and desire, of that thing that is esteemed to be good. Wherein there are three things required. 1. A delighting good. 2. A coniunction with it. 3. A knowledge and a feeling of that coniunction. Albeit sometime the simple freedome of euill maketh some gladnesse: as our minds conceiue (after trouble) the good or present ease. The vulgar obiects that mooue ioy, are such as concerne *the lust of the eyes, the lust of the flesh, and the pride of life:* And amongst those things, mutation and variety cause gladnesse. The change of all things is delightfull: Wee cannot stay but one day in one estate: Nature delights to wander from vanity to vanity (as *Euah* did amongst the trees) what it hath, it lotheth: what sweetnesse it finds, it desires to change, that it may find more. It passeth from pleasure to pleasure, seeking some whole pleasure: like one that reads a line, he goeth to another line, and so foorth, that hee may know the whole, that is written. To look long vpon one pleasant colour, dazelleth the eyes: so the long fruition of one ioy wearyeth the minde, vntill it finde a new one: New obiects changed oft times with rarities, rauish the heart. Too much, is too loathed.

Fruition of desired obiects

Hæc olim meminisse iuuabit.
1 Ioh 2

Euripid.
Pro. 27. 7
Natura semper est in fluxu.

Quicquid nimiũ, inuiscũdum est.

Prosperity

Prosperity.

Prosperity is one of the greatest rauishers of the heart with ioy, yet if sudden, it astonisheth: if it be lingring and hardly attained or retained, the consequent care crosseth the delight. Alwayes wealth affordeth much venting of wantonnesse: As *Dives* said to his *soule, Thou hast much goods laid vp for many yeeres, liue at ease, eate, drinke, and take thy pastime*: Herein there is no sinnfull ioy spared. *It is a pastime to a foole to doe wickedly*, who reioyceth in doing euill.

Iob 21. 21.

Luke 12. 19.
Isa. 3. 16.
Pro. 10. 23.
Pro. 2. 14.

Calamity of enemies.

Calamity befalling to our enemies, or to them wee hate, breedeth ioy to the heart: Not because that any euill can simply, or of its owne nature make ioy: but by a consequent, because (of our owne selfe-loue) we delight in that, that benefits our selues, by the ouerthrow of our enemies. This is a most abiect and vile kind of ioy, and is onely proper to weake and base spirits: As *Phocion* discharged the *Athenians* to doe sacrifice, at the glad newes of their dead enemie *Philip*.

Quod abiecti esset animi, malis exultare alienis. Sueton.

A iouiall complection.

A plethoricke and iouiall complection, goodnesse of blood, and equability of all the humours, with a weaker wit and stronger body, making insolent sensuality to haue predominion, and the body affecting the mind, causeth too much carnall ioy. If outward, baits, and inward vnbridled affections doe concurre, without the restraint of reason or of grace, the mirth of the mind is the more mad: For *foolishnesse is ioy to him that is destitute of vnderstanding*,

Prou. 15. 21.

Laughter is moued by mirth, sudden, and somewhat admirable.

By a wound. *Arist. de partibus. Animal. l. 3. cap. 10.*

Laughter proceeds from sudden delectation: It is the motion of the mouth and brest, caused by the midriffe. The thing that moueth this mirth, must be recent, stirring vp some admiration, and coarcting the heart, by some sudden suspence: presently the heart is inlarged againe by the delight: Where-through, by a certaine colluctation betwixt the coarcting and delating of the heart, the muscles of the brest and cheekes are mooued with a certaine vibration. Sometimes laughter will arise

arise without any delectation. So that when one is wounded in some part adiacent to the heart, and those parts touching the midriffe (with their palpitatiō) one wil die laughing. Affected laughter, is not naturall, it is onely in the mouth, & not in the heart. The Sardonick laughter, is either takē for that which is fained, or else for that which is deadly, as when the aged of Sardon (past threescore and ten yeeres) were sacrificed to *Saturne*, they died laughing, scorning death, and expecting a better life: Or it is so called from the herbe Sardoa or Sardinia, whereof if any doe eate, they die as it were laughing. *Sanguinians* doe soonest laugh: but melancholians are slower to it, and slower from it.

Affected laughter.
Sardonick laughter.
Xenodot. in collectam: ad Esch. Pansan
Inclination to laughter.

Signes and Symptomes.

HEE that is giuen vnto too much ioy and mirth, his heart is dilated, the blood is diffunded thorow the body. Ioy is his chiefe scope: Hee makes all other more serious adoes a Parenthesis to his ioy: Hee reioyceth in a thiug of naught, and reioyceth when he hath no cause to reioyce. When God calleth to weeping and mourning, behold, ioy and gladnesse, eating and drinking; for to morrow he thinkes he shall dye: Whilst the godly weepe, he reioyceth.

Amos 6.3.
Hosea 9.1
Isa. 22.13.
1 Cor. 15.32.
Eccle. 11.9.
Ioh. 16.20.
Eccl. 9.2, 4, 8

He thinkes all things come alike to all, and that there is one condition to all, that it is better to be a liuing dog, then a dead lyon: Hee eates his bread with ioy, and drinkes his wine with a cheerefull heart: He delights in his white garment, anointing, oyle, and in a louing wife, and in the middest of his carnall mirth, hee thinkes himselfe acceptable to God: He counts it pleasure, daily to liue deliciously. The heart of a foole is in the house of mirth, hee reioyceth in boastings, and in all such reioycing as is ill: He praiseth ioy, and thinkes there is no

2 Pet. 2, 13.
Eccle. 7.6.
Iam 4.16.
Eccle. 8.15.

no goodnesse vnder the sunne, saue to eate and drinke and to reioyce.

Prognostickes

Case of ioy.
Eccl. 2 2
Ioh. 21. 14,15.
Iob. 20. 5.
Eccle. 7. 8, 6.
Pro. 14. 13.

THis disease is a kind of madnesse and fury. The more difficill to bee cured, because of the patients transported wit and will. The reioycing of the wicked is short, and the ioy of hpocrites is but a moment: For the laughter of a foole soone vanisheth, like the noise of thornes vnder the pot. The end of all mirth is heauinesse. God shall Crosse the comforts of the wicked. That man is most worthy to find euer in himselfe sorrow, who forsaking the Creator, sought ioy in himselfe. The iudgement of God shall dissipate all his ioy. His comforts cannot but change.

Isa. 3. 16.

The Godly are like the Ant, they are first wearie, then merry; but the vngodly are like the Grashopper: first they sing, and then they sorrow. Carnall ioy consumes the man: as the flame wasteth the candle: He is a fish for the baited hooke: and a bird for the fowlers net. The good creatures of God, giuen for his moderate comforts, become the meanes of his future condemnation: and oft-times for his present confusion. *Haman* reioyced in his preferment at the Queens banket: The immediate preludies of his shamefull fall. *Absolon* reioyced in his haire, that thereafter became his halter. The Philistims reioyced at blind *Samson*, the visible cause of their ruine.

Ester 5. 9. and 7. 1, 6.
2 Sam. 14. 26. and 18 9.
Iudg. 16. 30.

Death.

Very oft, sudden death hath befallen vpon sudden ioy: and that, because of the cordiall blood and vitall spirits are so suddenly diffunded to the exterior parts; that life goeth out there-with and returneth not. *Valerius* makes mention of a *Romane Matron*, who got newes (but false) from battell, of the death of her louing sonne. Shee mourned both long, and most heauily; in the end, her

Val. l. 9. c. 12.

her sonne returned, vnexpected: at whose sudden sight she suddenly expired; A thing most marueilous, that ioy should kill, where sorrow did spare. *Diagoras Rhodius* had his three valiant sonnes victors in one Olympiad: who putting all their three Crownes vpon their fathers head, through too much ioy, he presently died in their armes. *Gel. Cic. 1. Tusc.*

Zeuxis the Painter, beholding the viue picture of an old wife, which he so cunningly did paint, burst foorth so in laughter, that presently he died. *Celius l. 1. c. 18.*

Chrysippus Philemon at the sight of an Asse eating figs, did so laugh that he died. *Diod. Val. Max.*

Sophocles that worthy Poet, after his victorie in his last tragedy, at the whole peoples congratulation, through exceeding ioy presently died. *Philippides* the Athenian an aged comicke, ouercomming the rest in his poesie, and crowned for his bigane paines, died for his present pleasure. *Cæl. l. 3. c. 15.*

Curation and remedies.

THere is nothing so fit to banish sinfull ioy, and to temper all immoderate, naturall, and sensuall ioyes, as is that *Spirituall ioy*, which is of God, *Ro. 15. 13. 2 Cor. 1. 3. Isa. 9. 3.* wrought in the heart by the spirit, *Rom. 14 17. 1 Thes. 5. 6. & 1. 6. Ioh. 15. 26.* Proper to them that seeke the Lord, *Psal. 105. 3.* and are vpright in heart, *Psa. 32. 11.* who reioyce in trembling, *Psal. 2. 11.* and whose ioy is furthered by a ministeriall helpe, *2. Cor. 1 24.* It is ioyned with peace in beleeuing, *Rom. 15. 13.* The Kingdome of God stands not in meat or drinke, but in righteousnesse, peace, and in this ioy of the *holy Ghost Rom. 14. 17.* in those that reioyce in seruing God, *Coloss. 1. 11.*

Spirituall ioy.

Which is of God.

This spirituall ioy, must be in those things that pertaine to God, *Rom. 15. 17.* As in Gods holy name, Psal. 105. 3 *Isa. 61. 10. Phil. 4. 4.* In his mercy, *Psal. 32. 10, 11. & 31. 7. & 89. 16.* Through Christ, for the receiuing of the atone-

In things odly.

atonement, *Rom.* 5.11. and in nothing so much as in the Crosse of Christ, whereby the world is crucified to vs, and we to the world, *Gal.* 6.14. In Gods saluation, *Isa.* 61. 10 euen in Christ, for the saluation of our soules, with ioy vnspeakeable and glorious, 1. *Pet.* 1.8.

In saluation.

In election, Iustification. Pro. 21.15.

Because our names are written in the Booke of life, *Luk.* 10. 20. and for our iustification. *Rom.* 5. 1. For our sanctification. It is a ioy to the iust to doe iudgement, and to reioyce in the testimony of a good conscience, 2. *Cor.* 1.12 For our resurrection, *Psal.* 16.8,9,10. Vnder the hope of the glory of God, *Rom.* 5.2. & 12.12. because of that great reward in heauen, *Mat.* 5.11.

A good conscience. Resurrection. Glorification.

In afflictions.

In tribulations and afflictions, *Acts* 20. 24. *Coloss.* 1. 24. *Heb.* 10. 34. 2. *Cor.* 7. 4. & 8.2. For that they bring forth patience, and patience bringeth foorth experience, and experience begets hope and boldnesse, because the loue of God is shed abroad into our hearts, *Rom.* 5.3,4,5.

1. Pet. 4.3.

That being participant of Christs sufferings, when his glory shall appeare, we may be glad and reioyce: For crosses are but tentations, whereby faith is tried, and patience brought foorth: that we may learne to be perfect and entire, *Iam.* 1. 2, 3, 4. 2. *Cor.* 8. 2. And God counts vs worthy to suffer for righteousnesse, and for Christs name: whereupon if the spoliation of our goods doe follow, we must rest in hope, because wee haue a better substance in heauen. Our sorrow shall be turned to ioy, wee shall sow in teares, and reape in ioy, *Psal.* 126.5.

Acts 5. 41. Heb. 10.34. Ioh. 16. 20.

In the Word.

In the Law and Word of God, *Ps.* 119. 77. *Ier.* 15.16. As in the Bridegroomes voyce, *Ioh.* 3. 29. and as if it were, he found great spoile: Because Gods promise comforts in trouble, *Psal.* 119. 50. and is as an heritage for euer, *v.* 111. aboue all riches, *v.* 14. For the marriage of the Lambe, *Reuel.* 19.7. And for that we may draw water out of the wels of saluation, *Isai.* 12. 3.

In the Church.

In *Ierusalem* which we should preferre to great ioy, *Psal.* 137. 6. and loue the stones and dust thereof, better

then

them the places of *Babel*, *Psal.* 102. 14. euer wishing peace within her walles, and prosperity within her palaces, *Psal.* 122. 7. *Isa.* 66. 10. That her sonnes may be as growing plants, and her daughters as corner stones, grauen like a Palace, *Psal.* 144. 12. And specially, we should be glad, when they say, We will goe to the House of God, *Psal.* 122. 1.

In the godly.

In the godly, *Philem.* 7. before God, *Thes.* 2. 19, 20. & 3. 9. and in their presence, 2. *Tim.* 1. 4. To see them agree, *Phil.* 2. 2. & 4. 1. *Acts* 3. 3. And when all the land binds themselues to seeke God by an oath, 2. *Chr.* 15. 15. for the faithfuls deliuery, *Psal.* 45. 27. *Phil.* 1. 26. we should reioyce with them that reioyce, *Rom.* 12. 15. 2. *Cor.* 2. 3. & 7. 13. At a sinners conuersion, and when others doe beleeue, 3. *Ioh.* 8. 4.

In Gods gifts.

In all Gods gifts, *Deut.* 26. 11. and all the workes of his hands, *Psal.* 92. 4. as so many tokens of his fauour, and in speciall in his particular deliueries, *Isa.* 9. 3.

It must be both internall and external.

The ioy of faith must be internall, *Phil.* 1. 25. *Rom.* 15. 13. *Ioh*, 15. 11. & 17. 13. and eternall, *Heb.* 12. 1. *Mat.* 25. 21.

Vse of this remedie.

This spirituall ioy makes all other carnall and naturall ioyes, to be esteemed nothing, *Gal.* 6. 14. *Phil.* 3. 8. 1. *Cor.* 7. 30. The more one tasteth of this heauenly ioy, the more he detests all other ioyes.

Consider the ensuing euils.

Consider all euils that come vpon sensuall ioy, as at more length is set downe in the Prognostickes. And seeing that of necessity wee must bee refreshed by some naturall ioyes: That they may be both the more moderate and sanctified: Let the conscience within, and the life without be correspondent in good: for a good life makes all earthly ioyes good.

Eccles. 3. 12.

When thou art either attempting, or inioying earthly delights: that thou mayest bee the sooner stayed, and better tempered, remember death: and that all this life is but vanity; Thinke vpon the last Iudgement. Let thy minde bee diuerted to some other sorrowfull subiects:

Death.

Eccle. 11. 8. Eccl. 12. 1.

subiects: As to thy sinne, thy sorrowes, thy imminent and vnseene ensuing iudgements, thy blindnesse, madnesse, hypocrisie, hardnesse, and euill conscience. Frequent the graueſt company, and the fellowship of those that are sorrowfull. *The minde of the wise is in the place of mourning: And it is better to goe to the house of mourning, then of Feasting, because this is the end of all men: and the liuing shall lay it to his heart: anger is better then laughter: for by a sad looke the heart is made better.*

Eccl. 7. 6. 4, 5.

Beware of sudden ioy.

If any exceeding glad newes befall to any that are most sorrowfull, they would not be reported to them suddenly, but by degrees, and by processe of time; that the hilaritie of the minde may be stirred vp softly, and by little and little: lest vpon a sudden the heart be too farre inlarged, and the vitall spirits (which are like imprisoned birds in a cage) in a moment flie away: and returne no more then the Doue returned to the Arke.

Gen. 8. 12.

Paid one Lawn ——— 2. 0
July 2 Paid one Lawn ——— 2. 0
1780

CHAP.

CHAP. XXVIII.

The passion of Gluttony.

Phil. 3.19. *Whose god is their belly.*

Description.

Man's appetite is threefold. 1. Naturall, common with plants, wherby insensibly it draweth nourishment. 2. Animall, common with brute beasts, seated in the braine, and to other parts diffunded: it desireth sensibly, that which it needeth. 3. Rationall, and proper to man, desiring those things that are agreeable to reason; and is called properly, *Voluntas*: as the other may be called *concupiscence*, or *voluptas*.

Appetite three-fold.
Naturall.
Animall.
Rationall.

The lust of meat, is either more natural and common, wherein few doe faile, except in too much: Or the lust of meat is more proper and ascititious, and more strangely stirred: as louers of such and such things; whereof they are studious, and doe delight in things not necessary: or more than others, or not as they should, or not to the right end: Herein there is an excesse, not so much in the quantitie of the meat, as an excesse of the quality, or rather peruersitie of the vaine appetite.

ἐπιθύμια φύσικη.
Lust common.
Arist. Ethic. lib. 3. cap. 11.
Γαστρίμαργοι.
ibid.
Proper.
φιλόποτοι.

Gluttony is an inordinate desire of meat, going beyond the limits of nature, whether it be in too great a quantitie, *Epulæ sine fine petitæ*: Or into a vaine varietie

Description of gluttony.
Sarm. Sati. 7.

1 Pet. 4.3. Iude 12. Luke 16.19. Phil. 3.9.

vnder the which are vnderstood commessations : To eate without feare or measure: to eate more for delectation then for necessity. Voluptuousnesse couers and colours it selfe oft times vnder necessity, in those whose god is their belly.

Part affected.

Natural desire.

THe part affected, is that common affection of naturall concupiscence and desire, which is most bent vpon that, which agreeth with that point of sensuality, that concernes meat : If it be ordinate and within measure, both of quantity and variety, it is naturall & necessary : But if it exceed, it is a passion that affecteth the soule : The seminary and flame of it is founded in the stomacke ; it draweth with it, both the heart and the mind : as if it were a thing very reasonable, & worthily chosen. They (being so corrupted) doe yeeld themselues as slaues to the senses. The reasonable appetite is captiued by the *Animall:* They that are thus diseased, are as vnreasonable naturall beasts.

2 Pet. 2 12. Ἄλογα ζῶα φύσικα.

Causes.

Satan. Mat. 4. 7. 1 Tim. 4. 4.

SAtan tempted the first Adam by the belly : hee attempted to doe the like to the second Adam : He ceaseth not to snare euery one by their food : He maketh men thinke that to bee vnlawfull meate, that God calleth lawfull : and that to be lawfull, that God calleth vnlawful (as meats sacrificed to Idols.) He causeth some esteeme that measure to bee vnlawfull, that is lawfull ; and that measure to be lawfull, that is vnlawfull: as doe belly-gods : he polluteth what God hath purified : he puts darkenesse for light, and light for darkenesse : he speakes good of euill, and euill of good.

1 Cor. 8. 10. Reu. 2.20. 1 Sam. 14 32. Acts 10. 15. Isay 5.20.

Pride,

Pride, aboundance, and too much tranquillity and idleneſſe, made *Sodom* ſurfeit : firſt with fulneſſe of bread, and then with foulneſſe of Venery. If euill education concurre, it is the worſe : Vſe and cuſtome are another nature.

Prosperitie.

Ezek. 16.40.

If the mechanicke ſpirits of the ſtomacke bee too aboundant, they helpe to make vp this paſſion. All our ſpirits, naturall, vitall, and animall (whether they be fixed or wandering, running at randome) they eat vp and conſume our firmamentall heat : This againe waſteth our primogeniall humidity: And this feedeth vpon the whole body : vpon whoſe exinanition and emptineſſe, proceedeth this natural hunger and deſire of meat: The lampe of life waſteth the beſt ſap and fineſt oyle of our body : As the burning flame waſteth the candle; which if it be not ſupplied, doth ſoone come to an end. By this naturall and inſenſible hunger, the veines ſucke the ſtomacke till it be empty; of emptineſſe there is ſenſe; of ſenſe there is deſire of repletion : vpon the which doth ariſe the animall and ſenſible hunger. To make this hunger the more ſenſible (nature ſpurring men to nouriſh and conſerue themſelues) there is furniſhed to the ſtomacke, a naturall, ſharpe, and vitriolate humour (cal'd, by ſome melancholious) which pricketh, pincheth, and as it were, nippeth the mouth of the ventricle : whereupon ariſeth the more ſenſe of hungry appetite. If theſe two kindes of hunger, together with this humour abound, or be too far peruerted in exceſſe : the imagination therewithall being ſtrong, the wit weake, and the heart diſabled of reaſon and grace: the whole ſoule is affected with this brutiſh paſſion. As for that depraued function of the ventricle of too much exſuction, by reaſon of ſome peruerſe humour (wherby diſeaſes do follow) they are to be excuſed; becauſe they are vnuoluntary, and the ſoule is not ſlauiſhly affected thereby, and are to be cured phyſically.

Natural hunger.

Animall hunger.

Canina appetentia: Bulimos. Malacia.

The night of ignorance and darkeneſſe: and ſleepe

Ignorance.

Securitie. Rom. 13. 11, 12, 13. 2 Pet. 2. 13.

of securitie: together with a false opinion of pleasure, *counting it pleasure daily to liue deliciously*, cause this passion: As the sonnes of *Eli* would haue the fat without reason, so without all reason they fed themselues with the fat. This is a worke of the flesh and natiue corruption, in those that are after the flesh, and sauour the things of the flesh. Gal. 5. 19, 21. Rom. 8. 5.

Signes and Symptomes.

Plautus. Tuburcinatur.

THe glutton eateth too much, too hastily or vntimously. He preferreth pleasant meats, to wholsome and necessary. He eats too greedily, or too oft, or aboue his ranke, or not contentedly: for pleasure, not for necessitie: He delights in needlesse varieties: He spareth no forbidden meats: He is ignorant of the measure of his stomake: He is like the *Sauromatæ*, who ingorgitate themselues three whole dayes together: and obey their wiues as masters in all things.

Ingeniosa gula. Senec. Stob. Ser. 42. ex Nic. de mor. Gent. hist. Aheneu. l. 2. cap. 2. Chrysippus. Æneas Sil. lib. 2. com. in Panorm.

He hath a profound wit, and a bent inclination in *Archestratus Gastrologie*, or belly-Art: a great scholler and follower of him, as *Epicurus* was: Hee would be well content to be like *Suitrigalus* (*Lituaniæ Dux*) who when euer he went abroad, wanted neuer his booke of Cookery: he sate six houres at his supper: his dishes were no fewer than one hundred and thirty: What will not he giue to a deuiser of some daintie?

Viuite lurcones, comedones, viuite ventres. Lucil. Reu. 2. 20.

He is like the *Sibaritos*, men most giuen to their belly: He is a *Gastrolog*; The center of his speech is something to sawce and season his appetite: He delights to eat either forbidden meats, as *Euah*, the *Corinthians*, *Iezabelites*, *Theeues*, or *Idle-bellies* doe: or else in a forbidden measure, which a beast will not doe: or else in a forbidden manner, as an Atheist doth: either grudgingly, as a male-content: or impiously, with contempt of God, not praising the Giuer: His body is but a strayner

a strayner for meat and drinke to run thorow, and serues for no other vse, but to be a deuourer, recorder, and reporter of the best meate.

His belly is an vnthankfull beast, which hath no eares: He fatteth his body, and leaneth his soule. *Sensuality* leadeth him, & he leadeth reason. *Esau* sold his birth-right for a messe of pottage. His belly is his God: he mindes earthly thiugs: he is prodigall of chastity.

Senec. Cato.

Phil. 3.

Prognostickes.

THe curation is difficill. Men are willingly diseased. It is hard to perswade the belly: it hath no eares. Too much delicat fare (specially to youth) is like fire and flax to powder: in whom there needs no tillage for weeds, they will grow too well in fallow: If this intemperancy nip once the blossome, what hope is there of a good harueſt? He that is full, and hath enough to make him fuller, will easily deny God, and be exalted against him: His table shall be a snare to his body, and a snare to his soule: This disease is the port of other vices.

Case dangerous.

Pro. 30. 9. Hos. 13. 6. Psal. 69. 22.

The glutton corrupteth both body and soule: He soweth into himselfe the seedes of many sicknesses: much meate, much maladie. Sickneſse is the iust chastisement of intemperate diet. Gluttons are the betrayers of their owne healths. Too much diuersity of meates doth defile and not nourish.

Multos morbos fercula multa ferunt. Valetudinis suæ proditores Pro. 25. 28. *Senec. Epist.*

He that refraineth not his appetite, is like a City *broken downe without walls.* The excellency of the soule is stopped by the aboundance of meate: His delight is short: his torment eternall, his pleasure is but little, his puuishment is infinite. The glutton shall come to pouerty, *Pro.* 23. 20. and to shame, and endlesse perdition.

Curation and remedies.

Follow nature.

NAture doth teach moderation: It hath giuen to man a little mouth, and a narrow throate: it is a shame to him, that neither earth, nor sea, nor heauen can suffice it: And although the belly heareth no precepts, as an vnthankefull beast, it craueth and seeketh: It is not a cumbersome creditor: It will be content with little, if thou giuest it what thou shouldst, and nor what thou maist: Suffice nature, but surfet it not. As *Socrates* said to his friends at his moderate supper; If ye be vertuous, it will suffice; if not, ye are vnworthy of it. Thou shouldst eate so much, that thy strength may be refreshed, not oppressed: Thou must eate to liue; not liue to eate: Satisfie thy body so farre as may suffice for health.

Seneca.

esse oportet vt viuas: non viuere vt edas. Cic. l. 4. Rhet

Abstinence is a worthy vertue: of it was made the first law in Paradise: It is the food of vertue and prayer. There are many sorts of abstinence: 1. *Spirituall*, from sinne. 2. *Medicinall*, in diet. 3. *Ciuill*, by the Kings law. 4. *Belly-wise*, that much more may be eaten thereafter. 5. *Abstinence*, of necessity in poore ones. 6. *Sordid* and *filthy abstinence* in the couetous. 7. *Hypocriticall*, fained persons. 8. *Christian*, proper to the regenerate, who make conscience of their food, and are mooued to this moderation, because they eate Christ. He that eates that bread, he is not curious of how precious meate he makes dung: yet as eating would be moderate, so would abstinence be. It is needfull to restraine thy flesh, not to extinguish it: to represse it, not to oppresse it: that it may serue, and not be fierce: that it may be humbled, & not a commander. Let the flesh be subiect vnto the soule, & the soule to God: Let God cõmand thy reason: Let reason command thy soule: Let thy soule command thy body. Make thy soule like a King, and thy body like an Asse: Giue it food, that it faint not, and aburthen,

Christian abstinence and motiues thereto.

Sundry sorts of abstinence.

Isa. 58. 8.

Hiron in epist ad Paulium.

a burthen, that it become not insolent: Vse not thy meate as a peremptory worke, but as accessary to thy worke.

Hunger is a fine pickle: The person that is full, despiseth a honey-combe: but vnto the hungry soule, euery bitter thing is sweete. *Socrates* did scorne the gluttony of the Athenians with the like saying: The best cooks to make the fineſt appetizing sawces, are these two regall *recipe's* of King *Alexander*; walking before day; and a sparing dinner: the first, as a preparation to his dinner; the second, a preparation to his supper. When to *Ptolomie* (almost famished in his iourney) a morsell of bread was giuen: he thought nothing more pleasant. The temperate man hath a great aduantage of the glutton. For through surfetting, he is made to loath most fine meate: but the other makes the worst meate good, and pleasant enough: and besides this, his temperancy and strick diet disgesteth many humors, cureth many diseases, and prolongeth life, *Gorgias* 108. yeere old, asked how hee came to that age, answered, he neuer ate nor dranke for pleasure, but for necessity. *Hypocrates* counsell for preseruation of health, was Meate, drinke, sleepe, and Venus, let all be moderate: *Non satiari cibo, non refugere laborem, seminis substantiam conseruare: hæc tria saluberrima sunt.* *Cirus* said concerning his health, I neuer sit downe no Table, except I haue an appetite: I neuer fill my selfe too full: What I haue receiued, I disgest it well, *hinc est quod semper valeo.* *Galen* liued a hundred and twentie yeeres in health, because he did neuer rise full from the Table.

Set before thy eyes the manifold examples of great sobriety and abstinence: As of the [a] *Persians*, the [b] *Arabians*, the *Grecians*, the ancient *Romans*. *Zeno Cetticeus* was so temperate, that he was called, Abstinence it selfe; of whom did rise the Prouerbe, *Zenone temperantior.* Men before the flood, the space of 2242. yeeres, liued very temperately vpon the fruits of the ground, without any

Hunger better then gluttony. Pro. 27. 7.

Plut apopth. & in Cæsare.

Cic. Tusc. Quæst. l. 5.

Stob. ser. 99 de sanitate. Omne nocet nimium, mediocriter omne gerendum. Plut. in præcept de sanit. Xenophon.

Examples of sobriety
[a] *Xenoph.*
[b] *Iouius.*
[c] *Val. Max.*
[d] *Plin. l. 19. c. 4. Muson de alim. Suidas Laer. l. 2.*

Diod. l. 1. c. 6

any vse of wine, or flesh, which afterward were brought in. The Egyptian Kings fed onely vpon simple meate: there was brought to their table only but a Heifer, or a Goose, together with a certaine measure of wine. The *Platonicke*, *Pythagoricke*, and *Diogenicke* suppers were frugal and learned: their prouision was moderate and easie: they filled not so much their belly, as their minde: they did not take so much pleasure in the meate, as in the Philosophicke discourses: the next morn they found neither head-ach nor cruditie of stomacke. To diuert the minde the more from meate, many great men had reading at their tables: As did *Pomponius Atticus* in *Rome*, and *Carolus Magnus* the Emperour. This fashion there-after came into Monasteries & Academies: Kings did also vse at their tables enigmaticke questions and riddles, as *Darius* did in his great feast. Christ the Prince of all the Kings of the earth, who with one word did multiply the bread and fishes, yet he was himselfe, the mirrour of moderation, and permitted his Disciples in his owne presence to pull the eares of corne, rubbe them with their hands, and eate them like beasts: He fasted forty daies, and after so great hæmorage and effluction of blood, and so with great paine in his greatest thirst, he had propined to him the bittrest drink. There is no bread so naughty, which will not become well tasted, if it be tempered with a little of that vineger, that was giuen to Christ.

Viuebãt diætetice.

Reading at Tables. Ἀναγνωσεῶν. 1 Esd. 3. 5

Matth. 4.

Matth. 27.

This more then beastly euill, is no wise so well repressed, as by a generous indignation, conceiued against the sinne: and that to be done at leasure, as *Cicero* thought: or sudden as *Aristotle* thought. The issue and end of this vice would be considered: what is eaten for the most part, is filthily lost. Our bellies are the burials and graues of all other liuing creatures. One forrest will suffice many Elephants, but both sea and land are not able to feed one man.

Learne to detest this vice, and how.

Instruction in the grace of God.

Bee instructed in the grace of God, which will teach thee

thee to liue [a]godly, righteously, and temperately. Put on the Lord Iesus, and thou shalt [b]haue no care to fulfill the lust of the flesh. Crucifie thy flesh in Christs Crosse. Establish thy heart by grace, and thou shalt care the lesse to stuffe thy belly with meat: craue, and delight thy selfe in that Bread of life, that came downe from heauen, and giueth life, to the world: consider how vnworthy a thing it is, with the one and the selfe-same mouth and stomake to eate Christ sacramentally as a Christian, and common meat intemperately as a glutton; by one dore to bring in both life and death, and to take the organe of grace, and make it the instrument of sin. Thy conscience may say to thy mouth, *Destroy not him with thy meat, for whom Christ dyed:* and destroy not the work of God, for meats sake. Let thy mouth and thy belly answere againe; *It is good neither to eate flesh, nor to drinke wine, nor any thing whereby my brother stumbleth, or is offended or made weake.* For the Kingdome of God is not meate nor drinke, but righteousnesse and peace, and ioy in the holy Ghost.

Take heed of surfetting, [a]lest that Day come on you vnawares. Feare God, [b]for *better is a little with the feare of God, then great treasure and trouble therewith* Vse the prayer of *Agur*, [c] *Feed me with food conuenient for me:* my life, my estate, my health, and my strength: and not conuenient for my excesse. [d]Craue that thy table be not a snare to thee: [e]that thou maist be satisfied with Gods fauour, and filled with his blessing: [f]Esteeme the words of his mouth more then thy appoynted food. [g]Receiue thy meat with thankesgiuing, [h]and eate it to Gods glory. [i]So thou shalt eat with contentation of minde: [k]and all that thou eatest, shall be cleane to thee, and thou shalt not vse thy meate as an [l] *occasion to the flesh.*

Tit 2,11,12.
Rom. 13. 14
Gal. 5. 24

Heb. 13
Ioh. 6. 33.

Rom. 14. 15
20. 21, v. 17.

Holy considerations.
a Luke 21. 34.
b Prou. 15. 16.
c Prou. 30. 8
d Psal. 69. 22.
e Deut. 33. 23. Psal. 4.
f Iob 23. 12.
g 1 Tim. 4. 4
h 1 Cor. 10 31. Ioel 2 26.
i Prou. 13 25.
k Tit. 1. 15
l Gal. 5. 13.

CHAP.

CHAP. XXIX.

The Paſsion of Drunkenneſſe.

EPHES. 5. 18. *Be not drunken with wine, wherin is exceſſe.*

DESCRIPTION.

STrong drinke is the good creature of God: pure to the pure: which ſerueth, 1. *Naturally*, for the bodies nouriſhing, and ſtrength, and to be vſed with ſobriety. 2. *Phyſically*, for the corroboration of the body, and refreſhing of the minde. 3. *Ciuill*, for maintenance of amity, and for ſhew of honeſt gladneſſe.

Drunkenneſſe is not onely when wine hath baniſhed wit, (which may ſoone ouertake a weake braine) but alſo when one doth ſit long at drinke, albeit their braine were neuer ſo ſtrong to beare it: Such a one *tarryeth long at wine, and goeth and ſeeketh mixt wine.* Drinkings are as well condemned, as ſtaggering ebriety. Such like drunkenneſſe is called a boyling, chafing, or a waxing too hot with wine.

Some delight to be drunke there alone: ſome prouoke others to doe the ſame: Some drinke by meaſure, (wherein there is no meaſure) the drunkard ſaith, *Doe me reaſon*, while as both his demand, and the others grant is altogether reaſonleſſe. All theſe ſorts are affected with this malady, and with this vileſt vice diſeaſed.

Vſe of drinke.
Tit. 1. 15.
1 Tim. 4, 4, 5.
1 Tim. 5. 23.
Prou. 31. 6.
Pſalm. 104. 15.
Ioh. 2. 7.
Nehem. 8. 10.
Drunkenneſſe what it is.
Μέθη.
Tit. 1. 7
1 Pet. 4. 3.
Prou. 23. 30
Eſa. 5. 11.
Epheſ. 5. 18.
Luk. 21 34.
Οινοφλυγία.
1 Pet 4. 3.
Specials.
Baſil. de ebrie
Aug. de temp
Serm. 131.

Part affected.

THe part affected, is that same that is affected in gulosity: And although that both this, and the other, appeares to be but onely externall facts and vices; yet the hid disease lyeth within, as a roote within the heart, out of the which they spring: As in the other, the obiect is meat, in this, it is drinke: not that naturall, vulgar, or necessary drinke, that is brought forth to the vse of man without the arte of man: but that, which inebriates whether it be wine, ale, beere, or such like.

Naturall appetite.

Mark. 7. 21, 22 23.

Causes.

CVstome maketh this disease contagious to many: for custome bringeth idle superfluity to vrgent necessity. First, the drunkard drinkes for thirst, then for delight, at last for wantonnesse; and finally, without measure, by an vnsatiable voluptuousnesse.

Custome.

Ebrietas geminata libidine surgit. Ouid. l. Metã

Imitation bewitcheth the weake minde, drawne so easily by the fashion of the multitude to doe euill; men fashoning themselues like the world, and following obserued examples, as of *Noah* and *Lot*, and such like. Whereas the adulterer, murtherer and Apostata, might as well defend themselues with examples of *Dauid*, and *Peter*.

Imitation.
Exod. 22 3.
Rom. 12. 2

One drunkard is the cause of another, saying: *Come, I will bring wine, and we will fill our selues with strong drink, and to morrow shall be as this day, and much more abundant.* As the challenged drunkard doth alleage, that company causest him: who forced him with ἢ πίθι ἢ ἄπιθι, *aut bibe aut abi*, whilest as they are expressely forbidden to keepe company with drunkards and gluttons, and to haue fellowship with the vnfruitfull workes of darkenesse.

Drunkards.
Esa. 56. 12.
Heb. 2. 15.

Prou. 20. 20.
1 Cor. 5. 11
Eph. 5. 11.

A graceleſſe heart.

A graceleſſe heart, turning the grace of God into wantonneſſe, and hauing the minde feeble and weake, ſuffereth ſenſuality to raigne ouer reaſon and grace, Galat. 5.23. Iude 19. compared with verſ. 12.16,18. A corrupt and vncompoſed minde, 1,Pet. 4. 2,3. and 2,10,12. Indued with a falſe opinion of pleaſure, 2. Pet. 2.13. With fooliſhneſſe, Epheſ. 5. 15, 17, 18. 1. Theſ. 5,7. And brutiſh and ſenſeleſſe blindneſſe, like ſwine fed to the ſhambles.

Excuſes.

Drunkards (mad in their fooliſh conceit) forge to themſelues ſome dreamed excuſes, thinking it lawfull to drinke as they liſt; if ſo be they be not ouercome: And doe not conſider that they are curſed, that are ſtrong for ſtrong drinke; or that drinke, for drinkes ſake: or are too vſuall at drinkings, who are (as *Demoſthenes* ſaid to King *Philip*) *Spunges*; who want but a wide wombe to their wanton will, to excell the capacity of a Caske; who alſo in ouercomming are ouercome. Some againe thinke that drinke is giuen of God, not only for neceſſity, but alſo for delectation, thinking thereby they may exceed as they pleaſe. They conſider not, that ſtrong drinke was giuen to man, to cheere, and not to oppreſſe the heart, and to praiſe God for, and not offend him. Some doe pretend that drunkenneſſe is phyſicall; wherein they fooliſhly erre, eſteeming the cauſe of a hundred ſickneſſes, to be the medicine of one; and the poyſon of the ſoule, to be good phyſicke for the body: no bodily Phyſician will preſerue it, no ſpirituall Phyſician will allow it.

Eſa. 5. 22. Eccleſ. 10. 17. *Plutarch.*

Hoſ. 2. 15 Drunkenneſſe is not phyſicall

Cum turpis eſt medicina ſanari pudeat

Signes and Symptomes.

The character of a drunkard.

A Drunkard is like a Leech, that ſtill ſucketh, and cannot be ſatisfied: His delight is in that wine that anſwereth beſt to all the fiue ſences, according to the word *Coſta*: when nature faileth, he runneth to Art and skill.

skill. To naturall corruption, he ioyneth artificiall impietie, when neceſſitie is ſatisfied, inſolencie ſalts his appetite.

Anger is a madneſſe, ſhort and vnuoluntary: but this is both cuſtomable and voluntary, and an inſatiable euil. *Philoxenus* wiſhed a Cranes crag: and *Melanthius* a Swans necke of three cubits long, that they might, by the longer ſpace, enioy the pleaſure of their drinke. Frogges loue to liue in mooriſh places, he in pots, like Flyes, he liueth by ſucking; Wine is the mirrour of his minde. He is like *Bonoſus*, who was borne not to liue, but to drinke, ſaid *Aurelianus*.

Senec. Ep. 82. Agel. lib. 19. cap. 2. Nect. Eraſ. in ſimili. Vita ranarũ. Suctu viuit. Bruſ. lib. 1. cap. 19. ex Vopiſco.

He drinkes for delight, for company, for brauery, for contention, and for inflamed charitie, to abſent friends. His belly is his god, *Phil. 3. 19.* and is vnfit for the ſeruice of that high God. Hee abuſeth his creatures, ſhameth himſelfe, and is inabled to ſinne. When he ſhould mourne, he is merry, ſaying, To morrow we ſhall die. He drinkes Wine in bolles, when he ſhould be ſorry for the affliction of *Ioſeph*.

1 Theſſ. 5. 7.

Eſai. 22. 12, 13.

Amos 6. 6.

He can neither rule himſelfe, nor others: Wine doth ſo baniſh his wit. The poore woman appealed from drunken King *Philip*, to ſober King *Philip*. As drinke makes his body lighter, ſo alſo his mind and his tongue more voluble. As that drunken inueigher againſt King *Pyrrhus*, ſaid, We ſpeake all this whereof we are accuſed, and were purpoſed to ſpeake much more, had not our wine failed vs.

Plut. Apoph.

Hee is a diſturber of peace, a deuourer of good creatures, a corrupter of manners, a vermine to Garners.

His wit, foot and hand goeth palſie-like: His belly burieth his drinke, his drinke burieth his wit. He is *ſwallowed vp with wine*. His leaſt enemie may ouertake him: he is like a drunken Troian. He diſgraceth his profeſſion, and diſableth his calling: he ſtumbleth in iudgement: nothing is left of a man but a ſhape. He is like a beaſt in his *gone vnderſtanding*, and worſe than a beaſt in his *gone ſtanding*.

Aug. lib. de pœnit. Eſai. 28. 7. *Inuadunt vrbem, &c. Virg. Æn. lib. 2.* Eſai. 28. 7.

He

Arcanum demens, &c. Virg. de vin. & ven.
Multa bibens, &c.
Esa. 28. 7, 8.

He is proud, furious, passionate, vaine, foolish, quarrellous, offensiue, a railer, a reuealer of secrets. And as it was written of drunken *Timocreon*, so the like may be said of him, He scowleth, and scoldeth: he playeth the tyrant, or the foole; the Lyon, or the Ape. His table is full of vometing, no place is cleere: what can be more filthy? He erreth, being swallowed vp with wine.

He is *vertiginous*, paralaticke with a brazell nose, inflamed face, and reeling eyes, stinking breath, staggering legs, and stammering tongue set at liberty, resembling *Bacchus* his *liber pater*. It goeth like the sayle of a windmill. He sweareth, curseth, and is shamelesse, and maketh a song of the godly, Psal. 69. 12.

Prognostickes.

The drunkards case.
Esa. 5. 11, 12.

THe drunkard is hardly cured, he finds his disease so pleasant, and suffers his malady to become habituall. He regardeth not the worke of the Lord, neither considers the workes of his hands. He contemneth all corrections. *They haue stricken me, shall he say, but I was not sicke, they haue beaten me, but I knew not, when I awoke: therefore will I seeke it yet still.*

Prou. 23. 35,

Aug. ad sacr. virg.
Blandus demon, dulce venenũ, &c.

Drunkennes is the mother of all vices. It is a fayning fiend, a sweet poyson, a pleasant sinne: who hath it, hath not himselfe; who doth it, doth not sinne, but is altogether sin. In drunkennesse *Alexander* killed his friend *Clitus*; for the which when he was sober againe, hee attempted to kill himselfe. *To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? and to whom is the rednesse of the eyes?* Albeit wine in the beginning *goe downe pleasantly, in the end thereof it will bite like a Serpent, and hurt like a Cockatrice.* It bringeth forth Venery. Neuer esteem a drunken man to be chaste. The examples heerof are, the *Sodomites*; And as *Dauid* thought to haue done with

Pro. 23. 29, 31, 32.

Hieron. Vina parant animos Veneri. Fomes libidinis.
Gen. 19. 32.
2. Sam 2 13.

Uriah.

Uriah. Drunkennesse is the nourishment of lust.

Hee is to be punished, for that hee serueth the diuell willingly : By *Pittacus* law, hee that doth euill in his drunkennes, should be twice punished. By *Solons* law, a drunken Prince should dye. The Indians allowed a woman to kill a drunken King : and for her reward, to haue his successor to her husband. The drunkard, by *Moses* Law, is to bee stoned to death, Deuteronom. 21.20.

Laert. l. 1. c. 5. Patric. de Regn. l. 6. tit. 26. ex Laert. Alex. ab Alex. l. 3. c. 11.

Drunkennesse besotteth the wit; as young *Cyrus* gaue his answere to his grandfather *Astyages*, why hee refused to drink wine : Because (saith he) I tooke it to be poyson : for I haue seene it spoyle men both of wit and sense. As it is said of *Lot*, Drunkennesse deceiued him, whom whole *Sodom* could not deceiue : wine is a wilie wrastler. *Alexander* the victor of all, was ouercome of wine.

Orig. hom. 5. in Gen. Luctator dolosus. Aug.

It turneth strength to weaknes, and health to sicknes. Drunkennesse doth recompence the merry madnesse of one houre, with long wearisomnesse : drunkards grow soone old, and shall come to pouerty.

Sen. Epist. 59. Macrob. Satur. l. 7. Prou 23.20. and 21.17.

He depriueth himselfe of Regeneration; Galat. 5.21. Rom. 6. 16. and of Christ, Rom. 19. 13. The Spirit is quenched, Ephes. 5. 18. The flesh and body of sinne is strengthened, 1. Pet. 2. 11. and the soule is made like a City, broken downe, and without walls : hee incurreth shame; the examples whereof is *Lot*, *Nabal*. And Famine, Ioel 1.5. Wine in youth, turneth to water in age.

Prou. 25. 28. Habak. 2. 15.

He is exposed to all danger, and hath no skill to preuent any: for he shall be as one that sleepeth in the middest of the sea, and as he that sleepeth in the top of the mast. *Lot* was surprized with drunkennesse: It bringeth on sudden death : It soweth the seeds of deadly & heritable sicknesses. Mo perish by surfet, than by the sword. a *Elah* & b *Belshazzer* were killed in their drunkennes. In th'end, as *Esau* sold his birth-right for a messe of pottage: so the drũkard, his grace & glories right, for a belly full

Prou. 23. 34, 35

Gen. 19. 35.

a 1. King. 16. 9. b Dan. 5. 2. 30. 1. Cor. 6. 10. Gal. 5. 21.

full of drinke: for the which he is excluded out of heauen. So that, when that shall be fearfully accomplished, he may miserably say with *Lysinia*, (who was forced by thirst to yeeld himselfe vnto the *Scythians*: and when he had drunken his cold water, said) O God, for how short a pleasure haue I giuen ouer so great a felicitie? when with the rich Glutton in his fiery torments, he shall not be pitied with one drop of cold water, to quench his endlesse and vnquenchable thirst. Hee shall drinke no more wine with a song: strong drinke shall be bitter to him, *Esay* 24. 9.

Plut. in Mor.

Curation and remedies.

Caution.

IT is hard to cure a man that is giuen to drunkennesse: It is difficill to speake to the belly, which hath no eares. It is folly to rebuke a drunken man. The fittest time to cure a drunkard, is, when the drinke is gone out of him.

Plut. in Cato Maior.

1 Sam. 25. 36.

1 Sam. 25. 37.

Eschew occasions.

The occasions of drunkennesse would be eschewed. *Lycurgus*, to cure the peoples drunkennesse, caused all the vines to be cut downe: but he had done better, to haue caused them to make a Well in euery vineyard: and in euery cup to haue married a *watry nimph* vpon *fiery Bacchus*. *Diogenes*, when he was vrged to drink beyond measure, did cast the drink down on the ground: saying, If I did drinke all this, not so much the liquor, as my selfe should I wracke. The company also of those that are thus diseased, would be eschewed.

Consider the deformitie of drunkards.

The *Lacedemonians* scarred their children from drunkennesse, by shewing to them the deformitie of their drunken slaues. The consideration of the filthy manners of drunkards, is a great preseruatiue to an honest heart. This was the remedy that *Anacharsis* vsed, hauing euer before his eyes the most filthy and vnseemely manners of the intemperate. Call also frequently to

Eras. lib. 7.

minde,

minde, when thou art sober, those filthy things that thou hast either said or done, when thou wast drunken *Plato* willed his Disciples when they were drunke, to behold themselues in a mirrour: that they might the more deteast their owne manners.

If thou couldest fall into a wonderfull thirst for the Fountaine of life, and wouldest repleniſh thy heart with the riuers of the same; in that case thou wouldest easily bridle thy selfe from that bodily (and more then beastly) drunkennesse. Ioyne herewithall prayer, hearing of the Word, holy vse of the Lords supper, meditation of Gods loue, of Christs death, and vnion with vs: and how that our bodies are the temples of the holy Spirit: and that God beholdeth vs as a Iudge, whose wrath is strong; remembring alwaies, vpon the last day of our life, and of the worlds end, and Iudgement to come.

Spirituall thirst. Psal. 36.8,9. and 42.1,2. *O fœlix & paucis nota voluptas. Læti bibamus sobriam ebrietatem Spiritus.* Act. 24.25.

Looke to thy particular calling, that by no meanes thou disgrace it by drunkennesse, nor hinder it: but rather dignifie it by temperancy. To this purpose it is said, *It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for Princes strong drinke; lest he drinke, and forget the Decree, and change the Iudgement of the children of affliction.* Consider also thy Christian calling: A childe of the light should walke in the light, and not in darknesse: honestly, as in the day, and not in drunkennesse: *For the grace of God, that bringeth saluation vnto all men, hath appeared, and teacheth vs to denie all vngodly and worldly lusts; and to liue righteously, godly, and temperately in this present world.*

Consider thy calling. Prou. 31.4,5. 1. Thes. 5.5. Rom. 13.13. Tit. 2.12.

Ciuill Lawes, well set downe, but better executed, would be great helpes against this malady, to correct it. At least, the *Persian* law authorized by King *Ahashuerus*, was exceeding good to restraine some degrees of this impiety: which was, that none should compell another to drinke. That drinke is most pleasant, that sufficeth a mans selfe. *Plato* his law was, Not to drinke to other.

Ciuill lawes. Hest. 1.8. *Vt bibat arbitrio, pocula quisque suo.*

As drunkennesse groweth by custome, so it fadeth by

Customable abstinence.

the conſuetude of abſtinence. Many of their owne accord haue abſtained from drinke al their life time. I haue ſeene many cured of a deadly hydropſie, by continuall abſtinence from all liquor, vntill they were whole: they haue confeſſed they found it moſt eaſie: and profeſſed, that they could liue all their dayes without drinke. This may be eaſily enterprized by a conſtant reſolution: As did the *Rechabites* in their conſtant abſtinence from wine, at the commandement of one *Ionadab*.

Ier. 35. 16, 17.

Incline to ſobriety.

Conſider that ſobriety, hilarity, and ebriety are neere, that thou maiſt be circumſpect. When the drinke is in the cup, it is in thy power: when it is in thy body, thou art in the power of it: when thou drinkeſt, thou vſeſt the wine as thou pleaſeſt: but after thou haſt drunke, it will handle thee as it pleaſeth. Heerein thou art to be very wary. Sobriety, and ebriety are eaſily diſcerned: but it is hard to know to which of them hilarity inclineth, which is an eaſie entry, yea a moſt ſlippery ſtep to drunkenneſſe. It is beſt to incline to ſobriety. Conſider alſo that God and nature haue giuen thee the narroweſt wombe, and the ſtraiteſt throat aboue al liuing creatures, that thou maiſt learne thereby to be moſt ſober.

Herac. Anima ſicca ſapientiſſima.

1. Theſ. 5. 5, 6.

Inſtruction in grace. 1. Theſ. 5. 5, 6.

Be inſtructed in the grace of God, Tit. 2. 11, 12. Watch for Chriſts ſecond comming, Luk. 21. 24. Drinke, as thou wert to drinke no more: Be carefull to fill the heart with grace, Eph. 5. 18. Heb. 13. 9. Put on the Lord Ieſus, Rom. 13. 14. Gal. 5. 24. Be ſtrong in the inner man, Epheſ. 3. 16. Let not thy table be a ſnare to thee, Pſal. 69. 22. Repleniſh thy heart with the Spirit, before thou fill it with drinke. With ſpirituall gladneſſe, and a thanke full heart, begin thy drinking, Eph. 5. 18, 19. 2. Tim. 1. 4. Ioel 2. 26. and in all thy actions reſpect Gods glory, 1. Cor. 10. 31.

Phyſicall remedies.

Pier. al. Vl. 10.

As for thoſe bodily helpes againſt drunkenneſſe, becauſe they directly cure not the ſoule, they are more pertinent to be ſet downe in the treatiſe of corporall medicine. As that liquor that the *Ancients* found in the beaſt *Orix*, the wild *Goat* in *Africke*, moſt wholeſome againſt all

all thirst, desire, and delight of drinke. The *Amethyst* stone borne, is thought to cure ebriety: and such like other externall and physicall remedies. *Pier. Val. l. 42.*

CHAP. XXX.

Burning Lust.

1. COR. 7.9. *It is better to marry, then to burne.*

Description.

THis is a rooted tree, growing vp with many branches: As deflowring of Virgins: the ordinary abuse of the same Cõcubine, which being once or seldome done, it is called *Fornication*: and it is properly *soluti cum soluta.* If it be cõmonly practised, it is called scortation, or whore-hunting. Adultery is, when one of the parties, or both are married: It is either single, or double. Incest is, when as copulation is betwixt parties that are within the prohibited degrees of consanguinity or affinity. As for other sorts of filthy lust that are against nature, they are vnworthy to be named.

Specials. *Stuprum. Concubinatus. Fornicatio. Scortatio. Adulterie. Incestus.*

Burning lust (exceeding the limits of reason and of grace) is a brutish passion, which maketh men like *fed horses, neying* after their lust.

Description. Ier. 5.8.

Some suffer this inflaming lust to boyle within them: some do vtter and put it forth by some secret filthinesse: some become fornicators onely, and proceed no further: as did *Alexander*, when they brought to him another mans wife to be abused: and knowing her to be such an one, said to his seruants, Take this woman backe

Degrees. Gen. 38.9.

Plut. in apoph.

againe from me, lest yee giue mee an occasion of adultery. Some goe further, to adultery and incest in the highest degrees: making no difference, neither of persons, nor degrees of sinne, that they may finish their bad voluptuousnesse.

Part affected.

Concupiscible affection.

THe immediate seate of burning lust, is in the concupiscible affection: The seminary of it lyeth in the priuie members. All the affections almost concurre in the forming and furthering of lust: feare, sorrow, ioy, anger, emulation, trust, doubt, distrust, &c. conspire in one, (but diuersly) to kindle the sparkes, and increase the burning, till it come to a filthy flame. The generatiue pregnant spirits, make an ebullition: which affects the sensible appetite, and imagination: both these againe affect and moue the minde to approue, and the heart to delight, and make choyce of the filthy action, as if it were a most reall and excellent good. The heart becommeth so imprisoned to lust, that no lawes, reason, conscience, feare or honesty is able to bridle it.

Causes.

Occasions. Eccles. 7. 28. Ier. 3. 3. Prou. 17. 13. and 23. 27, 26. 2. Sam. 13. 1.

OCcasions of obiects together, with circumstances of time and place, stirre this passion. The woman, whose heart is as nets and snares, and her hands as bands: the sinner shall bee taken by her. *Sichem* looked on *Dinah*, Genes. 34. 2. And *Dauid* on *Bathsheba*, and were both snared. Lasciuious dancing betweene men and women, with inticing gestures, are the bellows of lust: As also kissing and imbracing, procceding from a polluted and impure heart, are inflaming sparkles to this gunpowdred passion. Immodest apparell, lasciuious

Prou. 7. 13.

Prou. 7. 10.

ornaments,

ornaments, and naked brests, are both signes and causes. Whosoeuer do behaue themselues that way, they bring the venome with them, if any were to drink it. Beautifull faces, painted by nature or art, are baits. Seldome is it found that beauty and shamefastnesse do agree: and if they doe, it is like a rare bird on the earth, and as rare as a blacke Swanne.

Euill examples and toleration.

The euill examples of forraine Countries (more learned then their language, or their vertues) inflame the minde to this vanity, as also those things following, to wit, mildnesse and dispensation of Lawes Ecclesiastick and politicke. Toleration of Stewes publikely erected, where lurking lust is made open; and the feare & shame thereof is conuerted vnto allowance, and auowance: The papisticall leauen dispensing with this fault, as a tricke of youth, and pardoning the same, by a little penance after auricular confession. And euill words corrupting good manners: Together with vnchast company, which as a little leauen doth leauen the whole lump, 1. Cor. 5. 6.

1. Cor. 15. 33. Ephes. 4. 26. and 5. 5, 4. Col. 3. 8.

Amatory potions.

Amatory potions are vsed by some to stirre vp themselues, and others, to a madnesse of loue. To this effect, some haue vsed filthy *Hipomanes*: some do vse intoxicate rings: As their diabolical deuices in the casting of the knot, to stay lust altogether, toward some party: so there are as vnhappy inuentions to vndoe the knot too farre to others, by inchanted drinkes, rings, characters, words, images, and such like.

The which things were once more frequent amongst the *Grecians* and *Latines*: and yet are vsed by some most peruerse. But who doth not euidently see, that the diuel is the author of those things, which are condemned by most ancient and frequent famous lawes, and recorded by some ancient Doctors? *Lucilla* the wife of *Lucretius* the Poet, propined (out of her loue) a potion of loue to her beloued husband, to make him loue her the more: with the which he was so demented, that he did

Hier. in Ruffin.

God.
a Rom. 1. 23, 24
Hos. 4. 12, 13.
b Prou. 22. 14.
and 23 27.
c Eccles. 7. 28.
d Hos. 5. 4.
Satan.

Generatiue spirits too abound nt, or hot, or sharpe.
Id'enesse.
Chrys. sup. Matth.
Puluinar Satanæ.
Sleepe.
Feeding.
2 Sam 11. 12.
Ier. 5 7.
Blindnesse.
Avoid 2.
Apud Arist. in Num.
Prou. 7. 14.
Prou 30. 20.
Natiue corruption.
Iames 1. 14.
Gal. 5. 19.
Colos. 3. 5.
1 Pet. 2. 11.
2 Pet. 2. 12.

put violent hands on himselfe.

God in his iust hatred, for contempt of himselfe, and of his Word, Amos 7. 16, 17. [a] punishing sinne by sinne, maketh this burning lust a [b] *deepe pit of destruction, that he with whom God is angry, may fall therein:* [c] *The sinner shall be taken by the whorish woman.* [d] Satan also that spirit of whoredome, dwelleth in the minds of many. He is cunning: he beginneth a little, and maketh it grow so great, that as a big fruit growne within a narrow-mouthed glasse, it cannot be pulled out againe: hee maketh it both so customable, habituall, and strong.

The seminary of this malady is in the secret and seminary vessels, in the abundance & heate of the generatiue sprits: specially in those whose temperament is hot and humid. The venome that stirreth the impregnation and ebulition of their spirits, comes in by the eyes, eares, and touching. They are ingendred by idlenesse.

Too much sleepe and rest, as *David* rose from his bed towards the euening; and then he looked, and lusted after *Urias* wife. And strong feeding: *I fed them to the full* (saith the Lord) *and they committed adultery.* Fulnesse of bread was one of the causes of *Sodoms* filthinesse, and fall.

The ignorance of God causeth many to be ouercome by this passion, 1. Thes. 4. 3, 4, 5. Hos. 5. 4. venerious matters, are so many fooliish ignorances. Hypocriticall deuotion benumming the conscience, incourageth the heart to whoredome, wherby the adultereffe *wipeth her mouth, and saith, I haue not committed iniquity.* That inherent vnmortified corruption of nature, is the greatest fountaine of this impurity: for, *euery man is tempted, while he is drawne away by his own concupiscence, and inticed.*

Signes and Symptomes.

HE that is thus diseased, his hart is taken from him, Hosea 4. 11. he is foolish, Prou. 7. 7. and destitute of vnderstanding. Both the Word, Reason, & Grace are choked, Prou. 6. 32. Luk. 8. 14. *Venus* is a stealer of hearts. The Poets wisely did *hierogliphicke Cupid* to bee a boy, because of imprudency: *naked*, for his infelicity, or that it cannot bee hid: *blinde*, because of his ignorance: *winged*, for that it commeth and goeth with a slight: *full of cares*, that doe accompany: with *bow and arrowes*, to wound with much griefe: begotten of *Vulcan* and *Venus*, for that he is of a hot and humid temperament (the libidinous temper) or according to some, *inopiæ & copiæ filius*. It is a great folly, and the party affected, is *like an Oxe led to the slaughter*, for the destruction of his owne soule: And consequently hee cannot repent; for that he is by this *Circe*, made so effeminate: yea rather brutified.

He is a foole.

Gen. 34. 7. 2 Sam. 13. 13. Prou. 7. 22. Prou. 6. 32.

By this monster with many heads, *Salomon*, the wisest, was besotted in his wisedome: *Samson* the strongest, was deuoted to *Dalilah*: *Hercules*, the ouercommer of the monster, is ouercome by his monster, and changed his club and Lions skin, into the distaffe and spindle. That prudent *Lucius Vitellus* imprudently and publikely anoynted his throte with the spittle of his harlot. *Sardonapalus* that mighty King of *Assyria*, did weare womans apparell, and span amonst his harlots. Wise *Antonius* was so bewitched with *Cleopatra*.

Great fooles.

Sueton.

Plutarch.

He imagineth he doth no wrong, Pro. 30. 20. and 7. 14. while as hee is still most offending God; and tormenting himselfe with painfull and perplexed passions, hopes, feares, doubtings, desires, ielousie, and secret terrours of conscience.

His conceits.

He is either a secret or professed *Balamite*, *Nicholaitan*, or *Iezabelite*. He defends his lust to be lawfull: or (like a

Reu. 2. 14, 15, 20.

His Excuses.

Papist, or a *Pagan*) light and veniall. He hideth it in secret, Iob 24.15,16. He liketh wel the shauelings caueat, *Si non castè, attamen cautè.*

Ier. 5.8. Deut. 23.18. Prou. 9.17.

He is like a pampered horse, neying after his neighbors wife: like a dog, nothing regarding a matrimonial bed. Stolne waters he thinks sweet: He forgetteth the Conenant of God, Pro. 2.17. Hee playeth the part of a robber, 1.Cor.7.11. an idle sitter, a prattler, a busie-body, and speaking things that are not conuenient.

1.Tim.5.11,13.

His eyes.

Lusting eyes doe follow glancing faces, in all voluble motions, like the vnrestfull *Magnes*, til they be fixed ouer against the *Pole*. *Aries obtorto collo vinctus vincitur*, said *Diogenes* to one who fixed his eyes vpon a filthy drabbe. An vnchast eye is the messenger of an vnchaste heart. *He hath eyes full of adultery.*

Laer. l. 6.

2 Pet. 2.14.

His spending. Prou. 29.3. Pro. 31.3. His bondage. His rashnesse. *Quercet.* *Diæt.* His griefe. *Æneas Sil.*

He feedeth harlots, and wasteth his substance: He giueth his strength to women: He is a deuoted vassall to his deuouring drab: to come, he wants no wings; to go, he finds himselfe in irons: What can please, he dare attempt, like vnto *Galleasius, dux Mantuæ*, who at the fond request of his mistresse, did suddenly precipitate himself into the riuer. When desire, or delight is crost, ther is nothing for the louer but present death. *Lucretia* so loued *Eurialus*, that at his remoual from her, presently she died. That noble youth in *France*, (*Ex familia Alegriorum oriundus*) gaue negligently (yet louingly) to his Mistrisse, the Duke of *Mantua's* daughter, a poysoned Apple; wherewith he himselfe was propined: and seeing her in her last agony thereby, lying in her bosome, preuented her by death.

Quercet. *Diæt.*

Prognostickes.

The case.

THis disease is a tree with many branches, and a net of many vices; the harder to be cured, for that it is supported with so many passions. He that is thus diseased,

Ensuing great sinnes.

sed, he must share some other; for he cannot performe his lust alone: He soweth his corne in vncouth fields, and leaueth nothing but chaffe for his owne ground: He sinneth against his own body, both abusing the outward obiect (as in other sinnes) and his owne body too (which is peculiar to this sin:) shamefully abusing the member of Christ, and making it the member of a whore: and conuerting the holy Spirits Temple into a filthy stew: He defileth himselfe, and the whole land, *Leuit.* 18. 25, 27. He extinguisheth sanctification, 1. *The.* 4. 3.

1. Cor. 6. 18.

Pro. 5. 8, 9.

Mat. 15. 19, 20. Rom. 1. 24.

This malady is the mother of much mischiefe. *Iohn* the Baptist, *Vrias*, *Amnon*, and the *Sichemites* are killed. It bringeth on spirituall whoredome; The examples whereof are *Salomon*, 1. *King.* 11. The Iewes, *Hosea* 4. 14. The Gentiles. The whore of *Babylons* cup of carnall fornication, allureth the Kings and inhabitants of the earth to drinke of her cup of spirituall whoredome. It tends farre to Gods dishonor, specially if it be within the bosome of the Church; As *Ammons* folly, and *Dauids* adultery: For he takes the members of Christ, and makes them the members of an harlot: He is like a flie drowned in hony, & sucketh poison within the taste of sweetnesse.

Marke 6. 2. Sam. 11. 17. & 13. 16. Gen. 30. 4.

Rom. 1. 23, 27. Gen. 34. 7. 2. Sam. 13. 22, 23, 24. & 12, 14.

The delight that the whoremonger hath in his owne malady, brings on Gods wrath and iudgments on himselfe, and on the land. The Bee detests those that are too much giuen to Venery, because of their strong sauour which they smell in them: how much more doth God abhorre them, that sauour so much of the wisedome of the flesh? Whoremongers and adulterers God shall iudge: whereof 24000. were killed in *Israel*, *Numb.* 25. God shall bee a witnesse betwixt the adulterer and the wife of his youth. To be deceiued by a woman, or to lie in wait at thy neighbours doore, is a wickednesse to bee condemned, and a fire which shall deuoure to destruction, and which shall root out all his increase: It shall

Gods wrath. Ephes. 5 3, 6. Hos. 7. 4. Leuit. 18. 25, 28 Iudges 10. Iere. 23. 10. Gen. 19. Num. 25. 9. Gen. 34. Iudges 20. And iudgmēts. Mal. 3. 5. Heb. 13. 5. Ier. 5 7 Mal 1. 14. Iob 31. 9. 12. Hos 4 10. Iob 24. 18. Iudges 9. 5.

shall deuoure all his substance, *Pro.* 6. 26. & 29. 3 Gods curse shall be on his estate: His bastards shall be for his great ruine, and fire-brands to his house: He shall find a wound and dishonour; & his reproch shal neuer be put away.

Diseases.

This burning lust spendeth the spirits and balsame of life, as the flame doth waste the candle: Whereupon followes corruption of humors, rotting of the marrow, the ioynts ake, the nerues are resolued, the head is pained, the gowt increaseth, & oft times (as a most iust punishment) there insueth that miserable scourge of harlots, The french Pockes.

Lues venerea.
Death of body and soule.
Pro. 6. 30, 32, 34
Reu. 21 8.
Leuit. 20. 10.
Deut 22. 22.
Numb. 5 14, 27
Gen 38 24.
Ier. 29. 22, 23.

The adulteresses husband or friend, is stirred to rage of iealousie, who will not spare in the day of vengeance. Men doe not despise a thiefe when he stealeth to satisfie his hunger: but the adulterer destroyeth his owne soule. The Law of God punisheth adultery by death: To this purpose was appinted the extraordinary cursed water for trial. It is a moral law, that the adulterer should die, as may be seen by the example of *Iudah* against *Thamar*. Of *Abimelech*, *Genesis* 20. 3, 7. *Nebuchadnezzar* caused the two adulterous Prophets *Zedekiah* and *Achab* to be burnt. So was the law of *Saletus* the Prince of *Crotone*, a city in *Greece*: as also *Draco* his law. The law of the twelue Tables, and *Lex Iulia*, made by *Augustus Cæsar* amongst the Romans, made it capicall. So was it amongst the Arabians. [a] The Egyptians cut their noses. The [b] *Germãs* scourged them with cudgels thorow the Towne. [c] *Saluchus* King of the *Locrensis* law, pulled out both their eyes without mercy: who to spare one of his adulterous sons eyes, and to keepe the law, pulled out one of his owne. When man doth faile in punishment, God vseth his law of requitall; as may appeare in the examples of *Dauid*.

Lucianus
Strab. geograph. l. 16.
Eusebius de prep. Euang. lib. 6. cap. 8.
[a] *Dio. Sic. lib. 1. cap. 6.*
[b] *Cor. Tacit.*
[c] *Ælian. in varia. hist. lib. 13.*
2 Sam. 12. 11. & 16. 22.
Iob 31. 9, 10.

Curation

Curation and remedies.

CVnningly did the heathen Physicians rip vp this hid disease, which they neuer regarded, vntill they found it make the body languish. *Hippocrates* obserued K. *Perdiccas* in a chronical sickneſſe: after long inquiry, hee perceiued his pining away, to flow from a spirituall disease, for the loue he had to *Phila* his fathers concubine. Hee prescribed him to be cured, by causing *Phila* to giue *Perdiccas* some meeting. The like did *Erasistratus* the Physician, with *Antiochus*, curing his languishing ague through lust to *Stratonice*. And *Saluchus*, by causing the father, to giue the wife to cure the Son: These two Physicians cured the body, but killed the soule; a bad kind of curing: They had done better to haue cured the lust first, that the body might of its owne accord become whole. Euill should not haue beene done, that good might come thereof: A Christian hath many better wayes to cure this passion.

Bad remedies

Saran in vita Perdic.

Plutarch.

Consider it is directly prohibited, *Deut.* 23. 17. 1. *Cor.* 6 18. *Heb.* 12. 16. It should not be once named amongst Christians, *Ephes.* 5. 3. The commiting of it wounds the conscience, and brings on Gods wrath, and all the euils. The penance of it is too deare for the pleasure: That wound is to be eschewed that cānot be cured, but with a salue of sorrow and dolour. *Aristotles* counsell was, to behold pleasures, not as they come with pleasure, but as they goe with paine. A thousand pleasures are not so perfect as one of those torments: but how farre more exceed the torments of hell? where for one pleasure, shall be a thousand torments, perfect, totall, and finall. Esteeme therefore this so beastly a pleasure, to be at so high a rate: and shunne the wares that are so deepely bought: The remembrance of the burning in hell, quencheth the burning lust of luxurie.

It wounds the conscience to hell.

Hieron. in Epist. ad Salui.

Non emo tanti pœnitere, said *Diogenes.*

Non venientes, sed abeuntes.

Nocet empta dolore voluptas.

Eschew

Eschew occasions and opportunities. Iob 31.1. *Loca sola caueto.* Vincitur at celeri sæua libido fuga. *Antho.* sacra Gregor. Consider the infelicity and filthinesse of this disease.

She thus said: *Istud quidem adamas, adolescens, nihil autẽ pulchrũ.*

Sæpè refer tecum scelerate facta puellæ. Hinc odij semina quære tui. Eschew ebriety and gluttony. Ier. 5.8. *Xenophon in Cyropædia.* Hunger, time, a halter.

Eschew all the occasions that doe infect the heart with this maladie, *Pro.* 5.8. Let thy heart be chaste; shun filthy company, and intising obiects. Make a couenant with thy eyes: Beware of solitary places; and flie all libidinous circumstances, of person, time, and place. It is not lawfull to behold what we may not couet: Eschew lasciuious pictures and bookes, filthy Stage-playes, and all such other insnaring obiects.

Consider the infelicity and sædity that doe acompany this disease, and that in the person of others: Remarke the dolour, consumption, filthinesse, stinke, cankers, venereous botches, feebleneſse, faintnesse, effeminateneſse, infamy, and secret terrors of conscience that doe (with many mo) follow in a trine after the heeles of burning lust. That beautifull and honourable *Hypatia*, (famous because of her erudition and publike teaching) perceiuing one of her disciples, for her loue, lãguishing to the death: after many assayed remedies without effect; at last she deuised a way to diuert his imagination with a filthy spectacle of her self. *Raimundus Lullius* (that great Physician) fell in vehement lust with a most beautifull woman; he importuned her to appoint a diet; at meeting she displaied her breſt, & made him see a large and profound vlcerate canker in her pap: at the which filthy spectacle, he found a present remedy of his passion: He turned his lust into loue, and his loue into pitie, and vsed all meanes to restore her to her health. The Poets did acknowledge this remedy to haue som force, which worketh by diuertion, and drawing of the imagination to mislike the pleasantnesse of the obiect, because of some exceeding euill in it.

Vse all the remedies to cure ebriety and gluttony: Diet the pampered horse. Either quẽch the fire, or take away the fewel. Vse that *Pithagoricke Lacedemonian* diet of the *Spartan Kings*, *Sobriety* and *Exercise*; or that slender diet that *Cyrus* did willingly vse. *Crates* the *Theban* prescribed Hunger, Time, a Halter: whereby hee did shew,

shew, that either present hunger, or length of time should queneh this flame in any man; or else he were fit only for a rope: A remedy sauouring of a Cynicks cruelties; yet this it imports: that sobriety is the quencher of lust, as intemperancy is the feeder of it: Diligent labour in ones calling, diuerts the mind from filthy obiects, and vnableth it from such vanity.

Sobriety. Labour.

Moderate sleepe and watchfulnes are profitable herein; with a diligent care of the mind vpon serious adoes. Marriage is a remedy against fornication, 1. *Cor.* 7. 2, 9. 1. *Tim.* 5. 14. Loue amongst married persons, is a remedy against adultery: For he that esteemeth his wife to be to himselfe as a *louing Hind, and a pleasant Roe, and is satisfied with her brests, and delights in her loue continually: he will not delight in a strange woman, nor imbrace the bosome of a stranger.*

Otia si tollas, &c.
Cedit amor rebus, &c.
Marriage. Pro. 5. 19, 20.

To be an *Eunuch* or gelded, is a bridle of lust: Some are so borne, there be some made so by men, and some which haue gelded themselues for the Kingdom of Heauen: The former two haue that benefit to be free of the practice of any lust; but the third is voluntary, a speciall gift of God, springing from the sauing power of grace, and is praise-worthy before God: There are other physicall remedies which are thought to bridle lust: As *Agnus Castus, Ruta, narcotickes, portnalaca, nymphea, Sempervinum, lactuca, camphora, cituta emplastrata, lamina plumbra adhibita:* which all doe either exciccate, stupifie, or euacuate the spermaticke spirits: but what they cure not the mind: it remains apostumat in its own impurity, it lacketh onely a new occasion, and a recent pregnant seminary. But the surest, and most infallible remedy to this malady, is true *mortification*, Io. 33. Ro. 8. 1, 13. 1. *Pet.* 2. 11. & 4. 1. Considering that our bodies are the members of Christ, set thy selfe alwayes in the presence of God, as the searcher of hearts: *Beate downe thy body, and bring it in subiection: Ictis Tarentinus, Asbylus Crotoniates Clitomachus*, all three most worthy wrestlers, led a most con-

To be an Eunuch to Gods kingdome. Mat. 19. 12.

Physical remedies.

Mortification. 1. Cor. 6. 15.

Volater. Plat. de repub. Plutarch. l. 7. quæst. Con. 7.

1.Cor.9.24, 25.

continent life, in great abstinence from Venery, that they might remain the more able for *Palestricke* games. *Euery man that proueth masteries, abstaineth from all things, and they doe it to obtaine a corruptible Crowne.* And what? should we not abstain farre more from prohibited lusts, for *an vncorruptible?*

Modesty.

Modesty in heart, and shamefastnesse in behauiour, in words, speech, lookes, silence, pure communication, and apparell, not onely doe keepe the heart continent: but affray others to giue an assault. It is hard to one both to lust and to feare at once; for feare expelleth lust: there is no feare hath force in the heart, as the feare of God: This was *Hieroglyphickly* adumbrate by that great steepe deepenesse, hard by the promontory *Leuca*, toward the temple of *Apollo*: which had that force, that whosoeuer did leape into that deep, had the fury of flaming lust and loue presently quenched, and themselues saued. So did *Deucalion* to quench his lust toward *Pyrrha*; and *Cephalus* for his lust toward *Pterela*: Their attempt was fearefull, whereby it was notified that feare and care, study or anxiety are remedies for lust: *Vexatio dat intellectum*: There is nothing more sure to bridle lust in the heart, then to set the feare of God before thy eyes, and to walke in feare and trembling before him.

The feare of God.

CHAP.

CHAP. XXXI.

The Leprosie of Ingratitude.

2. Tim. 3. 2. *Men shall be vnthankefull.*
Luke 17. 17. *Were there not ten Lepers clensed, but where are the nine?*

Description.

AS *Leprosie* is an vniuersall (*Cancer*) Canker of the whole body, full of venome and contagion, arising of the putrid blackest humour of the body: so *Ingratitude* is an vniuersall sickenesse of the Soule, proceeding of an inbred & acquired corruption and vicious constitution of the heart.

That it may be the better knowne; the opposite vertue of *gratitude* and thankefulnesse, must bee a little touched.

Beneuolence is the parent of *beneficence*, and *beneficence* prouoketh another to *gratitude*. *Vngratefulnesse* receiueth the benefit, but regardeth not the beneficence of the benefactor.

The *benefit* is the subiect of our desires: It may depart from vs, while as the benefactors beneficence doth remaine. Accidents may spoile vs of the vse of the gift; while as the affection of good will hath still a relatiue subsisting in the minde: The benefit is but the print and character

Beneuolence.
Εὔνοια.
Arist.
Εὐνοϊκία.
Paul.

Beneficence
Εὐεργεσία.
The benefit.
Εὐεργέτημα.

character of the action of beneficence: and both theſe are the ſtreames of the fountaine of benevolence.

Beneficence deſcribed.

Beneficence is a willing endeauour in giuing gifts to others, for their commoditie. Euery affording of a commoditie is not a beneficence, vnleſſe it come from a willing minde. A ſtone, a beaſt, the earth, the ſea, an enemie, may giue commodities through occaſion; but they cannot be ſaid, they haue, or they vſe beneficence: One may profit another ignorantly, or vnwillingly; That is neither to be eſteemed a benefit nor a beneficence: It is too little, to haue profited any, vnleſſe it bee done willingly.

Beneficence worthy, requireth 5. things.

Beneficence is either *worthy* or *vnworthy*. A worthy beneficence craueth, 1. A cheerefull giuer. 2. The chooſing of a fit receiuer, either worthy or indigent. 3. A conuenient time: the timelier the better: ſwift benefits are ſweet: he giueth twice, that giueth ſoone. 4. A conuenient place: publike places are for an honourable beneficence: a priuat place is fitteſt, when ones neceſſity or pouertie is to be helped. 5. A fit matter, fit in regard of the giuer. A princely gift fits the hand of a Prince, not the hand of a poore man: the mite beſeemeth the hand of the poore widdow, not the hand of a King. The matter muſt be alſo fit in regard of the receiuer; for his good, and for his vſe. A benefit may be little worth in it ſelfe: but great in vſe and conſequent. Oft times the thing that is giuen, is little: but that good which followeth thereupon, is great.

Οκειαι χαριτος γλυκεῖαι.

Sæpè quod datur, exiguum; quod ſequitur ex eo, magnum eſt. Senec.

Pſal. 119. 71.

Secare, vrere, vt ſanes. Sen. de Ben. l. 5. c. 20.

Beneficence muſt euer aime at the owne proper end: which is the vtilitie of the receiuer: howſoeuer the entry and beginning of the benefit be grieuous: As *Dauid* ſaith, It is good for me, O Lord, that thou haſt afflicted me, that I may learne thy Statutes. A Chirurgion may cut and burne, that he may heale.

Beneficence vnworthy may be 6. wayes.

An *vnworthy Beneficence* and benefit, is that which is either, 1. *Naked*, without any good deed or indeuour to doe the ſame: hauing only a profeſſed benevolence, and nothing

nothing further: To will is little, vnlesse it profit. 2. Or *Naughty*, both to the giuer to giue, and to the receiuer to haue. Like vnto the dish-full of bones that *Alexander* sent *Diogenes*: who said, It is meete indeed; but a gift not Princely. 3 Or *Casuall*, as when one doth good to another, more by good hap, chance and occasion, or by some secret prouidence, then of any set purpose to benefit. 4. Or *Corrupt*, as when the giuer is forced to giue by importunity, or giueth ambitiously, irefully, disdainfully, frowardly, after too long and wearisome expectation and suting: more also for his owne sake, then, for the receiuers; giuing the benefit with the receiuers dishonesty & disgrace; or for his owne praise: giuing that publikely, which shoud be giuen priuately; and giuing that priuatly which should be giuen publikely. 5. Or *Hurtfull* to the receiuer, that though the receiuer for the present doth desire the benefit, and acceptably doth account of it; yet, if the giuer knoweth it will harme him, his beneficence is nothing worth: but rather a cruell kindnesse, a frowning and affable hatred: which not to giue, were a greater benefit then to bestow it: For what could an enemy doe more then to snare him with a gift, whom his heart doth hate 6. Or *Malicious*, as when the giuer is a very real enemy; yet, vnder dissimulation, giueth a gift to harme whom he hateth: As when he maketh him drinke, that he may the more easily be killed: And as was the Horse of *Troy*: Or being of purpose to kill him whom hee hateth, by causing to giue him secretly poyson: the poyson being weake, it purgeth him greately, and cureth by accident some hiden sickenesse, which otherwise was incureable: the poyson became a medicine, and the hatred a remedy: this is to be accounted no beneficency, nor no benefit; b ecause by iniuring he healed: or being of purpose to kill him, woundeth his body, and by accident openeth an apostume, and so healeth him. This is not to be esteemed a benefit; for many may profit others against their will. Not the euent, but the minde maketh a benefit different

Parum est velle, nisi profuit. Sen. de B. l. 6. c. 10, 11. Anton. & Max. Ser. de benef.

Gen. 45. 5, 7, 8. and 50. 20

Sæua bonitas, blandum & affabile odiũ. Sen. de Ben. l. 2. c. 14.

Timeo Danaos & dona ferentes.
Ἐχθρᾶς δόσεις δόσεις.
Nocendo sanauit. Sen. de 1 Ben. l. 2. c. 19

Prosunt dum nolunt. Id. l. 6. c. 8.

ferent from an iniurie. All theſe ſorts of doing good, are vnworthy of the name of beneficence, and of the name of a benefit; but as a dead man may be called a man improperly, ſo they may be called, *Beneficence vnworthy*, and a *Benefit vnworthy*, becauſe they want the willing intention of the giuer, reſpecting the good and vtility of the receiuer.

Gratitudes ground, are verity and equity.

Gratitude is prouoked by the worthy beneficence and worthy benefit of another, and theſe are the ſparkes that kindle that flame: It is grounded on *veruty* and *equitie*: *Verity* acknowledgeth and profeſſeth the benefite. by giuiug thanks to the benefactor, by publication of the benefit before others alſo, and by promiſe and purpoſe to requite according to power. *Equitie* ſtudieth to make recompenſation ſo farre and ſo ſoone as is poſſible: both oblige the heart to thankefulneſſe. *Gratitude* hath three degrees: 1. In heart. 2. In word. 3. In deed: As ſhall be ſpecified more amply heereafter in the remedies.

Gratitude, fained, forced, reſtrained.

As for *vnthankefulneſſe*: Some are vngratefull in a part onely: Some are meerely and altogether vnthankfull. Fained, reſtrained, and forced thankfulneſſe, is a kinde of vngratefulneſſe. Some doe faine themſelues to bee thankefull, while as they haue no ſuch thing in their heart. Some are aſhamed to publiſh their thankefulneſſe: and if they vtter it, it is priuily in a corner, and whiſpered in the eare: They bluſh that any ſhould know, that they are obliged debters.

Furtiue agũt gratias, in angulo, & in aurem. Id. l. 2. 23.

Qui inuitus debet, ingratus eſt. Ib. l. 5. c. 39.

Some are forced by ſhame, by feare, by neceſſity, by imitation, or by occaſion to be thankefull: Theſe are not truely thankfull in heart: They finde themſelues bound to a duety, which is againſt their will, and ſo they willingly remaine vngratefull. Some againe are meerely vnthankefull: As, 1. He who acknowledgeth not within himſelfe, the benefit and the greatneſſe of it. 2. He that profeſſeth it not before others, or diſſembleth or denyeth it.

it. 3. Hee that endeuours not to requite it as hee may 4. He that altogether forgetteth it. 5. But moſt of all, he that requiteth good with euill, and meeteth the benefit with an iniurie.

Part affected.

THe whole faculties of the ſoule are affected and infected by this maladie, none of them are ſound. The vngratefull mans minde doth not acknowledge the giuers beneficence, nor the greatneſſe and goodneſſe of his gift: His memorie forgetteth what kindneſs he hath ſhewed him: His heart is in a perplexitie of ſecret paſſions; reioycing in the gift, and ſorrowing to be obliged; fearing to be detected, and fretting when he is twitted. His conſcience is vniuſt, that ſhould ſuffer him ſo falſely to deny what he hath gotten, and to refuſe, what requiting equitie doth craue.

Ingratũ dixeris, omnia dixeris.

Cauſes.

VVHen either the benefit is vnworthy, or when a worthy benefit is giuen vnworthily, the receiuer of the gift is mooued thereby to become vngratefull: As if the receiuer hath gotten the benefit: 1. By wringing it out of the giuer by importunitie; he thinketh he hath bought it at a deare rate, as by the price of his prayers. 2. Or if the receiuer hath gotten it with vexation, with long delay and wearieſome hopes. 3. If the giuer gaue it with anger, with ill will, or with lingering, or with ambition, or diſdainefully (his gift being ſtony bread, which for a hungry man is hard to want, and as hard to take and eate.) 4. Or with vpbraiding, reproachinh, and vp-caſting, or by occaſion. 5. Or if he know

An vnworthy benefit.

Facimus plerumq; ingratos. Id. l. 2. c. 17.

Or a benefit vnworthily giuen, which may be 8. wayes.

the benefit to be hurtfull. 6. As alſo if the gift were neuer ſo good or ſo worthily giuen, if the giuer corrupt it with ſubſequent iniuries;as if one hath deliuered another from death,but thereafter he forceth and deflowreth his wife : In that caſe the iniury ouercommeth the benefit: Although the benefit remaine , the benefactors beneficence is loſt, & the receiuers obligation to thankfulneſſe is free. 7. Or if the giuer corrupt his beneficence with repenting after that he gaue it. 8. Or if hee vaunt and boaſt of his gift, or glory therein, or caſt it vp in the receiuers teeth, and thereby teareth and renteth his mind; it is ſufficient that the receiuer pardon the benefit of the vnworthy giuer, although hee requite it not.

Obliuion of the benefit.
2 Chro. 24. 22.
Gen. 40. 23.
Pſal. 106. 21
Hoſ. 8. 14.
1. Sam. 12. 9
Iſa. 1. 3.
Iſa. 5. 4

The forgetting of the giuer, and of his kindneſſe,maketh many become vnthankful,the benefit liuing in their hands,but dying in their memory: As *Ioaſh* remembered not the kindneſſe of *Iehoiada*: The chiefe *Butler* did not remember *Ioſeph*: The people of Iſrael forgate God their Sauiour, which had done great things for them in Egypt. The Oxe knoweth his owner, and the Aſſe his maſters cribe; but Iſrael did not know God : What could I haue done (ſayth the Lord) any more to my Vineyard? I looked for Grapes, and it brought forth wilde Grapes. Iſrael ſaid not,Where is the Lord? They remembred not his hand, *Pſalm.* 78. 42.becauſe they forgat him that was ſo kind to them. Iſrael was filled, and they forgate God : Nothing groweth ſooner olde then beneficence : Old kindneſſe ſleepeth,and men are forgetfull.

Ier. 2. 5, 6, 8

Hoſ. 13. 6.

Παλαιὰ ὑφεὶς χάρις, ἀμπαύουσι δὲ βροτοὶ. *Pind.*

There are many ſorts of vnthankefull men : Some deny they haue receiued the benefits, ſome diſſemble it, ſome requite not : but moſt vngratefull are they that forget: Shame,honeſty,and occaſion,may amend the former three;but what can amend the laſt ſort, when ſo willingly they forget?

Blindneſſe and vanity of mind

When one is ignorant of himſelfe, and of his duty

duty, thinking himſelfe worthier then he is; and more worthy, then if he ſhould haue beene matched with ſuch a naughty benefit, and ſuch a ſmal trifle as he taketh it: So prizing himſelfe at too high a rate, and the benefit at ſo low a worth, he diſdaineth the giuers beneficence, and maketh himſelf vnthankefull: or when he is ignorant of the giuer, and knoweth not his kindneſſe, his gratefulneſſe, his wiſedome, his power and ſuch like properties o the giuer: and doth not collect them out of the benefit, and ſo becommeth vngrate: The Gentiles, when they knew God, they glorified him not as God: neither were they thankfull: becauſe they became vaine in their thoughts, and their fooliſh hearts were ful of darkneſſe. Rom. 1.21.

There is no benefit which can eſchew an euill conſtruction: and the ſuſpition of the giuers affection: The receiuer, either in himſelfe, or in the gift, in the giuer, can ſubtilly excogitate aboundance of extenuations. Gifts may eaſily bee miſconſtrued, if they bee beheld, wherein wee thinke them deficient; but not wherein they profit vs: or wherein we deſerue them not: Wee ſhall neuer want cauſes of complaining, if wee behold the worſt and weakeſt ſide of benefits. Some can neuer bee content, they are euer quarellous murmurers againſt God and man. They will thinke the benefit vulgar and not rare: that the giuer might haue giuen much more, and much better; that hee hath giuen more, and better to worſe; and that he gaue it not heartily, or timely, &c. Miſconſtruction: and ſuſpition.

Many are ſo hard and ſtiffe-hearted, that no benefit can mollifie them and win them; and ſo inflexible, that nothing can make them kind; as God complaineth of the Iewes: What? could I haue done any more to my Vineyard? I looked for grapes, and it brought foorth wilde grapes. Heereof ariſeth that deſpiſing of the bountifulneſſe of God, that ſhould leade men to repentance. Induration. Iſa. 5.4. Rom. 2.4.

An euill conscience.

As there is nothing more forcible, to make a man both speake the truth, and doe the thing that is most iust, then a good conscience: So there is nothing more able to make him vnmindefull of his duety (so ready to dissemble the giuers beneficency, and so vnrighteous, neuer to requite) then is an ill conscience, that is either blinded, sleepeth, is dead or cauterized.

Selfe loue.

When men are too fauourable iudges of themselues, admiring too much their owne merit they thinke they haue deserued more at the giuers hand: The giuer hath valued them at too light a price: The receiuer thinketh hee might haue gained more, if his paines and labours had beene bestowed vpon any other. The selfe-louer, as he loueth none so much as himselfe; so hee cannot loue his benefactor as hee should.

2 Tim. 7. 2.

Auarice.

Auarice maketh a man vngratefull: There is no satisfaction of his greedie appetite: The more he getteth, (vnlesse he yet get more) hee is the more discontent: And if he get no more, he thinkes all he hath gotten, is nothing: Hee forgetteth what hee hath, and counteth it an iniurie, if any thing bee with-holden that he craueth, Greedinesse of things desired, makes vs forget what wee haue receiued, and auarice is euer vngratefull.

Enuy.

Non potest quisquam, & inuidere, & gratias agere. Sen. ib. l. 3. cap. 3.

Enuy commeth in with her comparisons, disdaining that others should haue beene equalized or preferred to the receiuer, in receiuing of gifts. Enuy disquieteth the receiuers heart with comparisons. Hee that enuyeth, sorroweth: but the gratefull reioyceth. No man can both enuy a man and giue him thankes.

Pride.

Ambition and pride permit none to be thankefull: The proud remembreth not his owne baseneſſe, hee considereth not his present estate, now vnder the benefit, which once he most desired. Hee beholdeth not where

where he was, whence he came, what he was, where he is; but where, and what he would be: He reacheth himſelfe out of himſelfe. The pride of King *Hezekiah*, (whereby his heart was lifted vp) ſuffered him not to render thankefulneſſe to God; according to the benefit done to him, in reſtoring him to his health, when hee was ſicke to the death. God complaineth of the people of Iſrael, that when they were filled, their heart was exalted, and forgate God.

2 Chro. 32.24. 25, 26.

Hoſ. 13. 6.

By nature we are more ſenſible of euill, then of good. The paine of one finger is more felt, then the health of the whole body: And by the corruption of nature, iniuries make a deeper impreſſion in the mind then benefits doe, and theſe ſlip ſooner out of memory then the other. We are ſo poiſoned by the venome of the inherent body of ſin and death, that we deuiſe and inuent occaſions of vnthankefulneſſe. They that are of a peruerſe diſpoſition, are neither ouercome nor changed by benefits: As it is ſaid of the Wolfe, ſo kindly fed with milke: that a benefit cannot change nature.

Corruption of nature.

Peruerſi cordis eſt, occaſiones ingratitudinis inueſtigare. Bern.

ἡ χαρις ἀπαλλαξαι τὴν φυσιν δυναται. Me. Eg. 2.

Signes and Symptomes.

THe vngratefull counteth the benefit but light; and thankefulneſſe a burthen: The benefit delighteth him no longer then it laſts; if he bee vnthankefull to God, he forſaketh the fountaine of liuing waters, and diggeth to himſelfe broken pits that can hold no water: He can ſay, Heere is the benefit; but will not once ſay, Where is the Lord? He caſteth God away, and rebelleth againſt him: Hee deſpiſeth the bountifulneſſe of God: Like the Gentiles, who knew God, and yet were not thankefull: Hee neuer thinketh on God but in euils: He hath the Art of memorie for wrongs, and can as well name them all, as *Cyrus* could name his Souldiers.

A benefit lightly eſteemed or forgotten.

Ier. 2. 3. 5, 6, 8

1 Sam. 10. 18, 19
Iſa. 1. 2
Rom. 2. 4.
Rom. 1. 21.

Solin. c. 7. l. 7. c. 24.

And as for benefits, and beneficence: he is as obliuious as *Messala Coruinus* the Oratour, who forgate his owne name. Wrongs he writes on glasse, with the point of the Diamond of his hard heart: benefits he painteth on the dust: Benefits with him are as light as feathers, and meeteth wrongs with leaden angers: Hee extenuates his receiued gifts, and aggrauates his iniuries. Hee is a *Mule*, (as *Plato* called *Aristotle*) that sucketh till it bee full, then it flingeth at the mother: Hee is like a *Viper* that killeth the mother that bred it: And like a carion anointed with a costly oyntment: His actions are like the seruice of a Ramme, that with his hornes striketh his Pastor: Hee eateth ones bread, and lifteth vp his heele against him: Hee weigheth his benefactor at a small rate: The more hee findeth himselfe obliged, the more he hateth, being as vnwilling to bee thankefull, as he is vnable to requite: He maketh vse, of his benefactor, so long as hee can serue for his vse, as men doe with horses, who cherish them when they serue them, but reiect them when they become inutill: Hee becommeth impudent vnder the greatest blot: He is rightly figured in Swine, who eate Acornes, but neuer looke vp to the tree: He is neither noble, honest true, nor iust: He is a bored barrell, wherein costly liquor is in vaine put: Benefits are ill bestowed vpon him; he cannot retaine the memorie of his benefactors kindnesse.

Or requ'red with euill.

Κεντραχονία. Psal. 41. 9. Zach. 11. 12. *Quo plus debent, magis oderint. Sen. Ep. 19.*

Πίδος τρημών. *Lucianus.*

Prognostickes.

The euill and punishment of ingratiude. Luk 17. 17.

THis is a frequent and vniuersall sickenesse: Are there not ten Lepers clensed (said Christ) but where are the nine? None haue returned to giue God thankes but a stranger. It is to be reckoned amongst the worst diseases, which wanteth no euill: And the earth can produce no

no worſe thing then an vngratefull man. He is euer either deuiſing euill, or doing euill. He flattereth himſelfe, and detracteth others. As he hateth all men, ſo he regardeth his benefactor, onely for the benefit. The worſe hee groweth, he is the more bold to commit any vice. Ingratitude is a monſtrous ſinne, and the ſeminary of many vices. There is no vertue that is not blamed and diſcommended of ſome, but onely *Gratitude*: and there is no vice, that ſome will not commend, except onely *vngratefulneſſe*. There is no vice ſo condemned of all; and yet ſo farre imbraced of many. Serpents containe venom within themſelues, which they put forth to the hurt of others: but the vngratefull is tormented with his owne venome. There is nothing ſo great an enemy to concord and humane ſociety, as is vngratefulneſſe. It is the *Epitome* of all vices. It is a vice that daily doth increaſe. For in the leaſt dayes ſhall come perillous times, men ſhall be *vnthankefull*. Any wrong may be pardoned by a gentle nature, except vnthankfulneſſe: it is hardly digeſted. The Lawes of Perſia, Macedonia, and Athens, condemned the vngratefull to death. And he that rewardeth euill for good, euill ſhall not depart from his houſe. God will be vnto them that by vnthankfulneſſe forget him, as a Lion, a Leopard, and as a Beare robbed of her whelpes. Ieruſalem for her vnthankfulneſſe, had great diſtruction threatned, and executed againſt it. When Iſrael forgot the Lord, he ſold them into the hand of *Siſera*, And God quereleth his people for their great vngratitude. Ingratitude prouoketh reuenge by perpetuall cuſtome, both with God, and with man.

Omnia dixeris, ſi ingratũ dixeris. 2. Tim. 3. 2.

Prou. 17. 13. Hoſ. 13. 6, 7, 8.

Luk 13. 34. 1. Sam. 12 7.

Mich 6. 2.

Curation and remedies.

IT lyeth much in the benefactors hands, to make the party benefitted, thankfull. He would not talke much of his benefit: neither ſhould he grudge, if at the firſt he finde

The benefactors diſcretion, patience, and loue teſtified.

finde not a meeting; but with great patience and care he muſt expect the harueſt of his husbandry. It is not enough to helpe any with a gift, vnleſſe hee helpe him alſo to be thankfull for his gift: He muſt not onely giue, but alſo teſtifie his loue: let him not vpbraid, nor caſt the gift in the receiuers teeth: let his gift ſpeake, and not his mouth: And though the party deſerue not ſuch kindneſſe, yet it is beſt, in ſuch a caſe, to imitate God: to benefit, the euill, for their ſakes that are good, rather then to be deficient to them that are good, for thoſe that are euill.

Conſider the benefactors beneficence. *Criſpus Paſſienus. ex Sen l. d. B. l. 1. c. 15.*

That the receiuer of a benefit may become thankefull, let him conſider the benefactors beneficence, more then his benefit. Some mens good will is to bee preferred to their good deed, and other ſomes good deed is to be preferred to good will. As one did ſay, He had rather haue *Auguſtus* good will and approbation, then *Claudius* gift. Whoſe iudgement & liking is naughty, their benefit is not to be ſought but: if it be giuen, it is to be taken as from Fortune.

Remembrance of the benefits.

Let him alſo call to minde the benefits receiued. And this ſhould be a law betwixt the giuer and the receiuer: the one ſhould neuer forget what hee hath gotten: the other ſhould neuer remember what he hath giuen. As forgetfulneſſe cauſeth vnthankfulneſſe; ſo remembrance cureth the ſame. This made *Dauid* ſtirre vp his owne ſoule to be thankfull to God, when hee ſaid, *Bleſſe the Lord, O my ſoule, and forget not all his benefits.* Pſal. 103. 2.

Conſider that thankfulneſſe procureth more benefits.

He muſt conſider, that thankfulneſſe in it ſelfe, is a thing both godly, honeſt and, iuſt. Vnto the giuer it is moſt acceptable, and vnto the receiuer moſt profitable: It conciliates fauour with the giuer, and procureth new benefits at his hands. When vngratefull ſilence obſcureth the benefits and the beneficence of God: it cloſeth vp the fountaine of his bountifulneſſe: The thankfull acknowledging of the ſame, procureth new benefits. This *Dauid* profeſſeth of himſelfe, when hee ſaid, *I haue* Pſa. 40. 9, 10, 11

preached

preached thy righteouſneſſe, &c. I haue not hid thy righteouſneſſe within my heart, &c. I haue not concealed thy louing kindneſſe, &c. With-hold not thou thy tender mercies, O Lord.

The manifold examples of thankefulneſſe would bee conſidered, both toward God, and man. *Noah*, after his deliuerance from the Flood, built an Altar to the Lord, and offered thereon. *Abrahams* ſeruant bleſſed the Lord, for guiding him in his way. *Iſaac* built an Altar to the Lord for his bleſſing. *Moſes* and the people ſing praiſes to God for their deliuerance. *Debora* ſings a ſong of praiſe to God for the peoples victory. *Hanna* for *Samuel*, giueth both him, and praiſe to God. The blind man praiſeth God for his ſight. The two blind men, ſo ſoone as Chriſt made them ſee, did follow him. The diſpoſſeſſed *Maniacke* thankefully publiſhed Chriſts compaſſion in *Decapolis*.

Ioſhua ſpared *Rachab*, for hiding the Spies. The Iſraelites made *Gedeon* their head, for killing their enemies. *Dauid* reſtored and aduanced *Mephiboſheth*, for his father *Ionathans* ſake. *Dauid* willed *Salomon* his ſonne, to be kind to the ſonnes of *Barzillai*, who kindly attended him when he fled from *Abſalom*. *Naaman* the Syrian is kind to *Elizeus*, for his health. *Priſcilla*, and *Aquila* laid downe their neckes for *Pauls* life. The Galatians would haue plucked out their owne eyes to haue giuen *Paul*. And *Paul* hauing nothing to recompence the kindneſſe of *Oneſiphorus*, beſought God to giue mercy to him and his houſe.

There is none who more deſeruth at our hands thankfulneſſe, then God in Chriſt. And to ſtirre vs vp thereto, we ſhould conſider his rich beneficency and manifold benefits: ſo that *our mouth ſhould be filled with his praiſe, and with his honour all the day*. For all the day, and euery day. In proſperity he comforts, in aduerſity he corrects: before we were, he made vs: when we were, he ſaued vs when we ſinned, he forgaue: when we were conuerted he

Conſider the examples of thankfulneſſe.
Gen. 8 20.
To God.
Gen. 24 48.
Gen. 26. 25.
Exod. 15. 1.
Iudg. 5. 1.
1 Sam. 2. 1.
Luke 8 43.
Mat. 20. 34
Mark. 5. 20.
To man.
Ioſh. 6. 17.
Iudg. 8. 22.
2 Sam. 9. 7.
1 King. 2. 7.
2. Kin. 5. 15. 23
Rom. 16. 4.
Gal. 4. 15.
2 Tim. 16. 18.

Thankfulneſſe to God, and motiues thereto.
Motiues in God.
Pſal. 71. 8.
Auguſt. on this Pſalme.

he strengthened vs: and if we perseuere, he will crowne vs. He conferreth benefits innumerable, he forgiueth all our iniquity, he healeth all our diseases; he redeemeth our life from destruction; hee crowneth vs with louing kindnesse: his mercy toward vs is as great as the heauen is high aboue the earth.

Psal. 103. 2, &c.

In Christ consider his *passion*, and his *gifts*: Greater loue cannot be, then when a man giueth his life for his friend. He indured torment, (excessiue in paine, and infinite in dignity) to deliuer vs from all our miseries endlesse & infinite in perpetuity. In his *gifts*, we haue to consider the *Giuer*, the *giuing*, and the *gift* it selfe. The *Giuer* so great, so gracious, so powerfull, so wise, so excellent, and so innocent: whose loue was wonderfull, passing the loue of *Ionathan*, who loued *Dauid*, as he loued his owne soule. His *giuing* with such indamaging alacrity, readinesse and kindnesse. A *gift* so deare, so great, so vnprizable, so profitable, and so irrecompensable: his *gifts* so stamped with his paines, marked with his wounds, and imbroydered with his blood. When the souldier shewed *Augustus* the wounds he suffered for his sake, he was presently moued kindly to befrind him. Much more the consideration of Christs kindnesse to vs, in giuing himselfe to the death, should stirre vs vp to perpetuall thankfulnesse.

Motiues in Christ.

2. Sam. 1. 26. 1. Sam. 20. 17.

Eras. l. 4. apoph. ex Suet.

Our thankfulnesse to God should proceed from a heart both pure and true. Pure and cleane from sinne: true and sincere from hypocrisie. Our thankfulnesse should be testified in a threefold duty: by loue in affection, by thanksgiuing in praises and words: and most of all by seruice in deeds: that wee *might serue him without feare, in holinesse and righteousnesse before him, all the dayes of our life.*

Thankfulnesse from a heart pure and true: And testified three waies.

Luc. 1. 74.

Consider how men haue been thankfull to beasts, of whom they haue gotten any good. As *Romulus* and *Rhemus* set vp in Rome the image of a Wolfe: for that kind remembrance of that Wolfe that did feed them with her milke.

Consider how men haue been thankfull to beasts.

milke. But by Gods direction (to moue vs to thankfulneſſe) we ſhould conſider the example of beaſts, how far they haue been thankfull. *The Oxe knoweth his owner, &c. The beaſt of the field ſhall honour me.* How much more ſhould not they whom GOD hath *formed for himſelfe, ſhew forth his praiſe?* The Storkes doe both feed and carry their old ones that haue brought them forth. How much more ſhould man be thankefull to his benefactors, when as both God, and man, and beaſt, and his owne conſcience, proclaime the ſame in his eares and eyes?

And beaſts to men, and to other beaſts Eſa. 1. 3. Eſa. 43. 20, 21. *Ariſt. Plin.* Ἀντιμαρτεῖν.

But what if one be not able? what can hee doe to be thankfull, though he would? Or if he lacke the occaſion, what ſhould he doe?

Indeuour to be thankfull, either in Affection.

Anſw. Thankfulneſſe is either in *affection*, in *profeſſion*, or in *action*. Thankefulneſſe in *affection* is, when heartily we accept the benefit, and heartily thinke our ſelues indebted for it, and heartily we indeuour to make recompence, although both power, opportunity, and occaſions of performance doe faile. One may be a cunning Artificer, and yet can doe nothing through lacke of inſtruments, or for want of a fit matter and ſubiect to worke vpon. So he is thankfull, who can doe no more, but is willing to be thankfull. He is thankful in his conſcience: he hath no other witneſſe but himſelfe. Wee muſt not thinke that an idle will is thankfulneſſe: but hee that willeth and indeuoreth. An indeuour is oft times better then a greater recompence. The will muſt be accepted for the deed; the affection, for the action; in ſuch an one that hath hunted all occaſions of recompenſing, and could not ouertake them.

Qui vult & conatur. Sen. l. d. B. l. 7. ca. 18. Affectus pro effectu. Id. l. 7. c. 13.

Thankfulneſſe in *profeſſion* is when not onely we are thankfull in affection, but alſo make publication of the benefit, and commendation and praiſing of the giuer promiſing and vowing to requite according to power.

Profeſſion.

Thankfulneſſe in *action* is, when any conuenient recompence is made for the benefit, (though the recompence be more or leſſe, or equall to the benefit.) If we recompence

Action.

recompence what wee should, or what wee may. To whom, when, where, & how, must be, as discretion shall thinke it expedient. If the treasure of the heart be filled with true and mutuall benevolence, the hand shall not be voyd of reall requiting beneficence

It should therefore be the care of one who would be truly thankefull, to be the same, all these three wayes. To be so in *action* only, or in profession, without the affection of the heart, it is but meere hypocrisie. To be so in *affection* onely, when no more is in our power, it is true thankfulnesse; which hath euer a care to professe and performe so farre as we can.

Thankfulnesse hieroglyphically described.

The Ancients haue set forth *thankes*, and *thankefulnesse*, and *mutuall favours*, hieroglyphically vnder three sisters begotten of *Iupiter*, to shew that it is a vertue diuine, and from God, to be thankfull and bountifull. They are called χαριτες, *Gratiæ*. for that giuing, receiuing, and requiting should be with mutuall ioy. Three they are, to declare those three actions o giuing, receiuing, requiting. One of them hath her face turned from vs: shewing the giuer, who should forget: but the other two haue their face to vs, to shew, that the receiuer should remember what he hath gotten, and remember to requite. They are naked, declaring that in beneficence and thankfulnesse, there should be no hypocrisie, but simplicity and sincerity. They are coupled together, for that betwixt the giuer and receiuer there should be a reciprocall loue and concord. They are merry and smiling, for that hilarity should be amongst them: and they are yong virgins, for that the memory of beneficence should neuer grow old.

CHAP.

CHAP. XXXII.

The poisonous Tongue.

Iam. 3. 8. *The tongue is full of deadly poyson.*

DESCRIPTION.

THE throats top and couer thereof, do make and modulate the voice. But the instrument to frame & articulate the words, is the *Tongue*: It is the messenger of the mind, the character of a man the buttery of reason, the former of words, and discerner of tastes: And though it be a little fire, it can kindle a great matter, and boast great things. It is in substance, of a small quantity; yet it consists of as many parts, almost as there are letters in the Alphabet. It hath a bony root: with kernels on both sides, and some large quantity of fatnesse. In the lower part it is tyed with a bond, as with a reine, to bridle the volubility of it. It hath two large veynes to giue it nourishment, with two arteries to giue it life: It hath two nerues spred thorow it all; the one seruing for motion, the other for tasting. It consists of nine muscles, foure on either side, seruing to moue it euery way. The ninth muscle is the midst of the eight, seruing to put forth the tongue in length, and to draw it in againe, (two contrary motions, a worke only proper to this muscle, aboue all the rest of the muscles of the bodie.)

Epiglottis.

A description of the tongue.

Iam. 3. 5.

The

The substance of the tongue is a musculous and fibrous flesh, and all couered externally with a membrane and skinne. *It is as the pen of a swift writer* : and, as an Eele, it can turne and returne it selfe into all formes, and reuolue it selfe into all sorts of motions. It is one of the least members, most moueable, and least tyred: whereby man naturally runneth out in language the image of his life.

Psal. 45. 1

Εἴδωλον τῆς ζωῆς. *Laert. l. 1. c. 9*

Anacharsis being asked what was worst, and best in a man : answered, The Tongue. If it be not ruled, it is the worst; if well ruled, it is the best. *Death and life are in the hands of the Tongue.* The one, if it bee whole and rightly vsed : the other, if it be infected and abused. *A wholesome tongue is as the tree of life.* And, *The tongue of the wise is health*, to himselfe, and to others. Speech (if the tongue be wholesome and wel ruled) is a remedy for sorrow, anger, and for a sicke soule.

Prou. 18. 21

Prou. 15. 4 and 12. 18.

φάρμακον σοφῶν γλῶσσα. *Menan.* The tongues disease. Νοσῶδες χαλινός. *Morbus effrænis. Theodorides. Morbus loquendi. Cato.*

The disease of the tongue is a fierce malady, and hee that is affected with it, either can neuer hold his peace, or else neuer speake well. It is the diuels coach if it bee not bridled: and a most filthy channell, saith *Chrysostome.* Naturally it is (as the lips are) vncircumcised, polluted and vncleane, and becommeth at the last, *an vnruly euill, full of deadly poyson* : so inflamed thereby, that *it is set on fire of hell, and setteth on fire the course of nature.* This poyson maketh the tongue to be so *poysonous*, that it is both in it selfe *poysoned*, and a *poysoner* of others. It is both *passiue*, and *actiue* : it is inflamed, and inflameth others. It is *paralyticke* to all good, and furious to all euill It defileth the whole body, and harmeth those that heare it, or of whom it speaketh : spowring out *Adders poyson* from vnder their lips. A disease both noisome to others, and as dangerous to himselfe, as if hee had sucked the *poyson of Aspes.*

Exod. 6, 11, 12
Esa. 6. 5
Iam 3. 8. 6. It is a fire a world of iniquitie. *ibid.* The tongues poyson.
Psal 140. 3.
Rom. 3. 13.
Iob 20. 16.

Part affected.

THis poyson of the tongue is not bodily, but spirituall. The tongue it selfe is not properly affected with this poyson, as fixed and inherent within it. Neither is this disease *Idiopatheticke*, and proper to it : but *Sympatheticke*, and by consent to the euill disposed, and poysonous soule. For, *Of the abundance of the heart the mouth speaketh.* And, *Out of the heart proceed euill thoughts, false witnesse, blasphemies, &c.* The wicked heart sendeth no gracious imploiment to the tongue : and in place thereof, many fooliſh imaginations, and godlesse passions are vented.

Matt. 12. 34.
Mat. 15. 19, 20.

Causes.

THe most generall cause of this poyson of the tongue is a poysonons, and poysoned heart, full of the venome of raigning corruption, and the power of that *body of sinne.* That rauing and franticke *old man*, that can speake nothing but euill. The heart that is wicked aboue all things, and that *gathereth iniquity to it selfe* : With *Grapes of gall, and gall of bitternesse.* A heart loaden with sinne, Esa. 1. 4. And as *a full presse, and an ouerflowing fat*, sendeth vp the superfluity of many poysonous and corrupting thoughts to the tongue, to be proclaimed to the world : whereby it becommeth full of deadly poyson to it selfe, and to others.

A corrupt and poysoned hart.
Rom. 6. 6.
Ephes. 4 22.
Psal. 41. 6.
Deut. 32. 32.
Act. 8. 23.
Ioel. 3. 13.

The vanity and ignorance of the minde, hindereth the right consideration and ponderation of the *matter* and *necessity* of speaking. The greatnesse, and goodnesse, and euill, and secrecie, and end of things to bee spoken of, are not weighed. The tongue is ready to sympathize with the careleſse and inconsiderate minde: Whereupon proceed blasphemie, swearing, cursing, railing, reuealing

Ignorance and vanity of minde.

of secrets, selfe-prayſing, back-biting, with many moe. Neither do many conſider the neceſſity and expediency, when, where, before whom, what whereto, how much, &c. they ſhould ſpeake: whereof commeth raſh, impertinent, idle and vntimous ſpeaking.

Neglect and want of prayer Pſal. 14. 4. Pſal. 141. 3. and 51. 7. Eſa. 6. 5, 6, 7.

They that are not accuſtomed to walke with God, can neuer talke well with the world. They that call not vpon the LORD, will neuer get their tongues cleanſed from the poyſon thereof. And God will not ſet a watch before their mouth, nor keep the doore of their lips, nor open their lips: nor ſend a liue-coale of grace from his Altar, to touch their lips, that their iniquity may be taken away, and their ſin purged: Becauſe as they did not call vpon God: ſo they did not acknowledge the Lord to rule their tongue.

Fooliſhneſſe and madneſſe of conceit. Eccleſ. 10. 14. Prou. 29. 11. and 15. 2. 14. and 13. 16. Eccleſ. 10. 3. Prou. 7. 5. Iob. 6. 6, 7.

The want of true wiſedome, and the heart poſſeſſed with fooliſhneſſe and madneſſe of opinion (procured through want of inſtruction, euill examples, a diſtempered braine, paſſions, complacency, or naturall corruption) greately poyſoneth the tongue with much fooliſh ſpeeches. A foole is full of words. He vttereth all his minde: And the mouth of fooles bubbleth out fooliſhneſſe, and his mouth feedeth on fooliſhneſſe, and ſpreadeth folly: and the end of his talke is miſchieuous madnes. The ſong of fooles (in flattery and mirth) is oft in his tongue. And for the moſt part, his tongue is taſtleſs of grace & ſmelleth of nothing but of fooliſhneſſe and wickedneſſe.

A heard heart. Eſa. 63. 17. *a* Iob 11. 2. *b* Eccle. 10. 11 *c* Pſal. 12. 4 *d* Pſal. 58. 4, 5. *e* Pſal. 140 3 *f* Eccl. 10. 11. *g* Matth. 3. 7. *h* Iob. 20. 16. *i* Math. 7. 6. *k* Pſal. 59. 6, 7 *l* Ier. 12. 8. *m* Pſal. 22. 1

The heart hardned from Gods feare, maketh men bold to ſpeake what they will, as men of lips [a], and as maſters of the tongue: [b] to ſay, With our tongue we will preuaile, our lips are our owne: who is Lord ouer vs [c]? As deafe Adders, that will not be inchanted [d]: they want no poyſon vnder their lips [e]: they bite without inchantment [f]: They are a generation of Vipers [g]: and haue the Vipers ſharpened and killing tongue [h]: As vile dogs, they barke as dogs [k]: And as Lions of the Forreſt [l]: they haue a Lions mouth to deuoure [m].

There

There are many that out of their selfe-loue and pride, voyd of all charity, haue no care of others good name, (which is to them better then riches [a], and precious oyntment [b]) out of the which contempt of the good name of others, proceede railing, reuiling, tale-bearing, false witnessing, &c.

Careleſſneſſe of others good name.
a Prou. 22. 1
b Eccleſ. 7. 1.

When the heart is chafed with anger, inured with hatred, and fixed in malice; then the tongue vttereth bitternesse, and is bended like a bow, to shoot the arrowes of bitter words. It is fierie, with lips of burning fire: prating with malicious words, and smiting with the tongue.

Malice.
Ephes. 4. 31
Psal. 64. 3, 4
Iam. 3. 5, 6.
Prou. 26. 27
Ioh. 3. 10
Ier. 18. 18

Dissimulation in the heart, maketh one to be double-tongued; with a butter-like mouth, and a warlike heart: and out of a deepe heart, to vse words softer then oyle, yet sharpened like swords. Burning lips, and a wicked heart, produce the crafty, dissembling, deceitfull, flattering and lying tongue.

Diſſimulation
1 Tim. 3. 8
Psal. 55. 21.
Psal. 64. 6.
Psal. 55. 20, 21
Pro. 16, 27.

They that are of a turbulent and contentious spirit, vtter grieuous words which stir vp anger: railings, and surmisings about questions; clamour and chiding, which are the workes of the flesh, and make men not to inherit the Kingdome of God.

Contention.
Prou. 15. 1
1 Tim. 6. 4.
Galat. 5. 20.

When filthinesse raigneth in the heart, rotten speech buddeth forth in the tongue: filthy cómunication, filthy and prophane songs & ballads, and all such other vnseemly speech, and foolish talking, that is not conuenient.

Filthineſſe
Ephes. 4. 29.
and 5. 3.
Ephes. 5. 4

There are many whose mindes are hasty, light, and of small capacity; which make them subiect to the vice of loquacity and talkatiuenesse, whereby they are so with child of their owne conceits, that they must either be deliuered, or else burst in the middest: whereupon proceed all rash iudgement, inconsiderate and idle speeches, and multitude of words, and windy speeches.

Lightneſſe of minde.

The impatient heart maketh one to be like a mad dog, sparing none, but biting all with his tongue, be they absent: or present. He curseth, murmureth, & complaineth.

Impatiency.
Exod. 11. 7
Exod, 16, 7, 22

Pride.
περιαυτολογια.
Psal. 31. 18.
2. Pet. 2. 18.

Out of pride, when men haue a proud conceit of their owne conceits, spring *Periautologie* (too much good speech of themselues) boasting, vaunting, ostentiue and affected words, hard things spoken proudly, swelling words of vanity, wrangling about matters exceeding the disputers capacity: words of contradiction, and many such like.

Drunkennesse.

From drunkennesse proceed quarrellous, sooliſh, furious, vaine and passionate speeches; reuealing of secrets, scolding, cursing, swearing, shameleſſe and filthy speaking, and such like.

Signes and Symptomes.

THe poysoned tongue accuseth the seruant to the master, Prou. 30. 10. 1. Sam. 22. 9. 2. Tim. 3. 4 with false accusing, Tit. 2. 3. and is set against God, Esa. 3. 8. and against man, as an arrow shot out, Ier. 9. 8. In a bad seruant it answereth againe, Tit. 2. 9. but in a rich man it answereth roughly, Prou. 18. 23.

It babbleth, Pro, 9. 13. Mat. 6. 5, 7. Ecc. 5. 3, 7. Iudg. 5. 28, 29, 30. Act. 17. 18. vaine and profane things, 1. Tim. 6. 20. which increase to more vngodlinesse, 2. Tim. 2. 16. Act. 17. 18. It backbiteth, 2. Cor. 12. 20. and killeth further off then the *Basiliske* doth with his eyes, Pro. 30. 14. It barketh at mens persons, and is dumb at their sins. It is bended like a bow, to shoot the arrowes of bitter words, Psal. 64. 3, 4 and 57. 4. and 122. 4. Ier. 9. 4, 8. It biteth as a Serpent, Eccles. 10. 11. It is bitter, Ephes. 4. 31. Rom. 3. 14. It blasphemeth God and man, Ephes. 4. 31. Col. 3. 8. 2. Tim. 3. 2, 4. Tit. 3. 2. Reu. 13. 6. Leuit. 24. 15, 16. It blesseth God, but hypocritically: and blesseth a friend with a loud voyce, which is turned into a curse to it selfe, Pro. 27. 14. It boasteth in mischiefe, Psal. 52. 1. and of great things, Iam. 3. 5. 2. Tim. 3. 2. Rom. 1. 30. It bubbleth or belcheth out fooliſhnesse, Prou. 15. 2.

Psal. 15. 3.
Esa. 56. 10.

It

It chideth, Ephes. 4.31. and condemneth others, Iam. 5.9. and contendeth with others, Prou. 18.6. Gal. 5.20. 1. Tim. 6.4. It is full of cursing, Rom. 3.14. Iam. 3.10. It cuaseth it selfe, and wisheth a curse to the soule of another, Iob 31.30. It curseth father and mother, Prou. 20. 20. and 30.11. and curseth God, Leuit. 24. 15,16. It is crafty, Iob. 15.5. It is clamorous, and heard abroad, Ephes. 4.31. Prou. 9.13. It is euer complaining, and neuer content, Iude 16.

It deceiueth, Rom. 3.13. 2. Sam. 16.4. Psal. 36.3. and is deceitfull, Psal. 120.2. and 52.4. It deuiseth mischiefe: and like a sharpe Razor cutteth deceitfully, and deuoureth others, Psal. 52.2, 4. It soweth discord, Prou. 6.14. and 15. 18. and 16. 28. and 26.21. and 29.22. It dissembleth with burning lips, and a wicked heart: as a potshard couered with siluer drosse, Pro. 26.23, 24, 25. Like the *Crocodile*, when he smileth, he poysoneth; and when he weepeth, he deuoureth. It resembleth the *Panther*, which with the sweetnesse of his breath, and beauty of his skinne, allureth beasts to approch, that he may kill them. And with the *Hiena*, it hath the voyce of a man, as a friend; and the mind of a Wolfe, deuouring like a fiend. It maketh a noyse as a dog about the City, Psalm. 59.6, 7,14. But the greatest barkers are not alwayes the shrewdest biters. It disputeth where there is no doubt nor question, 1. Tim. 6.5. It is double, and winnoweth with euery winde, Eccles. 5.9. It is drawne out (to contumely against God and man) Esa. 57 4. As a dreamer, it vttereth a multitude of idle words, Eccles. 5.3. It detracteth and disgraceth others, and is dumbe where it should barke, Esa. 56.10, It defendeth euill causes, and impugneth those that are good. It droppeth as an hony combe, and in the end it is bitter as wormewood, Prou. 5.3. It is a deepe pit, wherein the abhorred of the Lord doe fall, Prou. 22.14.

It vttereth much euill talke, which corrupteth good manners, 1. Cor. 15.31. It inticeth sinners, Prou. 1.11.

and 16. 29. It will speake euill of the way of God, Act. 19. 9. as also of others, Iam. 4.11. Tit. 3.2. And as bruit beasts haue teeth to deuoure men : so wicked persons haue tongues to defame men.

It is fained, professing loue, where is nothing but hatred, faining and inuenting all euill, Rom. 1.30. whose faire speech is not to bee beleeued, Prou. 26. 25. for it is faithlesse, Prou. 5. 10. and false, Prou. 17.4. It is filthy, as when one sifteth with a siue, the refuse remaineth : so the filth of a man in his talk, Eccles. 27. 4. Colos. 3. 8. Ephes. 4. 29. It is fiery, Iam. 2.5,6. with lips of burning fire, Prou. 16. 27. and with coles of Iuniper, Psal. 120. 4. It flattereth, to please others for profit to it selfe, Pro. 20. 19. and 26. 28. and 27. 6. and 28.23. and 29.5.1. Thes. 2. 5. It is a fountaine, both bitter and salt, sweet and fresh, of a linsie-wolsie matter, in a mixt constitution; inclined to euill, and seeming to bee inclined to good; ready to blesse, and to curse, Iam. 3. 11,12. It is fooliſh, and spreadeth folly, Prou. 13. 16, and bubbleth out fooliſhnesse, and feedeth thereon, Prou. 15.2,14. and vttereth such fooliſhnesse as is not conuenient, Ephes. 5. 4. Prou. 10.8,10.14. It is froward, Prou. 6. 12, 14. and 4. 23. and 10. 31,32. and 15.4, and full of words, Eccles. 10.14.

It gainsaieth others, Iude 11. Tit. 2. 9. and galleth them, 1. Tim. 6.5. It vseth great swelling words, Iude 16. and grieuous words, stirring vp anger, Prou. 15. 1. and grieuing others, Iam. 5.9. It is full of ambulatory garrulity : a foole vttereth thereby all his minde, Prou. 29. 11. and yet it is very guilefull, Psal. 34.13.

Περιπατῶ- ἐστιν ἀσθλέχια.

It is hasty, and returneth a word before it bee heard, which is folly and shame to it, Prou. 18. 13. Prou. 29.20. Eccles. 4. 29. It is a tongue of hiding, Prou. 25,23. Backbiting secretly, and hiding what it speaketh, Prou. 24.23. it would seeme, in the meane time, to be as a honycombe, Prou. 5.3.

Citò loqui, est insaniæ iudicium. Bias.

It speaketh idly, Math. 12.36. vsing words that haue neither

neither matter, good purpose, necessity, nor vtility, such as tend to penury, Prou. 14. 23. and such as must be made account of at the last day, Math. 12. 36. It iesteth vnlawfully, vnhonestly, filthily, vainely, offensiuely, tantingly, contentiously, contumeliously, with scurrility, Eph. 5. 4. and so becommeth as a mercenary foole to all. It is impatient, Psalm. 39. 1, 2, 3. It iudgeth rashly, Math. 7. 1. Iam. 4. 11. and 5. 9. 1. Sam. 1. 14. Iob 1. 9, 11.

Cum corodẽte Sale Momi, absque Sale Mercurij condiente.

It kindleth much euill. Behold, how great a matter a little fire kindleth, Iam. 3. 5.

It hath a Lions mouth, tearing cruelly whom it can deuoure. It lyeth, and is taught for lyes, Ier. 9. 5. which thing God hateth as an abomination, Prou. 6. 16, 17. and 12. 22. Iam. 3. 12. Which thing also the righteous man hateth, Prou. 13. 5. as a fruite of our old man, Colos. 3. 9. Vnder which may bee comprehended cogging, smoothing, dissembling, glozing, 1. King. 5. 25. But three things make vp properly a lye. 1. Speaking of an vntruth. 2. Speaking it against our thought. 3. Speaking it to deceiue. And aboue all lyers, they are the worst that haue taught their tongues to speake lyes, Ier. 9. 5. and to trim and plaster vp lies, Psal. 119. 69. Iob 13. 4.

Psal. 22. 13, 21.

It is a make-bate, Tit. 2. 3. Prou. 16. 28. The beginning of whose words is foolishnesse; and the end thereof is mischieuous madnesse, Eccles. 10. 13. it mocketh, and spareth neither father nor mother; nor Christ, Ioh. 19. 2. 2. King. 2. 23. It multiplyeth words, Eccles. 10. 14. and for floods of words, it hath scarce one drop of reason. This multitude of words wanteth not sinne. Prou. 10. 19. and in many words there are diuers vanities. The best of it is, that it is like the tongue of a pipe, which being taken away, the pipe serueth for no more vse. And like an vnskilfull Shoomaker, that maketh a great shoo to a little foot. It is mischieuous, and talketh of mischiefe, Prou. 24. 2. It murmureth, Ioh. 4. 1. Mal. 3. 14. Iude 16.

It is naughty and little worth; hurtfull to it selfe, and to others, Prou. 17. 4. It is most ready to vent out all

euill newes, Act.chap.17.verſ.21.

It openeth the mouth wide to deſtruction, Pro. 13.3. and maketh it as an open ſepulchre, Ro.3.13. It is full of othes and curſing. Rom.3.14.

It is bent to periury, Leuit. 19. 12. It hath peruerſe lips, prou. 19.9. whoſe peruerſeneſſe is a breach of the Spirit, Prou. 15.4. The poyſon of Aſpes is vnder their lips, Rom. 3.13. Pſalm. 104.3, 9.11. Iam. 3.8. It praiſeth others raſhly, Eccleſ.27.7. and praiſeth too farre a mans ſelfe, Prou. 27. 2. compared with 2. Cor. 11.21. It prateth, as a prating foole, with malicious words, Pro.10.8. 3. Ioh. 10. It breaketh many promiſes, Pſalm. 15. and maketh as many raſh, hurtfull, and ſnaring promiſes, Prou. 6. 1, 2. It ſpeaketh proud and hard things proudly, with many ſwelling words of vanity, Prou.14.3. Pſalm. 31. 18. 2. Pet.2. 18. It quippeth, and with taunts and quips toucheth too roughly the good name of others Epheſ.5.4.

It raileth, 1.Tim. 4.14.1. Pet. 3.9. and the railer is a man of lips, Iob 11. 2. and a maſter of the tongue, Eccleſiaſt. 10. 11. It rageth, Hoſ. 7.16. Pſalm. 73.9. and is like a ſharpe Razor, working deceitfully, Pſalm. 52.2. It raſhly vttereth what is not conuenient, Eccleſ.5.1. It rebuketh where it hath neither cauſe, nor a calling, Ier. 29.27. and reprocheth where it ſhould not, and as it ſhould not, Pſal. 69.9. and 102.8. and 42.10. and 44.16. It reuealeth ſecrets which ſhould not be reuealed, and whoſe reuealing is not profitable, Pro. 11.13. and 20. 19. Gen. 9.22. compared with 1. Cor. 1.11. Gen. 37.2. 2.King.6.8. It reuileth others, and meeteth reuiling with reuiling, 1.Cor.6.10.1.Pet.3.9.

It ſcorneth and ſcoffeth, Geneſ. 21.9. Galat. 4.29. and thereby is able to ſet a City on fire, Prou. 29.8. It ſcourgeth mens good names, Iob. 5.21. It is ſharpened as a Serpent, Pſal. 104.3. to bite as a Serpent, Eccleſ. 10. 11. It is ſilent where, and when it ſhould ſpeake, Pſal.38.13, 14. and 49, 1, 9. compared with Prou. 23. 9. and can

ſing

sing the song of fooles, of flattery, and mirth, when and where it should not, Pro. 7.5. It slandereth, and as the *Cameleon*, can turne it selfe into all colours except white, so it can turne into all fashions, except honesty: and as Rats and Mice gnaw vpon other mens meate, so it gnaweth vpon other mens good name (which is to be chosen aboue riches, and better then precious oyntment,) Eccles. 7.1. It smiteth, Ier. 18.18. It is smoothed, Ier. 23,31. It is full of strife, Pro. 16.28. Tit. 2.3. 1. Tim. 6.4. 2. Tim. 2. 14. whose words appeare softer then oyle or butter, yet are as drawne swords, and warre in the heart, Psal. 55.21. and 57.4. and 59.6, 7. and 42.10. and 64.3, 4. Pro. 12.17. It sporteth with anothers good name: & (as a mad man) casteth flames, fire-bands, arrowes and death; & when he hurteth his neighbour, sayth, Am not I in sport? Pro. 26. 18.19. It sweareth, Eccles. 21.11. and lauishly breatheth nothing but oathes in least matters, and vpon smallest occasions. Ier. 6.28.

It telleth tales, Leuit. 19. 16. and thereby reuealeth secrets, Pro. 11.13. whose words are as wounds, and they goe downe to the innermost part of the belly, Pro. 18.8 and 26. 20, 22. and 15.18. and 29.22. It either whispereth abroad the thing that is true, Rom. 1.30. Gen. 9. Or it altereth the same, by adding something to it, or changing the meaning of it, Mat. 26.60. Or it surmizeth what is not true, Ier. 37.13. or coloureth the tale-telling, with prefaces of pittie and sorrow; and with pretences of good will, of necessity to speake, and of freedome from malice, and with protestations of secrecy, of that which he would all the world might know. It is taste-lesse, like the white of an egge (it is so fooliſh) Iob (.6,6,7. It tattleth like a busie-body, speaking what it ought not, 1. Tim. 5. 13. It taunteth whom it should regard, and is a third tongue indeed, Eccles. 28. 15. In backbiting it hurteth three all at once, it selfe, the hearer, and the person backbited,

It is full of vaine talking, Tit. 1.10. and vaine iangling,

1. Tim.

1. Tim. 1. 6. It is a Vipers tongue, Iob 20. 16. It is vnsauorie, Iob. 6. 6 It is full of such rash vowes, as a man should not make, or will not keepe, or cannot keepe, Deut. 23. 21. It vpbraideth others, and casts iniquitie (diligently searched out) vpon them, Psal. 55. 3. and 64. 5, 6. It vttereth sinne, Iob 15. 5. and foolishly vttereth all the mind at once, Pro. 29. 11. It vaunteth vaine-gloriously, ascribing more to it selfe then is true.

It hath whetted teeth, Psal. 112. 10. and it selfe is whetted like a sword, Psal. 64. 3, 4. It whispereth by priuy railing, and backbiting, and separateth chiefe friend; and it selfe is separate from God, Prou. 16. 28. & 26. 20, 22. 2. Cor. 12. 20. Rom. 1. 29. It is windie and proud, Iob 8. 2. with words of wind, Iob. 16. 3. & 15. 2. and is North-windie through stormie rayling, Pro. 25. 23. It witnesseth falsly, and is a mawle, a sword, and a sharpe arrow, Pro. 25. 18. 1. King. 21. 13. Pro. 19. 5, 9. and 21. 28. It woundeth and can neuer make whole againe, Pro. 26. 22. and 18. 8. It furnisheth wood to the fire (of contention) Pro. 26. 20. And in a word: the euill and poisoned tongue, is a world of iniquitie, Iam. 3. 6.

Prognostickes.

It produceth many sinnes.

THe poysonous and poysoned tongue, full of deadly poyson, as hard to bee cured, as it is hard to bee tamed, being an vnruly euill, Iam. 3. 8. It produceth many moe euils, and in many words there wanteth not sinne, Pro. 10. 19. As prophane babbling, increasing to more vngodlinesse, 2. Tim, 2 16. and foolish lips, making contention, Pro. 18. 16. The end of a fooles talke, is mischieuous madnesse, Eccles. 10. 13.

If a strange woman be affected with this maladie, her lips are as a deepe pit, wherein they that are abhorred of the Lord, doe fall, Pro. 22. 14. If he be a scorner, hee is able to set a cittie on fire, Pro. 29. 8. If a tale-bearer, his

words

words are as wounds, Pro. 18. 8. and 26. 29, 22. If he be a whisperer, he separateth chiefe friends, Prou. 16. 26. and is marked with one of those sinnes of a reprobate minde, Rom. 1. 29.

This poisoned tongue greatly harmeth the owner thereof; for hee that bridleth not his tongue, deceiueth himselfe, and his religion is vaine, Iam. 1. 26. The talke of his lippes tendeth onely to pouerty, Pro. 14. 23. And hee that hurteth his neighbour by his tongue, woundeth his owne soule by his words, Pro. 18. 7. And iustly were slanderers in old time marked in the fore-head, with a hot yron, as infamous: And scoffers deserue the reward of disdaine. True wisedome hateth the froward mouth, Pro. 8. 13. The lyer and the scorner are an abomination to God and to men, Pro. 12. 22. and 24. 9. and he that speaketh what he will, shall heare what hee would not A fooles lippes enter into contention, and his mouth calleth for strokes, Pro. 18. 6. His mouth is his destruction, and his lips are the snare of his soule, Pro. 6. 7. and cursers of God and of their parents, deserue the punishment of death, Leuit. 24. 16. Exod. 21. 17. For the rage of the tongue, the prater shall be brought to derision, Hos. 7. 16. The fooles mouth is neere destruction, Pro. 10. 14. and he that openeth wide his lippes, shall haue destruction, Prou. 13. 3. His owne tongue shall fall vpon him, Psal. 64. 8.

His owne breath, as fire shall deuoure him, Esa. 33. 11. His belly shall be filled with the frũit of his mouth, Pro. 18. 20. The lips of a foole will swallow vp himselfe, Eccl. 10. 12. and he shall be snared with the sinnes of his owne lippes, Pro. 12. 13. By his owne words he shall be condemned, Mat. 12. 37. Iob 15. 6. He tometh out his owne, and other mens shame, Iude 13. A flatterer worketh ruine, Pro. 26. 28. and spreadeth a net for his feet, Pro. 29. 5. A froward and proud flattering tongue shall be cut off, Pro. 10. 31, 32. And peruersenesse thereof is a breach in the Spirit, Pro. 15. 3, 4. And the Lord shall cut off all flattering

tering lippes, and the tongue that speaketh proud things, Psal. 12.3.

A man that vseth swearing, the plague shall neuer depart from his house, Eccles. 23.11. The flying booke of Gods wrath shall consume him and his house, Zech. 5. The Vipers tongue shall slay him, as hee went about to slay others therewith, Iob 20.16. and a false witnesse shall not be vnpunished, Pro. 19.5,9. but shall perish, Pro. 21. 28. He that openeth wide his lippes to speake (as hee pleaseth) shall haue destruction, Pro. 13.3. *Doeg*, for that he loued all deuouring words, and the deceitfull tongue, is threatned by God to be destroyed for euer, Psa. 52.4,5. The venome and mischiefe of the euill speakers lippes shall couer him, burning coales shall fall vpon him, hee shall be cast into the fire; into deepe pits, that he rise not vp againe: and the euill speaker shall not be established in the earth, Psal. 140.9,10,11.

Backbiters are counted amongst those that are giuen vp to a reprobate mind, Rom. 1.24. He that rashly iudgeth another, shall be iudged himselfe, Matth. 7.1. And he that condemneth another, shall be condemned himselfe, Iam. 5.9. and of euery idle word that men shall speake, they shall giue account thereof in the day of Iudgement: and by their words they shall be iustified, and by their words they shall be condemned, Matth. 12.36, 37. Reuilers shall not inherit the Kingdome of God, 1 Cor. 6. 10. and lyers shall haue their part in the lake which burneth with fire and brimstone, which is the second death, Reuel. 21.8. Neither shall the contentious tongue inherit the Kingdome of God, Galat. 5. 21. For as life, so is death in the power of the tongue, so that the euill speaker shall eate the fruit thereof, Prou. 18.21. The tongue is a little member: and boasteth great things: behold, how great a matter a little fire kindleth. The poisoned tongue is a fire, a world of iniquitie, it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell. No man can tame it,

it is an vnruly euill, full of deadly poyson, Iames 3.5:&c.

Curation and remedies.

THe healing of the tongue is a tree of life, Pro.15.4. and the healed and healing wholesome tongue, is most profitable and comfortable for it selfe and for others. And becauſe the impure and poyſoned heart (by natiue and inherent corruption) abounding with ſecret venome, produceth both poiſoned deeds, Deut. 32. 33. and poiſoned and corrupt talke, Rom. 3. 13. Eph. 4. 29, It would be firſt purged: And nothing is fitter then faith: for faith purifieth the heart, Act. 19. 15. By faith we apply Chriſt crucified, to our hearts, to the mortification of ſinne, and of all our earthly members, Col. 3. 5. (whereof the tongue is one of the principall for vſe) and to the quickning of the *Inner man*: And they that are Chriſts, doe crucifie the luſts and affections, which bud foorth in thoſe members, and chiefly in the tongue, Gal. 5.

A purified heart.

By Faith.

Prayer is a fit remedy to cure the poyſon of the tongue: And if it be feruent, conſtant, and effectuall, it auaileth much, Iam. 5.16. In two reſpects: 1. It maketh acquaintance with God, Iob. 22. 21. and accuſtometh a man to take words with himſelfe, in turning to God, Hoſ. 14. 2. Euen that holy *ſecret ſpeech*, Eſai. 26. 16 Iob 15. 4. He becommeth at laſt ſo circumſpect and ſo holy, in his talking with God, that thereby he is taught by time, to be wiſe and graue in his ſpeech with men. 2. By prayer, he becommeth a begging petitioner: becauſe God can beſt cure and rule the tongue: (for the anſwere of the tongue is from God, Prou. 16. 1. and the tongue of the learned, to ſpeake a word in ſeaſon, is from him, Eſai. 50. 4.) Hee intreateth him by prayer, that hee would ſet a watch before his mouth, and

Prayer.

and keepe the doore of his lippes, Pſalm. 141. 3. and would open his lipes when neede requireth, pſalme. 51. 17. Epheſ. 6. 19. and as he prayeth, ſo God doth grant the deſires of his owne; and when they call, hee anſwereth, Eſai. 58. 9.

Wiſedome.

Wiſedome is moſt neceſſary for curing of the tongue ſpecially that wiſedome that is from aboue, Iam, 3. 17. Wiſedome weigheth words, as men doe gold and ſiluer: And the heart of the wiſe teacheth and moderateth their mouth, Pro, 16. 23. They haue the key of their tongue, lying in the cup-boord of their heart. Fooles carry their hearts in their mouthes, but a wiſe man carryeth his mouth in his heart. As he looketh on his meate, before he eateth; ſo he pondereth the matter of his words, before he ſpeaketh: He conſidereth, God hath giuen him two eares, but one tongue, walled with teeth and lips, to barre and bridle it, Eccleſ. 28. 28. Hee chooſeth rather to be a louer of knowledge of things, then to be talkatiue, and a louer of worlds.

φιλολογες non λογοφιλ&. *Zeno, Cittic.*

Moderation. χαλίναγωγεῖν. Refraining.

This *moderation* of the tongue, refraineth and directeth it: The *refraining* of the tongue, Prou. 10. 19. is the bridling of it, Iam. 1. 26. Pſal. 39. 1. and keeping of it from euill Pſal. 34. 13. 1. Pet. 3. 10. with a diligent obſeruation, and taking heed to the ſame: And he that keepeth his mouth & his tongue, keepeth his ſoule from trouble, Pro. 21. 23. and he that keepeth his mouth, keepeth his life, Pro. 13. 3

Silence.

This wiſedome of *refraining* of the tongue, maketh it either to *conceale*, and hold peace of that which ſhould not bee vttered: for a prudent man concealeth knowledge, but the heart of fooles proclaimeth fooliſhneſſe, Pro. 12. 23. and 15. 2. and a man of vnderſtanding holdeth his peace, while as a tale bearer reuealeth ſecrets, Prou. 11. 12. 13. Or elſe it maketh it *ſlow to ſpeake*, Iam 1. 19. and hee that hath knowledge, ſpareth his words, Pro. 17. 27. and vttereth none, but ſuch as he pondereth well before in his minde: He ſpeaketh ſparingly of himſelfe,

Sparing of ſpeaking.

selfe, 2. Cor. 12. 6. and more sparingly of things not needfull to be spoken, Mat 1. 19.

The other part of the wise *moderation* of the tongue, is in directing of it to speake that which is good, true, and expedient: wherein he hath a care, that his words be *gracious*, Eccles. 10. 12. and powdered with the salt of gracious wisedome, Col. 4. 6. and gracious they must be, both to others and to himselfe: for the lippes of the righteous feede many, and know what is acceptable, Prouerbs 10. 21. 32. and a man shall be satisfied with good by the fruit of his mouth, Prouerbes 12. 14. and 13. 2.

Direction to the right obiect: by words that are gracious.

He *fitteth* his words to all circumstances of matter, persons, times, places, occasions, opportunities, and euents, and circumspectly considereth what, before whom, when, where, how of whom, to whom, wherefore, and to what end he speaketh: He maketh his words runne fitly vpon their wheeles, and seeme to others like Apples of gold, in pictures of siluer, Pro. 25. 11. He findeth ioy by the answere of his mouth, and how good a thing is a word spoken in due season, Prou. 15. 23. Hee hath a care that the lips of his knowledge bee a *precious iewell* aboue gold, and a multitude of Rubies, Prou. 20 15. and for good vse, that his words be profitable: For the lips of the wise shal preserue them, Pro. 14. 3. and that his tongue be health, Pro, 12. 18. and *pleasant* words are as an honey-combe, sweete to the Soule, and health to the bones, Pro. 16. 24.

Fit.

Profitable.

Pleasant.

The *feare* of God maketh the righteous to forbeare all sinne, and to doe that which is lawfull: It cureth also the venome of the tongue, and moderateth it fitly: It is wisedomes instruction, Pro. 15. 33. and as it is medicine for the nauell of vnderstanding, Prou. 3. 8. so it is fit physicke for the poysoned tongue: And as it is a fountaine of life, to depart from the snares of death, Prou. 14. 27. So it is a physicall well-spring, to cure the maladies of the tongue. The *Preacher*, after he hath set downe

The feare of God.

downe the sinnes of the rashnesse of the mouth, and of the multitud of words (wherin there are many vanities) as a fit remedy for all those, he prescribeth his physicall counsell, and sayth, *But feare thou God*, Eccles. 5. 2. to the 7. verse. and *Dauid* setteth downe, as an effect and fruit of Gods feare, the keeping of the tongue from euill. Psal. 34. 11. and as *Cornelius* said, We are in Gods presence to heare, Act. 10. 33. So the feare of God, by the perswasion of Gods presence, maketh men to say, We are in Gods sight to speake. The lips of the righteous, that feare God, know what is acceptable to speake, pro. 10. 31. We should speake with men, as if God were hearing and speake with God, as if men were hearing.

Reuerence of God,

Reuerence dependeth vpon true feare. Wee should learne to serue God with *reuerence*, Heb. 12. 28. and religiously, and reuerently regard in our speech, all those things which belong to God directly. Wee should feare this fearefull and glorious name, The Lord Our God, Deut. 28. 58. and reuerence his Word and Sanctuary, Leuit. 19. 30. and his seruants, 1. Thes. 5. 13. Wee should

And men,

also reuerence all men generally, 1. Pet. 2. 17 as created to Gods image, but specially those that excell others in godlinesse, Psal. 15. 4. vertues, gifts, authority, or age; and to preserue in our speaking, the reputation and good name of others, which is better then precious oyntment, Eccles. 7. 1. and better then great riches, Prouerb. 22. 1. and a good report maketh the bones fat, Prou. 15. 30. In honour wee ought to preferre one another, Rom. 12. 10. and by no meanes hurt the fame of another, Tit. 3. 2. This right reuerencing of God and man, cureth and amendeth in the tongue, all blasphemie, taking Gods Name in vaine, iesting in Scriptures, cursing, slandering, backbiting, railing, reuiling and such like.

Veracitie.

The vertue of *veracitie*, whereby a man speaketh the trueth in his heart, Psal. 15. 2. maketh the tongue speake euery thing as it is, and as the heart thinketh it.

It

It is a fruit of the Spirit, Ephes. 5.9. and carefully to bee sought, Phil. 4.8. It is the badge of a godly man, who shall inherit the Kingdome of heauen, Psal. 15. 2. It maketh a man acceptable to God, for they that deale truly are Gods delight, Prou. 12.22. The practice of this worthy vertue of *veracity*, must be so tempered with prudence, that the libertie of it preiudge not the vertue of *Taciturnitie*, nor disclose the secret cauernes and mysteries of wise *silence*. Wee need not therefore speake such things as are futile, impertinent, needlesse, filthy, odious, hurtfull to Gods glory, or to our neighbours, scandalous, offensiue, secret, tedious, or such like, though they be neuer so true: We should not speake euery truth before euery one indifferently; wee must not cast pearles before swine, nor giue that which is holy vnto dogs. Matt. 7.6. and 27.14. nor answere a foole according to his folly, vnlesse it be to hinder him to be wise in his owne conceit, Prou. 26.4,5. and 23.9. We should be sparing to speake before the aged, Iob 32.6. before Magistrates and honourable men, or that are in authority, Tit. 2.9. Act. 20.10. or in the eares of angry, malicious, and dissembled persons. This vertue of *veracity* cureth all lying, dissembling, glozing, smoothing, cogging, &c.

Taciturnity, and silence.

Learne to be of a *meeke* and *quiet spirit*, which in Gods sight is of great price, 1. Pet. 3.4. which consists in studying to bee quiet, and a man to doe his owne businesse, 1. Thes. 4.11. To liue in peace with all men, so farre as lyeth in you, Rom. 12.18. To forbeare others in loue, Eph. 4.2. Suffering mens manners, which thou canst not amend, Act. 13.18. *ex conseq.* Couering sinnes with loue, Pro. 10.12. and (as both prudent and peaceable) to couer the shame of others, Pro. 12.16. To forbeare all strictnesse and rigour, to vse moderation toward all men, Phil. 4.5. and to eschew all occasions of discord and strife, Gen. 13.7. The custome and practice of this vertue, doth cure all chiding, iarring, false rumours, blasphemie, cursing and all euill words, that arise vpon discord and debate.

Peaceablenesse

Taciturnity.

Study the vertue of *taciturnity* & wise silence, whereby those things that are to be kept silent and secret, and such things as are not necessary to bee vttered, are not spoken, and such things as are necessary, are spoken sparingly, and in so farre onely, as may serue for the good of others. This vertue cureth garrulitie, incontinencie of speech, futilitie, diuulgation of secrets, flattery, calumnies, contumelies, opprobries, and such like.

Moderation of Iudgement.

Our iudgement of others and of their doings, should neither bee too high, nor too hard. We should not haue mens persons in admiration for aduantage, Iud 16. Neither should wee too rashly, nor too farre, condemne others, when we think they offend. Suspect not where there is no ground, and iudge not things to be worse then they are, nor turne them to the worst part, by giuing them a wrong construction, Matth. 7. 1. Such as thou esteemest of, iudge truly of them, according to that which thou certainly knowest: as for such as thou mislikest, (whose actions or sayings thou dost not approoue) either suspend thy iudgement of them, or what is doubtfull, interprete it to the best, and what thou knowest and mislikest in another, excuse it, either by his his intent which may be good, or by his ignorance and weakenesse, which is to be pitied, or by his inclination, which is common to many, or by his tentation, which hath beene great, or by his necessity, which was vneuitable, or by the circumstances of his action, which may lessen the fault, or by the hope of his repentance, which may be to morrow, or by thy selfe, that may be at some other time, as he is now. This is the right *sobriety* and *moderation* of our iudgement of others, and doth amend the words of flattery, & suffers not men to blesse with a loud voyce, Pro, 27. 14. nor to giue flattering titles, Iob 32.2. but much more it amendeth all backbiting, vpbraiding, blaspheming, and all such words, as sauour of rash iudgement.

Meekeneſſe and *patience* fitly ſerue for the curing of the tongue: both are exerciſed with iniuries. *Patience* calmely ſuffereth the wrong: *meekneſſe* quietly moderateth anger, conceiued for the wrong. *Paul* preſcribed theſe two to his *Timothy*: who had much to doe with his tongue, to teach, to reaſon, and diſpute, to reprooue and anſwere thoſe that greately gaineſayd and gaineſtood him, and leſt he ſhould be exaſperate, to vtter his paſſions in words; he recommendeth to him, the vertues and graces of patience and meekeneſſe, ſaying, The ſeruant of the Lord muſt be patient, in meekeneſſe, inſtructing thoſe that oppoſe themſelues, 2. Tim. 2.24, 25. and willeth him to put euery one in minde, in following his example, to ſpeake euill of no man, and to be no brawlers, hee willeth them to be gentle, ſhewing all meekneſſe vnto all men, Tit. 3.2. Theſe two vertues ioyned together, make the tongue ſi ent, 2. King. 18.36. the anſweres ſoft, prou. 25.14, 15. and doe allay the bitterneſſe of words, Pro. 15.1.

Meekeneſſe and patience.

Theſe two vertues made *Gedeon* ſo ſoftly to anſwere and appeaſe the angry *Ephramites*, Iudg. 8.3. and *Abigal* ſo ſweely to anſwere angry and threatning *Dauid*; 1 Sam. 24.7. and patient and meeke *Dauid*, at his enemies iniuries, was a deafe and dumbe man, that opened not his mouth, and in whoſe mouth were no reproofes, Pſal. 38.13. 14. Theſe vertues make men courteous, not rendring euill for euill, or railing: but contrariwiſe, bleſſing, 1 Pet. 3.8, 9 and not curſing, Rom. 12.14 Theſe make men defend their innocency, with great moderation of words: as *Paul* did before the Councill, Acts 15, 1 *Anna* before *Eli* 1 Samuel 1.15, *Chriſt* before the *Iewes*, Iohn 8, 48, 49 *Daniel* before *Nebuchadnezar*, Daniel 6.22. and *Dauid* before *Saul*, who patiently commended his cauſe to God, and ſayd, Iudge mee O God, for I haue walked in my innocency, Pſalme 26. 1 By theſe vertues alſo, reproofes are moderated, and ſuch as fall, are

restored by them that haue the spirit of meekenesse, Galat 6. 1. Reproofes are wisely wrapped vp in some graue sentence, or with some preface and insinuation of loue, of pitty, respect and reuerence: or with an application of the reproofe to himselfe, 1. Corinthians 4. 6. or with some exhortation or prayer, 1. Tim. 5. 1. and either in som gentle words, or in some sensible parable, 2. Samuel 12. 1. By these are cured all cursing, rayling, sharpe rebukes, answering againe, chiding, contention, gallings, and all bitternesse in speech.

Modesty and humility.

Modestie and *humilitie* make a man, when he seeketh his owne reputation, doe it with great moderation, Philipians 4. 8. and hee (out of the sense of his owne vnworthinesse) arrogates nothing too much to himselfe: nor derogates any thing from another, Eph. 4. 2. Colos. 3. 12, 13. Hee doeth nothing through strife or vaine-glory, but in lowlinesse of minde, esteemeth others better then himselfe, Philipians 2. 3. *Modestie* maketh a wise man spare his words, because hee is of a coole spirit, Prouerbs 17. 27. He spareth to speake any euill of another, or of himselfe, 1. Timothy 1. 13, 15. 2. Corinth. 15. 9. Hee spareth to speake any good of himselfe; or if he doe it, he doth it with a wise conuoy, as in the person of another, 2. Corinth, 12. 2. Iohn 19. 26. Hee chooseth seemely words to vnseemely things, Genes. 4. 1. 1. Sam. 24. 4. This vertue cureth selfe-praise, boasting, vaunting, filthy speaking, and such like.

Fidelity.

Bee *faithfull* in words and promises: for they that deale truly, are Gods delight. Pro. 12. 22. and he that speaketh the truth from his heart, and sweareth to his hurt, and changeth not, shall dwell in Gods holy hill of eternall happinesse, Psal. 15. 4.

Bee slow to promise, and swift to peforme: and before thou promise, forsee that the promise be both lawfull to bee made, and possible to bee performed.

This

This vertue and grace, with wisedome ioyned thereto, preserueth the tongue from rash promises, and maketh them carefull to performe those that are made.

Let *grauity* temper thy *vrbanitie* and *hilarity*, Tit. 2. 2. Phil. 4. 8. Ephes. 5. 4. For as there is a time to laugh with delightfull words: so they would not seeme mad, Eccles. 2. 2. in excesse or impertinencie, but sutable for thy estate age, and calling. Merry words and iests should not bee offensiue to others; but as they are pleasant, sportfull, and sweet, for recreation of the mind, Pro. 23. 8. So they must offend none, but rather edifie, Ephes. 24. 5. Acts 2. 4, 6. They must be conuenient, in season, in things indifferent and moderate: and if need be, and thy calling so require it, thou mayst wrap vp a sharpe reproofe within a merry iest, 1. King. 18. 27. This *vrbanitie* of speech, tempered with grauity and wisedome, will cure all idle and hurtful iesting, taunting, girding, scorning, vnseemely and immoderate laughter and merriments.

Grauity tempering vrbanity.

And finally, because all the poison of the tongue, floweth from vngodlinesse and wordly lusts, indeuour to be partaker of the *grace of God*, that bringeth saluation to all men, and it wil teach thee to deny vngodlines & worldly lusts, and to liue soberly, righteously, and godly in this present world, Tit. 2. 11, 12. and consequently to forbeare all vngodly, vaine, passionate, and idle words, and to vtter none, but such as sauour and smell of godlinesse, righteousnesse and sobrietie, or at least such, that are not preiudiciall or contrary to the same: Looking for that blessed hope, and the glorious appearing of that great God, and our Sauiour Iesus Christ, who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purifie vnto himselfe a peculiar people, zealous of good workes, and good words, Tit. 2. 13, 14.

The grace of regeneration.

CHAP. XXXIII.

The deafeneſſe of the Eare.

ESAY 42. 18. *Heare ye deafe.*
ESAY 43. 8. *Bring forth the deafe that haue eares.*

DESCRIPTION.

A Deſcription of the eare.

GOD hath planted the eare, Pſal. 9. 4, 9. and as it pleaſeth him, hee maketh the deafe, Exod. 4. 11. The hearing of the eare, and the ſeeing of the eye, God hath made them both, Prou. 2. 12. The eare is of an excellent frame, ſet in the higheſt part of the body, for that ſounds goe higheſt: they are euer open, that we may the more readily heare.

Within the eare there is a thin membrane, called *Tympanum*, with three little bones growne to it, called *incus*, *malleus*, *ſtrapes*, which maruellouſly ſerue to make hearing. The eare tryeth words, Iob 12. 11. and 34. 3. The eares are called the *daughters of muſicke*, for that they delight therein, Eccleſ. 12. 4. The eare is the port of the royall way of reaſon, and the port of faith, Rom. 10. 14. But vnleſſe it be digged by God, it will neuer be ſanctified for that vſe, Pſal. 40. 6.

Deafeneſſe ſpiritual, what?

The deafeneſſe of the eare, is either bodily or ſpiritual:

tuall: The bodily deafneſſe vnuoluntary, is rather to be pitied and cured, then curſed, Leuit. 14. 19. But the ſpirituall deafneſſe, is to be pitied and cured, otherwiſe it is accurſed, becauſe it is voluntarie; like the deafneſſe of the Adder that ſtoppeth her eare, which wil not hearken to the voyce of charmers, charming neuer ſo wiſely, Pſal. 50. 8. This is the heauy eare, with the fat heart, Eſa. 6. 10. Zech. 10. 11. and the vncircumciſed eare, through hardneſſe of heart, Ier. 6. 10. and 7. 26.

This ſpirituall deafneſſe, and vnwillingneſſe to heare what is moſt profitable for the Soule, is either *naturall*, and common to our corruption; or *acquired* by cuſtome and time: as when the heart is more and more with-drawne from God, and from his will. And when through the ſtubbornneſſe of the heart, and hardneſſe of the necke, the eare is not inclined to hearken vnto God, Ier. 7. 24, 26. and the necke made more and more ſtiffe, that the eare cannot heare, nor receiue inſtruction, Ier. 17. 23. Contrary to Gods owne direction, ſaying: *Incline your eare, and come vnto me; heare, and your ſoule ſhall liue*, Eſa. 55. 3.

It is two-fold.

Naturall.

Acquired.

Part affected.

THis deafneſſe of the eare, is not *Idiopatheticke* and proper to it, but *Simpatheticke*, and by conſent with the euill diſpoſed, and dead ſoule, which imployeth it not to good vſes, but rather withdraweth it from the hearing of all things that are moſt profitable, and inclineth it vnto thoſe things, that are idle, vaine, and hurtfull.

Cauſes.

God deſertirg and puniſhing.

AS God cauſeth the bodily deafneſſe, Exod. 4. 11. ſo hee inflicteth this ſpirituall deafneſſe, as a iuſt puniſhment: Hee deſerteth the heart, and inclineth it not, 1. King. 8.58. He deſerteth alſo and inclineth not the eare, to heare and giue eare vnto that which is his will. He ſaith to the Prophet, Make the heart of this people fat, and make their eares heauy, and ſhut their eyes; leſt they ſee with their eyes, and heare with their eares, and vnderſtand with their heart, and conuert and be healed, Eſai. 6. 10. God for a long time gaue the people of Iſrael great occaſion to ſee his works, and to heare his Word; but hee gaue them not an heart to perceiue, and eyes to ſee, and eares to heare, Deuteronomie 29.4.

Satan ſeducing

Satan iniecteth all euill that he can, to ſtop both the heart and the eare. The Diuell is called a *deafe ſpirit*, Mark. 9. 25. for that he goeth about to ſtop the eare from hearing of Gods Word, and from all godly and wiſe counſell.

Externall occaſions.

Externall auocaments withdraw the eare from hearing of Gods counſels: The churliſh gheſts, for other adoes, alleadged thy could not come, Mat. 22. Sometimes the eare is withdrawne by the abſence of the body: other times the body being preſent, the eares are withdrawne and withholden by other obiects.

Proſperity.

Men are loth to lend their eare to the Word, when they abound in proſperity: as God ſayth, I ſpake vnto thee in thy proſperity: but thou ſaidſt, I will not heare, Ier. 22. 21.

Fooliſhneſſe.

The wiſedome of the fleſh (that enmitie againſt God,) Rom. 8. 7. and the wiſedome of this world (that fooliſhneſſe with God) 1. Cor. 3. 19. with all the vanities of the mind, Epheſ. 4. 17. and drowzineſſe of the heart, ſtop the eare from hearing the wiſedome of God:

For

For the which fooliſhneſſe, he vpbraydeth his people: ſaying, O fooliſh people, and without vnderſtanding! which haue eyes, and ſee not, which haue eares, and heare not, Ier. 5. 21.

Some are moſt impatient and vnwilling to heare, Mic. 7. 16. They harden their hearts, Pſalm. 95. 8. and thereby make vnto them ſelues an vncircumciſed eare. As God complaineth of his people, ſaying: To whom ſhal I ſpeak and giue warning, that they may heare? Behold, their eares are vncircumciſed, and they cannot hearken: Behold, the Word of the Lord is vnto them a reproch, they haue no delight in it. I ſet watchmen ouer you, ſaying: Hearken to the ſound of the Trumpet: but they ſaid, We will not hearken, Ier. 6. 10, 17. And I haue ſent vnto you all my ſeruants the Prophets: yet they hearkened not vnto me, nor inclined their eare, but hardened their necke, Ier. 7. 24. 26. and (as a iuſt cauſe of their threatened puniſhment) he ſetteth downe the hardening of their necks, that they might not heare his words, Ier. 19. 15. And of the houſe of Iſrael, hee ſaith to the Prophet: The houſe of Iſrael will not hearken vnto thee, for they will not hearken vnto me, for all the houſe of Iſrael are ſtiffe of fore-head, and hard-hearted, Ezek. 3. 7 And againe it is ſaid: The people refuſed to hearken, and pulled away the ſhoulder, and ſtopped their eares, that they ſhould not heare: yea, they made their hearts as an Adamant ſtone, leſt they ſhould heare the Law, Zach. 7. 11, 12. They are called, A rebellious people, Lying children, Children that wil not heare the Law of the Lord, Eſa. 13. 9. Whereupon commeth a ſtubborne refuſing to heare Gods Word, Ier. 11. 8, 10. preferring the imagination of their heart vnto Gods precepts, Ier. 13. 10. and 16. 12. and 17. 23. The preaching of the Word, meeting with a fat and obſtinate hard heart, irritates the ſame, and it becommeth harder; and the thundering of it dulleth ſo the eare, that it is made heauie and deafe, Eſa. 6. 10.

Hardneſſe of Heart.

Signes

Signes and Symptomes

AS *Dauid*, (though otherwiſe hee naturally heard) willingly was deafe at his enemies reproches, Pſal. 38.13,14. hearing them, he hearkened not vnto them, and regarded them no more, then if hee had not heard them: ſo thoſe that are ſpiritually deafe, heare voyces, words, and ſentences, but marke them not; as if they were bodily deafe. They haue eares, but heare not, as Idols, Pſal.114.6. Though it be ſaid to them, This is the *refreſhing*, yet they will not heare, Eſa. 28. 12. If they heare, they doe not according to that which they heare and as fooles, they build their houſe on the ſand, Mat.7. 26. and hearing, they heare, and doe not vnderſtand Eſa. 6.9. becauſe they incline not the eare to vnderſtand: their idle and vaine hearing, is eare-labour.

Many ſorts of deafe hearers.

Some heare, and mocke, Act.17.32. Some delay their hearing till another time, Act.24.25. Some gaze, ſome muze, ſome wonder, and ſome wander with their minds. Some ſimply applaud, and heare gladly for a time, onely as *Herod* did, Mark.6.20. Some are like to the Athenians, itching for newes, Act.17.21. Some, like the Phariſes, watching to cenſure, and wreſting what is ſpoken, Luk. 11.53,54. Some are curious to know all things, that they may be able to talke of them, Act.17.18,21. Some craue nothing but eloquence: ſome, variety of matter, and that which is fit for their humour. Some are too nice and delicate; they will heare none, except they pleaſe them well: in their famine they refuſe their food, becauſe they thinke a Rauen is the carryer of it; which *Elias* would not haue done, 1.King.17.6. Some heare, as the way-ſide receiued the ſeed: they vnderſtand not what they heare: the wicked one cõmeth, and catcheth away that which was ſowne in his heart. Some heare, as the ſtony places receiued the ſeed: they heare the Word, and anon with ioy receiue it: it hath no root, it dureth for a while, and they

they are ſoone offended. Some heare, as the thorny ground receiueth the ſeed : cares and deſires choke the Word, and they become vnfruitfull, Math. 13. 19, 20, 21, 22. Some heare for the faſhion, or vpon cuſtome, or for fauour, or for feare, or for ſhame, or for attendance, or for a fame, or for that they are idle, hauing no other thing to doe but to ſpend time. All ſuch are occaſionall hearers, and heare with a deafe eare.

Some, when they heare, are filled with anger, Act. 19. 28. Some are cauillers, and trappers of ſpeeches: like the Scribes and Phariſes, who thought by Chriſts words, to make him *Cæſars* enemy, Iob. 22. and 19. 12. Some are like the fooliſh Virgins, careleſſe, Math. 25. Some are hearers onely, deceiuing themſelues. They behold their naturall face in a glaſſe, and ſtraight way forget what manner of men they were : being forgetfull hearers, and not doers, Iam. 1. 22, &c. They are like ciphers, which keepe a roome, but ſignifie nothing. They will not hearken to man, becauſe they will not harken to God, Ezek. 3. 7. Their eare is like a bad Porter, who ſuffereth euery bad one to enter in, if they bee but brauely apparelled; and debarreth the good, if baſe arrayed. It admits euery euill, and debarreth euery good thing : becauſe it ſauoureth not the things of the Spirit, but of the fleſh.

They that are thus affected, are like the deafe Adder, who ſtoppeth his eare at the inchantment of the Charmer, Pſalm. 58. 4. They preferre all vnneceſſary vanities, to that *one neceſſary thing*, Luk. 10. They come as to a *Theater*, more to behold, then to learne : and are like thoſe old women which were alwayes learning, and neuer the wiſer, 1. Tim. 3. 7. They deſpiſe that Booke wherin they ſhould meditate both day and night. They loſe that heauenly *Manna*, that ſhould feed them. They runne from that *Ladder* that ſhould mount them to heauen : And they winke at that Starre that ſhould leade them to Chriſt. Their eares are deafe at the Word, but itching for other things, 2. Tim. 4. 2, 3. They loathe the Word,

Word: and little of it maketh them ſoone full, 1. Cor. 4. 8. They count the Word a ſtrang thing, Hoſ. 8. 12. Act. 17. 18, 20. It becommeth to them a reproch: they cannot hearken, becauſe they haue no delight in it, Ier. 6. 10. and 20. 8. They ſet not their heart thereon, Exod. 9. 21. but reiect it, 1. Sam. 15. 26. Luk. 7. 30. and caſt it behind their backes, Pſal. 50. 17. And when thy Heare, they are like ſieues, which retain no longer water, then they are in the riuers.

Prognoſticks.

The manifold euils that follow the deafe eare.

FEw heare with obſeruation for the after-time, Eſa. 42. 20, 23. And he which heareth not inſtruction, goeth out of the way, Prou. 10. 17. An idle and forgetfull hearer is not bleſſed: he deceiueth himſelfe, and his Religion is vaine, Iam. 1. 22, 25. The deafe eare is much moe worſe then the euill eye, or the poyſonous tongue. This begetteth ſtrife without; the other begetteth luſt within: it debarreth all wiſedome, comfort, grace, and ſaluation; and begetteth Atheiſme, hereſie, and hypocriſie. And he that is affected with it, is to be reputed a Swine, before whom Pearles ſhould not be caſt, Math. 7. 6. And as he is a cipher of grace, ſo he ſhall become a cipher of glory.

If he obſtinately refuſe to heare, he is worſe then the worſt grounde; yea worſe then the barren, ſtony, and thorny ground, And if he be a careleſſe hearer, he is alſo careleſſe of his owne ſaluation; and makes the Preacher careleſſe of his preaching. The Queene of the ſouth, that came ſo farre to heare the wiſedome of *Salomon*, ſhall condemne them, that will not moue one foot to repaire to a Sermon, Luk. 11. 31. Beaſts and Fowles came to the Arke to ſaue themſelues; but many runne from the Church, to condemne themſelues. Preachers are fiſhers, they catch but few fiſhes, becauſe few come to heare,

heare, within the net of the Word. Hee that eateth, and keepeth not his meate in his ſtomake, his body is in an euill caſe : but he that heareth, and keepeth not the Word in his heart, his ſoule is in a farre worſe caſe. For he that receiueth not the Word, hath one that iudgeth him : and the Word ſhall iudge him at the laſt day, Ioh. 12. 48. It becómeth vnto him a ſauour of death vnto his death, 2. Cor. 2. 15, 16. And he ſhall bee cut off, becauſe he hearkneth not vnto God, Hoſ. 9. 17. They that will not heare, and obey, God (againſt them) biddeth the heauen and the earth heare, Deut. 30. 19. and 31. 28. and 32. 1. He preferreth thoſe naturally deafe creatures, to men and women who are willingly deafe at his Word : and hee maketh thoſe dumbe and deafe creatures, to beare witneſſe againſt their obſtinacy and ingratitude, Eſa. 1. 2. and 34. 1. Ier 6. 19. and 22. 29, &c. As *Ioſhua* ſaid to the people : The great ſtone vnder this Oke, ſhall be a witneſſe vnto vs : for it hath heard the words of the Lord which he ſpake vnto vs : it ſhall be a witneſſe vnto you, leſt ye deny your God, Ioſh. 24. 27.

Fearefull are the plagues that God threateneth againſt thoſe that are willingly deafe at his Word. As the ſword, famine, and vexation of ſpirit: becauſe when God ſpake, the people did not heare, Eſa. 65. 12, 14. He threateneth to bring their feares vpon them, Eſa. 66. 4. and to caſt the people out of his ſight : becauſe hee ſpake vnto them, and they heard not : he called, but they anſwered not, Ier. 7. 13, 15. Hoſ. 9. 17. And all thoſe euils hee hath pronounced againſt them, becauſe they haue hardened their neckes, that they might not heare his Words, Ier. 19. 15. The Lord ſweareth by himſelfe, that the houſe of *Iudah* ſhall become a deſolation, becauſe it would not heare his words, Ierem. 22. 5. And becauſe they would not heare, and lay that which they heard, to heart; that he would ſend a curſe vpon them, and would curſe their bleſſings, Mal. 2. 2. The tingling eare, through ſudden and great terrours and ſorrowes, is inflicted iuſtly by God,

God, vpon the deafe eare, that would not heare his Word, 1.Sam.3.11.2. King. 21.12. Ier.19.3. He threateneth to ſend a famine in the Land: not a famine of bread, nor a thirſt for water, but of hearing the Word of the Lord. And they ſhall wander from ſea to ſea, and from the North, euen to Eaſt, they ſhall runne to and fro, to ſeeke the Word of the Lord, and ſhall not finde it, Amos 8.11, 12. The people of *Iudah* refuſed to heare, ſtopped their eares, and made their hearts as an Adamant ſtone, leſt they ſhould heare the Law: therefore came a great wrath vpon them. And as God cryed, and they would not heare: ſo they cryed, and God would not heare; and ſcattered them with a whirle- winde among the Nations, Zach. 7.11,14. They that willingly ſtop their eare when God ſpeaketh, ſhall (againſt their will) both heare and feele his fearefull Iudgements: and the deafe ſhall feelingly heare the words of the Booke, Eſa.19.18,11,12.

Curation and remedies.

Inſtruction.

DIligent inſtruction, together with priuate and publike admonition, auaile greatly to amend the deafe eare: and of an vnwilling eare, to make it a willing and ready eare: and to make *the eares of the deafe to bee vnſtopped*, Eſa. 35.5. And the eares of them that hearken, Eſa. 32.3. And the deafe that haue eares to heare the Word, and to ſay, *It is truth*, Eſa. 43.8,9. It may be obiected: What needs preaching, or teaching to deafe men? It may be as well anſwered: God may ioyne ſuch a bleſſing with inſtruction, that they who are not onely ſimply deafe, but they that are in the graue (fully dead in ſinne) may be made to heare, Ioh. 5. 28. The Preacher muſt proceed in teaching, and leaue the ſucceſſe to God, The Word will either ſerue for conuerſion, or for conuiction. The deafe muſt be inſtructed, whether they will heare,

heare, or whether they will forbeare, Ezek. 2.5. And ſtill thou muſt ſay, He that heareth, let him hear: and he that forbeareth, let him forbeare, Ezek. 3.27. Though thou labour and ſpend thy ſtrength in vaine; yet, thy iudgement and workes is with God: and though al be not gathered yet ſhalt thou be glorious in the eyes of the Lord, Eſa. 49.4,5

Three things required for right hearing.

To remoue all wilfull deafeneſſe, and in place thereof to beget in the heart a willingnes to hearken vnto Gods truth, ſhall be the chiefe intention of the remedies following, digeſted in this order. Some are for preparation before hearing: ſome for diſpoſition in hearing: and ſome are for vſe after hearing.

Preparation conſidering Gods preſence

When thou art to heare the Word, ſay in thy heart as *Cornelius* ſaid to *Peter*, I am in Gods preſence to heare al things that are commanded by God, Act. 10.33. Call to minde that Gods all-ſeeing eye is looking vpon thee, and ſeeth, and heareth thy hearing: And iudge with thy ſelfe what great offence it were in a Kings ſight, to ſtop thy eare when he or any for him ſpeaketh to thee.

The opportunity of grace.

Conſider the opportunity that thou haſt to heare, which many want, and which thou thy ſelfe may ſoone loſe, and neuer finde againe. So that if thou wouldſt to day willingly heare Gods voyce, harden not your heart, Heb. 3. Remember, the Word is not hidden from thee: neither is it farre off. It is neither in heauen, nor beyond the ſea, but is very neere vnto thee, euen in thy eare: and in thy heart to receiue it, and to keepe it, Deut. 30. 14. Rom. 10.6. Chriſt, with weeping eyes, lamented ouer Ieruſalem, that they neglected the opportunity of grace, ſaying: O if thou hadſt knowne, euen now, at leaſt in this thy day, the thing which belongs vnto thy peace! Luk. 19.42.

The excellency of the Word.

Conſider the dignity and excellency of the Word, and *take heed what you heare*, Mark. 4. 24. Such are the things that thou doſt heare: as *Wiſedome* calleth *excellent*, for dignity; *right*, for equity; *True*. for certainty: and *Plaine* for

for thy capacity, Prou. 8.6. It is the Word of the Spirit, and of eternall life, Ioh. 6.63,68. Phil. 2.16. It muſt not be receiued and heard as the Word of men: but as it is indeed the Word of God, which worketh in them that beleeue, 1.Theſ.2.13. It is worthy of the eares of Angels, into the which the Angels deſire to looke, 1.Pet.1.12.

Let thy eare therefore be opened: and in God, praiſe his Word, Pſal.56.4, 11. and when thou heareſt, aſcribe greatneſſe vnto God. Deut.32.2.

Eſteeme of it more then thy *ordinary food,* Iob 23. 12. and that the eares are bleſſed that heare it, Math. 13.16. And bleſſed are they that heare and keepe it, Luk.11. 28. Prou. 8. 34. The eare that heareth the reproofe of life, abideth among the wiſe, Prou.15.31. Heare (ſaith God) and your ſoule ſhall liue, Eſa.55.3. They that are Chriſts ſheepe, heare his voyce, Ioh, 10 3. And they that heare, more ſhall be giuen them, Mark. 4. 24. It is the port of faith, and the way to life, Rom.10.14, 17. And remember now, the houre is come that the dead, (and deafe) ſhould heare the voyce of the *Sonne of God:* and they that heare, ſhall liue, Ioh.5.25.

Readineſſe to heare.

By a true and ſenſible thirſting and longing, Pſal. 119. 20, 40. for the truth; prepare the ground of thy heart, before the ſeede be ſowne therein. And let thy prepared heart make the eare (whereby that ſeed muſt enter) ready, leſt in the very entry the Word be loſt, and neuer enter further. Striue to haue eares to heare with a ready minde, Math. 11.15. and to haue digged eares, ready to heare, and to be imployed to ſerue God, Pſal,40. 6. That thou maiſt be ſwift to heare, Iam. 1. 19. and ſay with *Samuel, Speake, Lord, for thy ſeruant heareth,* 1. Sam. 3. 10. and with *Dauid, I will heare what the Lord will ſpeake,* for he will ſpeake peace to his people, Pſal.85.8.

Diſpoſition in hearing.

Thou muſt giue all diligence to heare and giue eare, Ier. 13. 15 that is, with a well diſpoſed ſoule, inclining the eare, as a fit organe and meſſenger of Gods will. Lay aſide all filthineſſe, and ſuperfluity of maliciouſneſſe: and

and with meekneſſe receiue the Word, which muſt be grafted in thee, and which is able to ſaue thy ſoule, *Iam.* 1.21. and as ſtanding in Gods preſence, heare his will: And put off thy ſhooes, *Exodus* 3.5. that is, all idle thoughts, renting cares, worldly buſineſſe, fond fancies, and wicked luſts. Receiue the Word with all readineſs of minde, as more to be deſired then gold, and ſweeter then the hony-combe. *Pſal.*19.10. Receiue and retaine it with an honeſt heart, as the good ground receiueth the ſeed, *Mat.*13. In the hearing of it let faith be mixed therwith, elſe it will not profit, *Heb.* 4. 2. Make it thy only buſineſſe, *Mat.*20.2. Ponder what thou heareſt, and lay it vp in thy heart, *Luc.* 2. And where thy treaſure is, and ſhould be, let thy heart and thy eare be there. And while God ſpeaketh to thee in the Word, let thy heart burne within, as the two Diſciples ſayd that went to *Emmaus*. Theſe things well conſidered, and rightly vſed, ſerue to open the eare attentiuely to heare Gods Word.

Meekneſſe.

Readineſſe of minde.

Honeſty of heart.

Faith.

Luc. 24.32.

Zeale.

As the Word ſhould be heard and receiued with a right diſpoſition of the ſoule, and with all readineſſe of minde: ſo the Scriptures ſhould be dayly peruſed, and ſearched whether thoſe things be ſo, for the further confirmation of faith, *Act.* 17. 11, 12. And what is heard, ſhould be kept in memory: elſe our beleeuing is in vain, and we cannot be ſaued, 1. *Cor.*15. 2. We ſhould labour to vnderſtand it, for the increaſe of more knowledge, faith, repentance, feare, ioy, ſorrow, and ſuch like godly affections, 1. *The.*1.5. *Ne.*8.11,12. *Act.*2.37. Immediatly after hearing, meditation on that which hath bin heard, is moſt profitable and comfortable: and we ſhould obſerue the thing we finde beſt for our vſe: as *Iacob* did, who noted *Ioſephs* dreame, when the reſt of his brethren contemned it, *Gen.*37. 11. The Word is called meate: as we ſhould be prepared with hunger to heare it; and with a good diſpoſition and appetite to receiue of it: ſo to make vſe of it, we ſhould digeſt it, and diſtribute it, with application of it to our vnbeliefe, of warning and

Vſe making, and truir reaping, after hearing.

Searching of Scriptures.

Remembrance.

Growth of grace.

Meditation.

Application.

wakenings to our ſecurity: of threatnings to our preſumption: of comforts to our feares: of eye-ſalue to our blindneſſe: of grauity to the eye: of moderation to the tongue: and of grace and ſanctification to the whole faculties of the ſoule, and ſenſes of the body. So what things are ſpoken to thy conſcience, and againſt thy ſin, or to thy heart for comfort, ſenſibly feele thoſe things, and ſend them thorow all thy perſon, for reformation, and for practice thereof. We muſt heare and receiue *Wiſedomes* ſayings, Pro. 4. 10. and 19. 20. and heare inſtruction and become wiſe, Pro. 8. 33. and 23. 19. A wiſe man will heare and increaſe in learning, Pro. 1. 5.

Feeling.

Willingneſſe to practice.

The people are deſired to be gathered together, that they may heare, and that they may learne, and feare God and obſerue to doe his Word, Deut. 31. 12, 13. Ier. 26. 3 They that heard *Peters* Sermon, were pricked in their heart, and ſaid, *What ſhall we doe?* Act. 2. 37. This is that good vſe that men ſhould make of the right hearing of the Word: to be inlighted by it, to be perſwaded of it, to apply it to themſelues, and to their conſcience: to be throughly reſolued to beleeue and obey it: and to ſay in their heart, as the people, and Publicans, and ſouldiers ſaid to *Iohn Baptiſt* after his Sermon: *What ſhall we doe?* ſo ready were they to doe what Gods Word would bid them doe, Luke. 3. 10, 12, 14.

Prayer.

And for thy better preparation, diſpoſition and fruit-reaping of the hearing of the Word: As *Moſes* ſaid to all Iſrael, Ye haue heard and ſeene all that the Lord did, &c. Yet the Lord hath not giuen you an heart to perceiue, and eyes to ſee, and eares to heare, vnto this day, Deut. 29. 4. When thou heareſt, thou haſt need to beg a perceiuing heart, and a ready eare, and that he would open thy heart, as he did the heart of *Lydia*, that thou maiſt attend the things that are ſpoken, Act. 16. 14. and that he would *waken morning by morning, thine eare to heare, as the learned*, Eſa. 50. 4.

CHAP.

CHAP. XXXIV.

The euill Eye.

MARK. 7.22,23. *The euill Eye, &c. commeth from within, and defileth the man.*

DESCRIPTION.

THE Maker of the Eye is God, *Prou.* 20,12. *Pſal.* 94.9. *Exod.* 4. 11. *Nature* attendeth and ſerueth as an hand-mayd. The eye, (as ſome thinke) amongſt the reſt of the organick parts of the body, is firſt begun to be formed, and laſt finiſhed, becauſe it is the leaſt part in quantitie, and the moſt in variety, and in compoſition, more admirable then the reſt. It is of a liuely, cleere, and ſhining beauty: by reaſon of the ſubtilty of ſo many ſmall pieces: It is more diuine then any other part. It is a little globe, full of *viſory ſpirits*, and reſembleth the round animated world. Some prints of the inuiſible *Deity* and *Trinity*, are cleerely ſeene in it, as in any other creature, *Rom.* 1. 20. In one and the ſelfe-ſame eye there are three *colours*, three *humours*, three common *tunicles*, and the three particular leſſe *tunicles*.

The dignity of the eye.

It reſembleth the world.

The Trinity.

Aqueus, vitreus, Cryſtallinus, Adnata, cornea, vuea, cryſtalloides, retiformis, hyaloides.

The viſory ſpirits and rayes.

The eye is filled with *viſory ſpirits*, begotten and ingendered of the *animall ſpirits*, which flow from the braine, into the eye, by the *nerue Opticke*. From thoſe,

proceed the visible and *reflected rayes* in the eye, as in a mirrour, which quickly forme an image of the thing seene, and is receiued in the Cristalline humour, and by the visory spirits thorow the nerue opticke, is sent into the braine, to be considered in the *common sense and imagination.*

It excelleth the rest of the sences.

Of all the parts in the body, it is most precious, whose sense of *Seeing*, of all other senses is the surest of the obiect and sensation. It is the more exquisite, and more particular then the rest, and worketh in the least and finest things that are. It hath many fest, and most variety of obiects to feed, and to delight on. It rangeth thorow the world, and pierceth the skies, euen to the fixed stars. It maketh light, to reioyce the heart, and beare a man company when he is solitary: whereas darkenesse breedeth him feare, finding himselfe robbed of so excellent a guide, Proue. 15. 30. So that better is the sight of the eyes, then the walking and wandring desires of the soule, Eccles. 6. 9. For the light is sweet, and a pleasant thing it is for the eyes to behold the Sunne, Prou. 15. 30. Eccles. 11. 7.

It hath the highest place.

It hath the most conspicuous, the highest and most royall place of the body, farre, aboue the rest of the senses, and looketh out as at a window, Eccles. 12, 3.

By the little hole of the eye, as a *Port*, this great visible world, and euery thing therein enter into the minde of this little world of our body: by *apprehension* of the similitudes of things: by *oblectation* in the abstracted similitudes: and by *dijudication* and discerning one from another. It is, o all the senses: oftest put in action: and swiftest, hauing need of least time, making sight in a moment: most promptly, in a moment it can apprehend euen the heauens themselues. With such liberty (which other senses want) of eye-lids ready to open and shut, to see, or not see, as it pleaseth. What it apprehends, it quickly imprinteth the forme thereof in the imagination. If it be single, it maketh the whole body light, Mat. 6. 22.

6,22. And by lookes (as by a ſilent ſpeech) it ſignifieth to others, our wills, thoughts and affections. Other ſenſes are meerely Paſſiue: it is alſo actiue. The minde ſeemeth to dwell in the eye: the eye is ſuch a manifeſter of it. And mens hearts may be ſeene thorow their eyes: and therfore it is that a good eye quickly is able to rauiſh the heart of them that behold it, as Cant. 4.9. and that weake ſpirits doe bluſh, when their ſuperiours behold their eye.

In oculis animus habitat, Pl. Oculi indices animi, Cic. Et morum indices, Demoſth.

It is ſo delicate by nature, that ſince it was the firſt ſenſe that offended, it is, aboue all the reſt, made ſubiect (as a condigne puniſhment) to as many maladies, as there are weekes in a yeere.

If it be well affected, and rightly guided, it profiteth the ſoule moſt: but euill affected and miſguided, harmeth moſt. It is ſaid to be euill, when it is the conduit, cloſely to conuey much euill into the heart, and an inſtrument to ſtirre vp the heart to much more euill; as alſo when it vttereth and declareth the bad paſſions of the minde. The euill eyes are ſprings and ſtreames of luſts, 1. Ioh. 2. 16. Their euill nature is well reſembled by that fit name they get in the holy Tongue to be called ſprings, pro. 28. 22. Pſal. 87. 7. comp. with Cant. 7. 4. When therefore the eye is an inſtrument of ſinne, it may be then ſaid, It is an *euill eye*: ſubiect to an euill diſeaſe; which the Ethniks acknowledged. As *Iſæus*, made to behold a moſt beautifull woman, was asked if ſhe was not moſt faire: anſwered, I haue ceaſed from being diſeaſed in my eyes.

Παυσαμαι Οφθαλμων Phi- *Philoſt. in Sophiſt.*

Part affected.

THe part affected, is the eye: The malady is not bodily, but ſpirituall. And as in ſorrow the eye affecteth the heart with weeping, Lam. 3. 49, 51. and the heart affecteth the eye with ſorrow, by a circular courſe: euen ſo in this diſeaſe, the *euill eye* both affecteth the heart, and is affected of the heart.

The eye it ſelfe is not principally affected with this euill, (as fixed and inherent within it) neither is it altogether *Idiopatheticke*, and proper to it: but rather *Sympatheticke*, and by conſent to the euill heart: *for out of the heart proceedeth the euill eye*, Math. 15.19, 20. And it is then to be called *euill*, when as it is an vnſanctified organe and member of the body: not onely yeelding it ſelfe to the heart (as a *weapon, and inſtrument of vnrighteouſneſſe vnto ſinne*, Rom. 6.12, 23, 19.) but alſo ſeducing the heart by reflection; whereby *the heart walketh after the eye*, Iob 31.7. Gen. 3.6. Num. 15.39.

Cauſes.

Obiects. EXternall obiects preſented to the eye by occaſion, or inquired by ſenſual appetite, or exhibited to it by Satans ſtratagems, ſtirre vp this euill diſpoſition of the eye, to regard that deceiuing *vanity* which is in the viſible obiect; and whereby is kindled the luſt of the eye toward thoſe things it delighteth in, 1. Ioh. 2.16. So the woman ſeeing (with the eyes of her minde) that the tree was good for meat, and that it was pleaſant to the eyes (of the body) tooke of the fruit thereof, and did eate, Geneſ. 3.6. And the ſonnes of God ſaw the daughters of men, that they were faire, Geneſ. 6.2. And when *Cham* ſaw the nakednes of his father. he told his two brethren without, Gen. 9. 22. And *Dauid*, from the roofe, ſaw a woman very beautifull, waſhing her ſelfe, 2. Sam. 11.2. This is not a ſimple looking on the obiect, but a looking with *Luſting*, as Chriſt ſaith, Whoſoeuer *looketh* on a woman to *luſt* after her, hath committed adultery, Math. 5.28. and 1. Ioh. 2. comp.

Drunkenneſſe. Drunkenneſſe, as it maketh the eye red, Geneſ. 49.12. So it maketh the minde mad, and cauſeth the eyes to behold ſtrange women, Prou. 23. 33. And many moe inticing vanities in the world.

As

As wisedome is seene in the face (and eyes) of him that hath vnderstanding: so the eyes of a foole are in the corners of the world, hunting for euery vanity, and not in his head, as the Wise mans eyes arh, Prou. 17. 24. Eccles. 2 14. A light wit, and a wanton wauering minde, maketh a rolling eye, quickly and inconsiderately carryed about to euery obiect, gazing idly a vpon euery thing, and hastily turned from one thing to n another. Foolishnesse.

An euill heart maketh an euill eye: for the euill disposition of the eye, commeth from the heart, and defileth a man, Mark. 7 22, 23. compared with Math. 6.23. and 20.15. and 5.28. The heart maketh a strong impression in the eye: and much of a mans heart may be seene in his eye: That as an honest heart hath a good eye; so a wicked heart hath an euill eye to serue it, and to resemble it. A wicked heart.

Passions make the eyes looke like themselues. Lust within, maketh lusting eyes without, 1. Ioh. 2. 16. Pride hath a proud looke, Psal. 101. 5. and lofty eyes, psalm. 131. 1. Prou. 6. 17. and high-looking eyes, Esa. 2. 11. Enuie is seene in the eye, and maketh the eye, that it cannot with patience see the good hap of another, prou. 23. 6. and 28. 22. A mercilesse and malicious heart hath eyes bent euen against the poore, Psalm. 10. 8. A scornefull heart hath couetous eyes, Ier. 22, 17. And the lecherous heart looketh out at the windowes of adulterous eyes, 2. Pet. 2. 14. Passion.

When God deserts a man, his eyes, and the rest of his senses are giuen ouer to his heart and lusts: and his heart is giuen ouer to Satan, to misguide all at his pleasure: so long as that *Strong* man keepeth the whole Castle, and till he be ouercome, and put out of it, by the power of Regeneration. Desertion.

Signes and Symptomes.

Generall. MEns actions are like their eyes. and like that which they see: as *Iacobs* sheepe, looking on the rods, brought forth sheepe like the rods, and not like themselues. What is beheld rashly and retchlesly, willingly cannot bee forsaken: and that liketh the heart best, which pleaseth the sense most. For where the lust is fixed, there is also the eye fixed. The silent wicked thoughts are pronounced in the eyes; and Peruerse passions are easily discouered in lookes. The euill eye misguideth the heart, Iob 31.7. and hath not the feare of God before it, Psal. 36.1. and is the eye of vanity, psal. 119.37.

Speciall. Many are the speciall symptomes of the euill eye. As the fooles eyes that are in the corners of the world: that is, fond, and gazing after things vnprofitable and vnnecessary, and letting passe things more needfull, prou. 17. 24. The euill eye delighteth to see and behold sinne, which is most contrary to God, who is of pure eyes, and cannot see euill, and cannot behold wickednesse, Hab. 1. 13.

Proud eyes. The proud man hath eyes like himselfe; proud, haughty, lofty and high-looking eyes, psal. 101.5. Prou. 6.17. and 21.4. and 30.13. psal. 131.1. Isa. 2 11. and sometimes painted, as *Iezabels* were, 2. King. 9.20. comp. with Ier. 4.30. Esa. 23.40.

Couetous The couetous eye is cast vpon that which is nothing: that is, riches, prou. 23.5. And he that hath an euill eye, hasteth to be rich, Prou. 28.22. and his eye cannot be satisfied with riches, Eccles. 4.8. And what it looketh vpon, and liketh, must be had: as *Achab* looked vpon *Naboths* Vineyard, and coueted it: such an eye is neuer satisfied, and is like hell, prou. 27.20. Ier. 22.17.

Lecherous. The lusting eye lusteth for many things, 1. Ioh. 2.16. The eye of the adulterer waiteth for the twy-light, and saith, No eye shall see me, Iob 24.15. Such was the eye of

of *Dauid*, and *Sichem*, and *Iudah*, Gen. 34. 2. and 38. 15. and *Potiphars* wife, who cast her eyes vpon *Ioseph*, and sayd, Lye with me, Gen. 39. 7. Thus was *Olophernes* heart rauished with the beauty of *Iudeth*, Iudeth 12. 16. The two Elders, when they saw *Susanna*, their lust was inflamed, Susan. 13. 8. Thus also the vniust, reserued vnto the day of Iudgement to be punished, are said to haue eyes full of adultery, 2. Pet. 2. 16. and as graue Matrons are discerned by their chaste lookes: so impudent harlots, by their light and wanton vnchaste eyes: for the whoredome of a woman may bee knowne in her haughty lookes, and eye-liddes, Eccles. 26. 9. *Diogenes* perceiuing an Olympianicke Victor and Wrestler, fixing his eys on a very beautifull harlot, said, Behold, how a stately Ram, by a common whore, is led away with a writhed necke; noting the mans most intemperate eyes.

The euill eye is bent against the poore, psal. 10. 8. The niggard & enuious eye (called Synecdochically the euill eye) may not behold the good of another: It grudgeth also, and is discontent at others; euen at those that are more deare, as at wife, children, brethren, pro. 28. 22. and 23. 6. Deut. 18. 54. The euill eye will also become (vpon occasion or temptation) an idolatrous eye, lifted vp to the abomination of the eyes, Ezek. 20. 8. and 23. 27. Cruell. Enuious. Discontent. Idolatrous.

It is oft times also a winking eye, Pro. 6. 13. The badge of a naughty person and a wicked man, in whose heart there is frowardnesse, who deuiseth mischiefe, & soweth discord, Prou. 6. 12, 33: 14. He also causeth sorrow, Prou. 10. 10. and is contumacious, Mat. 13. 15. and by his winking maketh a signe to others to commit wickednesse, vanity, or scorning, Psal. 38. 19. Winking.

It is a censuring eye, and can see the smallest mote in anothers eye, and cannot perceiue the beame that is in it selfe, Mat. 7. 3. It is insatiable with curiositie, Eccles. 1. 8. and 4. 8. It can neither be satisfied with seeing, nor satisfied with riches. Censuring. Curious.

The sleeping eye is careless and heauy, slow and dull to Sleeping.

Wandering. Drunken.

Too pitifull Staring.

to euery good work, Pro. 6.4., Mark.14.40. The wandering eye is inconstant and vaine, Isai.3.16. The drunken eye looketh vpon the wine when it is red, and begetteth redneſſe of eyes, by tarrying too long at it, Prou. 23. 29. The too Pittifull eye ſpareth where it ſhould puniſh, Deut.13.8. The ſtaring eye betokeneth impudencie in wicked Perſons, incontinencie in women, and blockiſhneſſe in ruſtickes.

Prognoſtickes.

The euils of an euill eye.

AS the eye is, ſo is the whole body, ſaid *Hippocrates*; but farre better ſaith *Chriſt*, The light of the body is the eye; if the eye be ſingle, the whole body ſhall bee light; but if the eye be wicked, then all the body ſhall be darke; and if that light bee turned to darkeneſſe, how great is that darkeneſſe? Matth.6.22,23. From the firſt euil eye, (beholding the tree in the garden, to be faire and beautifull) came the firſt and greateſt hurt to all mankind. God hath therefore wiſely and iuſtly made it ſubiect to moe diſeaſes, then any other part, of the body, and aboue all other parts, to ſympathize moſt in ſorrow with the heart. There is no part in the body that beginneth moe ſicknes vpon leſſe occaſion, then the eye, Ezek.23.16 In the eye there is great facility in ſinning: an impudent eye, hath need of one to watch ouer it, and marueile not if it treſpaſſe, Eccleſ.26.11.

The euill eye is eaſily deceiued by obiects: My countenance, ſaid *Iudeth*, hath deceiued *Olophernes* to his deſtruction, Iudeth 13.16. Her ſandales rauiſhed his eyes, & her beauty tooke his mind priſoner to luſt, Iudeth 16. 9. The euill eye defileth the whole man, Mark. 7.22,23. and the offending eye (that is that eye that cauſeth a mans ſelfe to offend) maketh a man to be caſt into hell, Mat.18.9. and *Samſon*, who fed his eyes too much in dallying with *Dalila*, had his eyes put out, Iudg.26.21. and *Zedekiah*,

Zedekiah, who offended God so greatly with his eyes, had his sonnes slaine before his eyes, and his owne eyes Put out, 2. King. 25. 7.

The eyes that are so insolent, and so readie to offend God, he maketh them to faile through sorrow, Deut. 18. 65. 1. Sam. 33. Iob 17. 5. The haughty eyes the Lord hateth, Pro. 6. 14. and are detested by men, Psal. 101. 5. and the lofty lookes of man shall be humbled, Isai. 2. 11. and 5. 15. The eye that mocketh his father, and despiseth the instruction of his mother: let the Rauens of the valley pick it out, and the yong Eagles eate it, Prou. 13. 17. And wandering eyes are threatned with shame and sorrow, Isai. 12. 16.

Iustly is the euill eye depriued by God, of the obiects wherein it sinned and delighted it self, euen the pleasure of the eyes. Ezek. 24. 16, 21, 25. or els, if he spare the obiect, he maketh them to become pricks in the eye to vex one, Num. 33. 55. or else matter of grudging, and of wonderfull discontentment, so that the eye shall be euill towards the brother, wife (or husband) and children, and through the extremity of Gods plague, Deut. 28. 54.

Curations and remedies.

Dauids remedy, prayer.

REmember, Gods all-seeing eyes are in euery Place, pro. 15. 3. They run to and fro, thorow the world, 2. Chro. 16. 9. They are alwayes vpon the wayes of man, Iob 32. 19. They did also see vs, when we were without forme, psal. 13. 19. 6. His eye-lids try the children of men Psal. 11. 4. Lift vp thy eyes with teares to him, Ioh. 11. 41. Iob 16. 20. Intreating him earnestly, as *Dauid* did, that it would please him, by his speciall grace, and power of his *Spirit*, so to sanctifie both the heart and the eyes, that they may be turned away from regarding vanity, ps. 119. 37. and as *Moses*, while he talked with God, his face did shine, Exod. 24. 29. So as long as thou art accustomed to speake

ſpeake with God thine eyes ſhall ſhine, and be cured by grace, Iſa. 26. 16. Iob 15. 4.

Iobs remedie, A couenant with the eyes

Make a couenant with thy eyes, Iob. 31. 1. that is, Rule thy ſpirit and eyes, pro. 6. 32. imperiouſly impoſing a law and commandement to the eyes, that they offend not. To make this couenant (in the ſacred tongue) is, to cut a couenant, becauſe they that made a couenant, firſt did ſweare, then they paſſed betweene the parts of a beaſt which was cut aſunder, as if they would ſay, Let them be cut aſunder, as this beaſt is, who ſhall breake this couenant, as Ier. 34. 18. Gen. 15. Euen ſo the couenant with the eyes, muſt be ſo reſoluedly kept, that before that the eye offend, it ſhall be rather cut in pieces. The ground of this couenant and reſolution to keepe the eyes, is the feare of God and of his iudgements, and a conſcience of Gods omniſcient, and all-ſufficient knowledge: As *Iob* giueth the reaſon, which mooued him to make this couenant, and ſaith, The portion of God, is deſtruction to the wicked, and God doth ſee all our wayes, and counteth all our ſteps, Iob 31. 1, 2. comp. Pſal. 36. 1.

Chriſts remedy, to plucke out the eye.

Chriſts phyſicall counſell for the euill eye, is, that if ones right eye offend him, it muſt be plucked out, Mat. 4. 29. It is called the right eye, preſuppoſing it were neuer ſo excellent or deare to vs, it ſhould not be ſpared. It is called *our eye*, as it is of our ſelues, euill diſpoſed and vnregenerate; and it is ſaid to *offend*, becauſe it is as a rocke or a ſtumbling ſtone, in the way of Gods ſeruice, wherein we are walking, by making vs to fall. If it be plucked out and caſt from vs, it is certaine, it will neuer offend vs any more: If it be obiected, that this is a moſt hard remedy to pull out the eye, and who can follow ſuch a counſell? The anſwere is, As Chriſt commands vs to forſake all that we had, Luk. 14. 6, 33. and to hate father, mother, brother, and ſiſter, and our life alſo, Ioh. 12. 25. So to plucke out the offending eye, is commanded. But the former (though they be peremptorily propoſed, and neceſſary to bee obeyed, vnder the paine of eternall

Noſter, qui vere a nobis eſt, dum voluntas minus caſtam importune ingerit intentionem. Bern. ſ. 2. de Aug.

eternall condemnation) yet they are not properly and simply to be taken, but tropically and comparatiuely to be vnderstood: as Christ expoundeth himselfe, saying: *He that loueth father or mother, sonne or daughter, more then me, is not worthy of me, Mat.* 10.37. We must rather hate father or mother, then Christ; and we should rather plucke out the eye, before that we offend God by it.

Christ in that place expoundeth the seuenth commandement, and sheweth that adultery is committed three wayes: by *lusting, looking*, and *lying* with a woman. He condemneth not simple *looking* on a woman, but looking with lusting after her, euen a *lusting looke*, to *lye* with her. If the eye be made an Organe of sinne, it is an abuse of the eye, and a breach of the seauenth commandement: and either this abuse of the eye, in looking on a woman, and to lust for her, must be forborne, and so plucked out of the eye, for the eschewing of the euerlasting fire of hell: or else the eye it selfe must be plucked out, but to pluck out the eye, nature abhorreth: therefore the abuse of the eye must be plucked out, which the Lawe commandeth.

Hoc autem fiet, si non consentias, si resistas, & in abscissione propriæ volũtatis. Bern.

So that Christs remedy against the euill eye, is, to hold alwaies in remembrance the fire of hell, which will befall to the whole person, if the eye be abused to lust, and that the consideration of hell, and of that euerlasting fire, and of that worme that neuer dyeth, may restraine the eye from being the Organ of iniquity, and a transgressor of the Lawe, and may become no more *our* (vnsanctified) *right eye* (deare to our corrupt minds:) but rather a simple eye, the eye of *Gods Spirit*: an eye of the new creature in *Christ*.

True wisdome.

Learne to be truly wise, not with that wisedome, that is earthly, naturall, diueliſh: but with that wisedome that is from aboue and pure, *Iam.* 3. 17. This wisedome maketh the wise-mans eyes to be in his head, *Eccl.* 2.14. that is, he circumspectly and prudently espieth, findeth out, and tryeth all things, that he may imbrace, and doe

those

those things that are good, and to forsake and eschew all things that are euill and hurtfull. Thus is he moued to cast away the abominations of his eyes, *Ezek.* 20. 7. and to hold a vile person despised in his eyes (which hath the promise to dwell in Gods Hill) *Psal.* 15. 1, 4.

Plutarch. in Moral.

He will vse his eyes discreetly: and as Hunters wil not suffer their dogs to sent or bite euery thing, but keepe them sound, only for the prey which they seeke: so the wise-man suffereth not his eyes to stray, but reserueth them to things necessary: If the vanitie of any obiects begin to intice his eyes, he is like one that toucheth burning coales, who for feare of burning, quickly pulleth back his hand. He that is truly wise, finding that if he cannot looke on any thing, without a wound to his conscience presently withdraweth his eyes from the obiect, and still cryeth, *My eyes are euer toward the Lord*, Psal. 25. 15. and still thinketh as *Salomon* sayth, He that hath a good eye shall be blessed, Pro. 22. 9.

Aug. l. de honest. mulier. c. 5.

Mortifie thy passions.

And because inordinate passions greatly infect the eye with an euill disposition, study to mortifie thy passions: as, if thy eyes be lofty, say with *Dauid* I wil be yet more vile then thus, and will be low in my owne eyes, 2. *Sam.* 6. 22. and protest to God, that thy heart is not haughty, neither are thy eyes lofty, Psal. 131. 1. Do so with all the rest of thy passions, crucifie them with Christ, and mortifie them in his death.

Shun euill obiects.

Vse all meanes to shun the beholding of the intising vanity of the world, as the lust of the eyes, 1. Ioh. 2. 16. and remoone from thee all such entising obiects, and say with *Dauid*, *I will set no wicked thing before my eyes*, Psal. 101. 3. and shut the eyes from seeing euill, and thou shalt dwell on high, *Isa.* 33. 15, 16. Not as *Cham*, who fixt his eyes vpon his fathers nakednesse: but as *Shem* and *Iapheth* couered the nakednesse of their father, with their faces backward, *Gen.* 9. 33. So must we either with-hold the obiect from our eyes, or else we must with-draw our eyes from the obiect.

Behold good obiects.

Set

Set thy eyes vpon the best obiects: and as those that are runners in a race, will not wander with their eyes, this or that way, but carefully will set their eyes vpon the right way, to hold euer right forward: Euen so let thy eyes behold the right, and let thy eye-lids direct thy way before thee, Prou. 4. 25. Let thy eyes take pleasure in the wayes of God, and bee ready to serue the soule, in all things, wherein the soule should serue God, and giue thy heart to him that made it, as that essential *Wisdome* saith: My sonne, giue me thy heart, and let thy eyes delight in my wayes, *Prouerbs* 23. 26. Let thy eyes be vnto the faithfull of the land, *Psal.* 101. 3, 6. Set the feare of God before thy eyes, *Psal.* 36. 1. and let his louing kindnesse be before thy eyes: that thou mayst walke in his truth, *Psal.* 26. 3. and let thy eyes (aboue all) be toward the Lord: lift vp to him by prayer, faith, & confidence, *Psal.* 25. 15, 2. *Chron.* 20. 12.

And as light naturally reioyceth the eye: God himselfe, that perfect Light, 1. Io. 4. 8. shal graciously lighten, cleer, and cure thy euill eye, and so sanctifie it, that it may be a blessed Organe for the soules good, and for Gods glory, that thou maist say confidently with *Iob*, I know that my Redeemer liueth, and that he shall stand at the latter day vpon the earth: and though the wormes eate vp this skin, yet in my flesh I shall see God, whom I shall see for my selfe, and mine eyes shall behold, and not another, euen though my reines be consumed within me, Iob 19. 25. and so in the resurrection of the iust, thou shalt obtaine from God a Crowne of righteousnesse.

FINIS.

Thomas Reynolds

A TABLE CONTAINING THE PRINCIPALL THINGS IN THIS BOOKE.

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