

Healthes: sicknesse. Or, a compendious and briefe discourse; prouing, the drinking, and pledging of healthes, to be sinfull, and utterly unlawfull unto Christians / By William Prynne.

Contributors

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PRYNNE

HEALTHES

SICKNESSE

1628

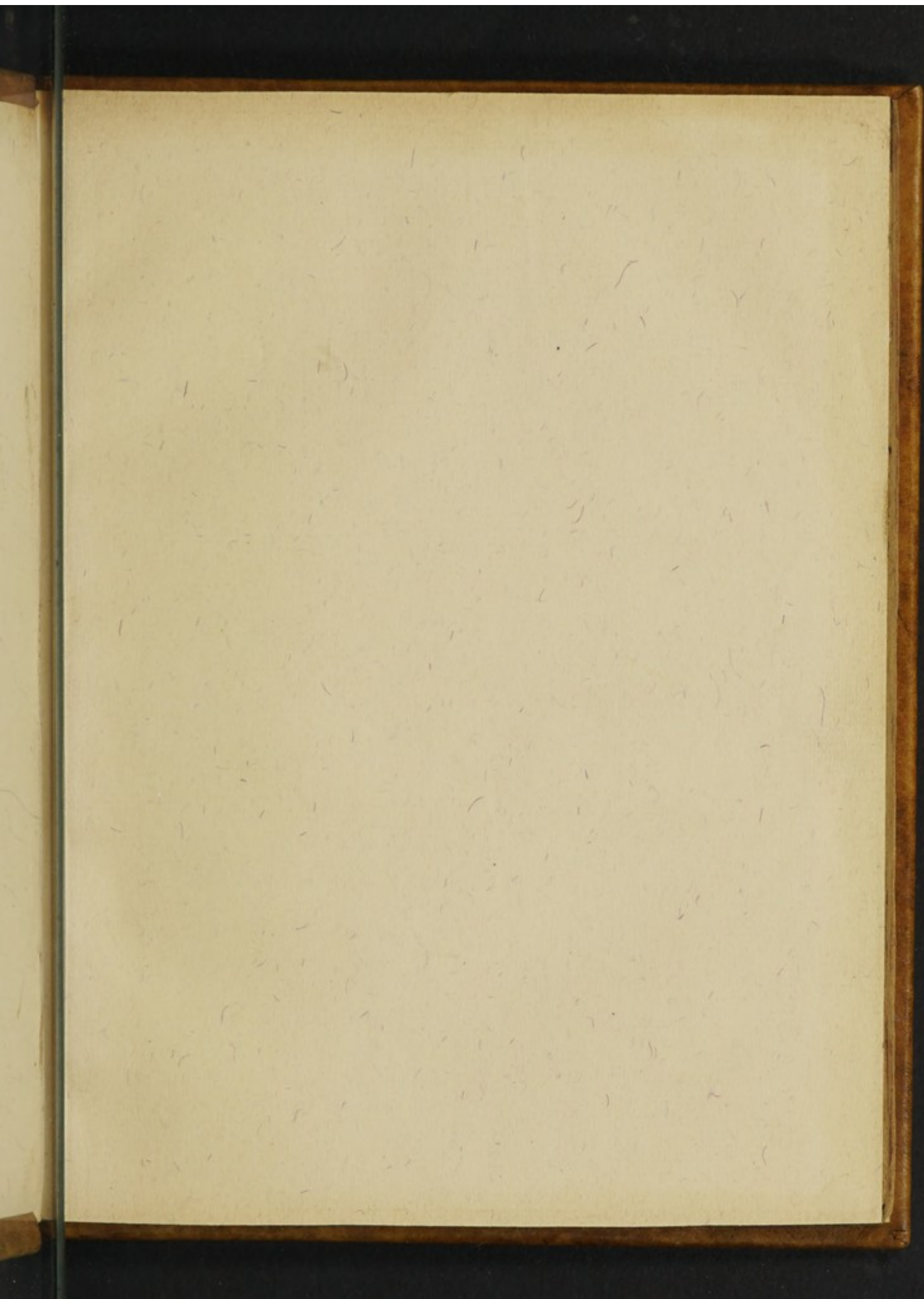


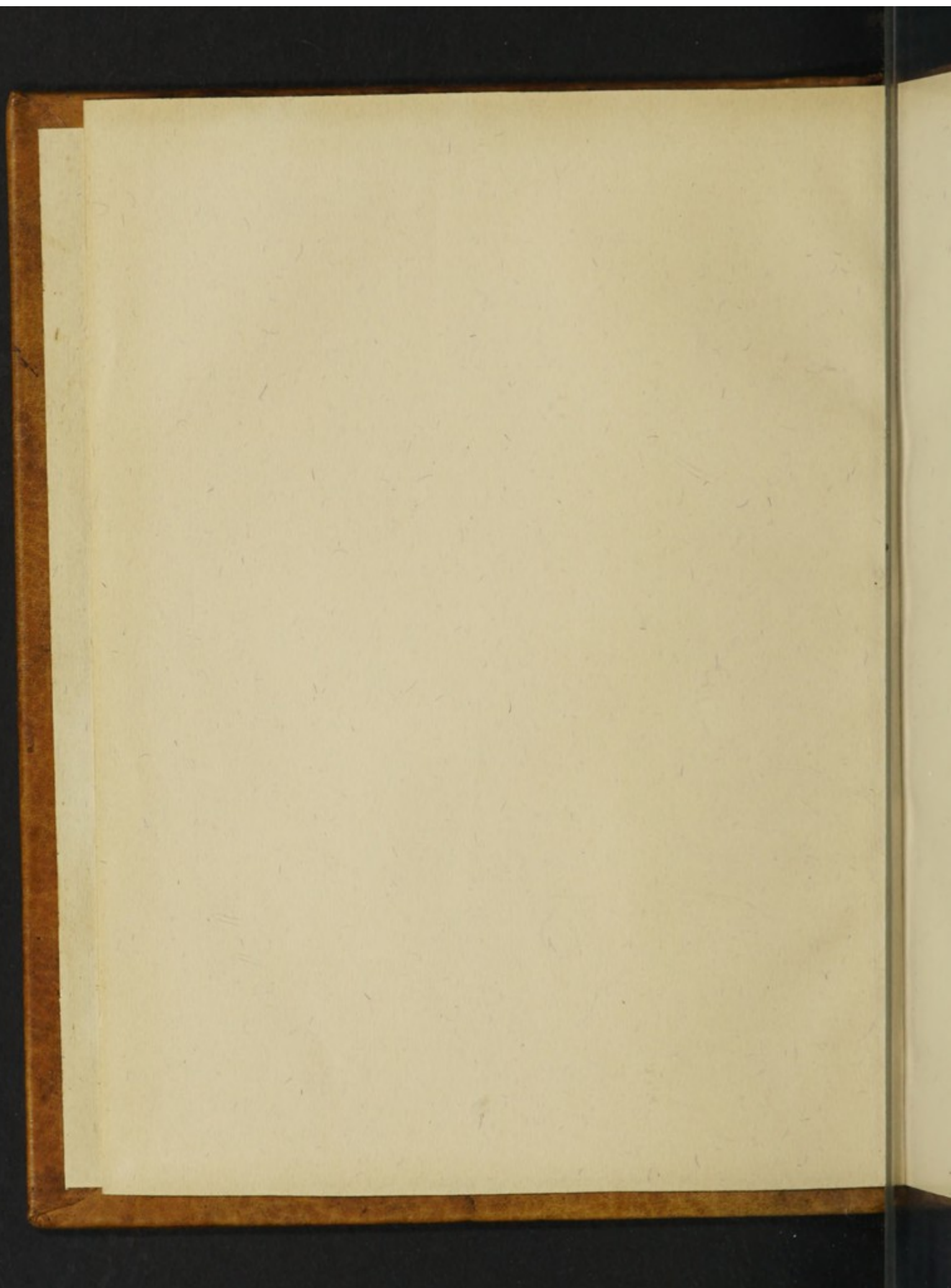


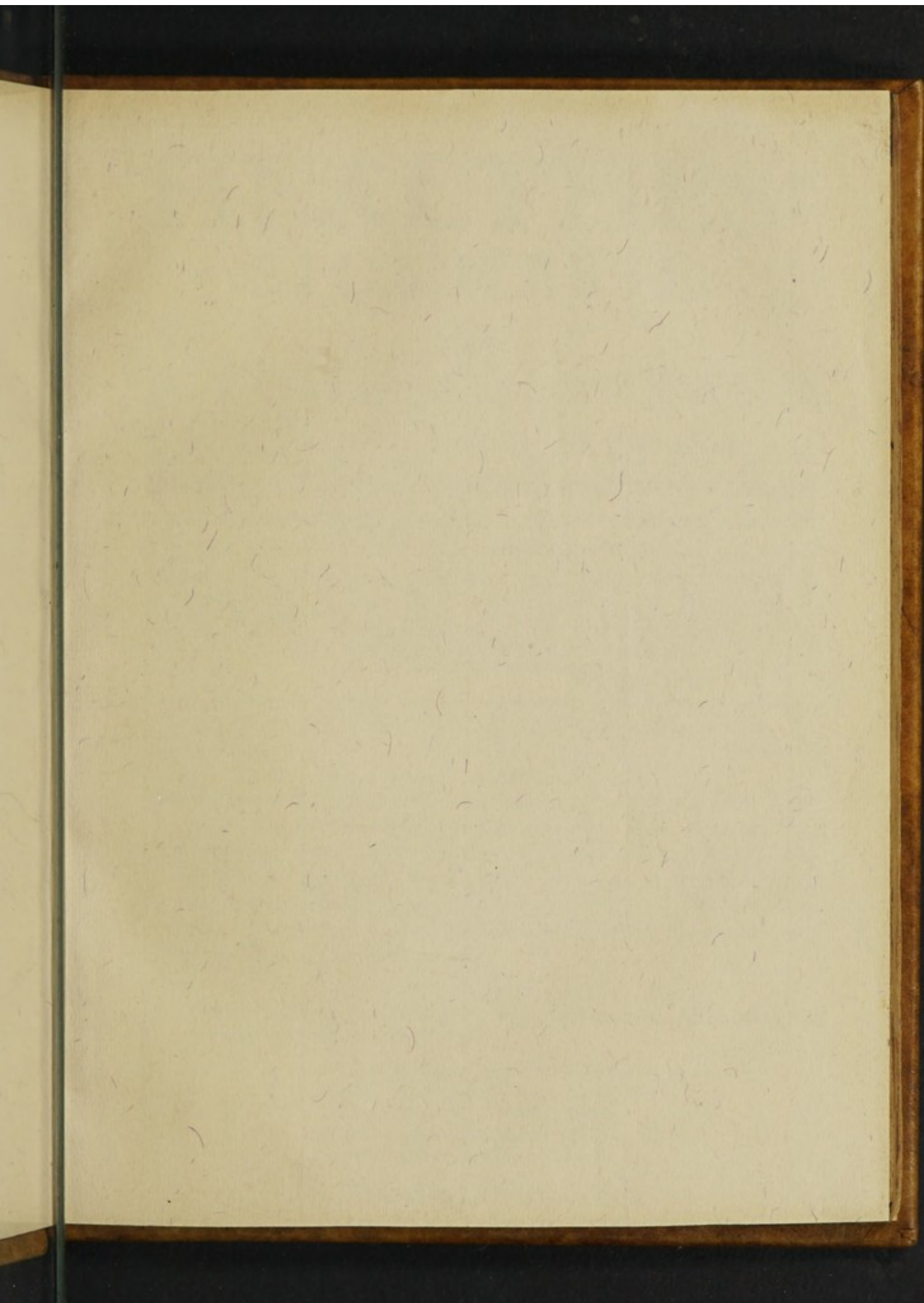


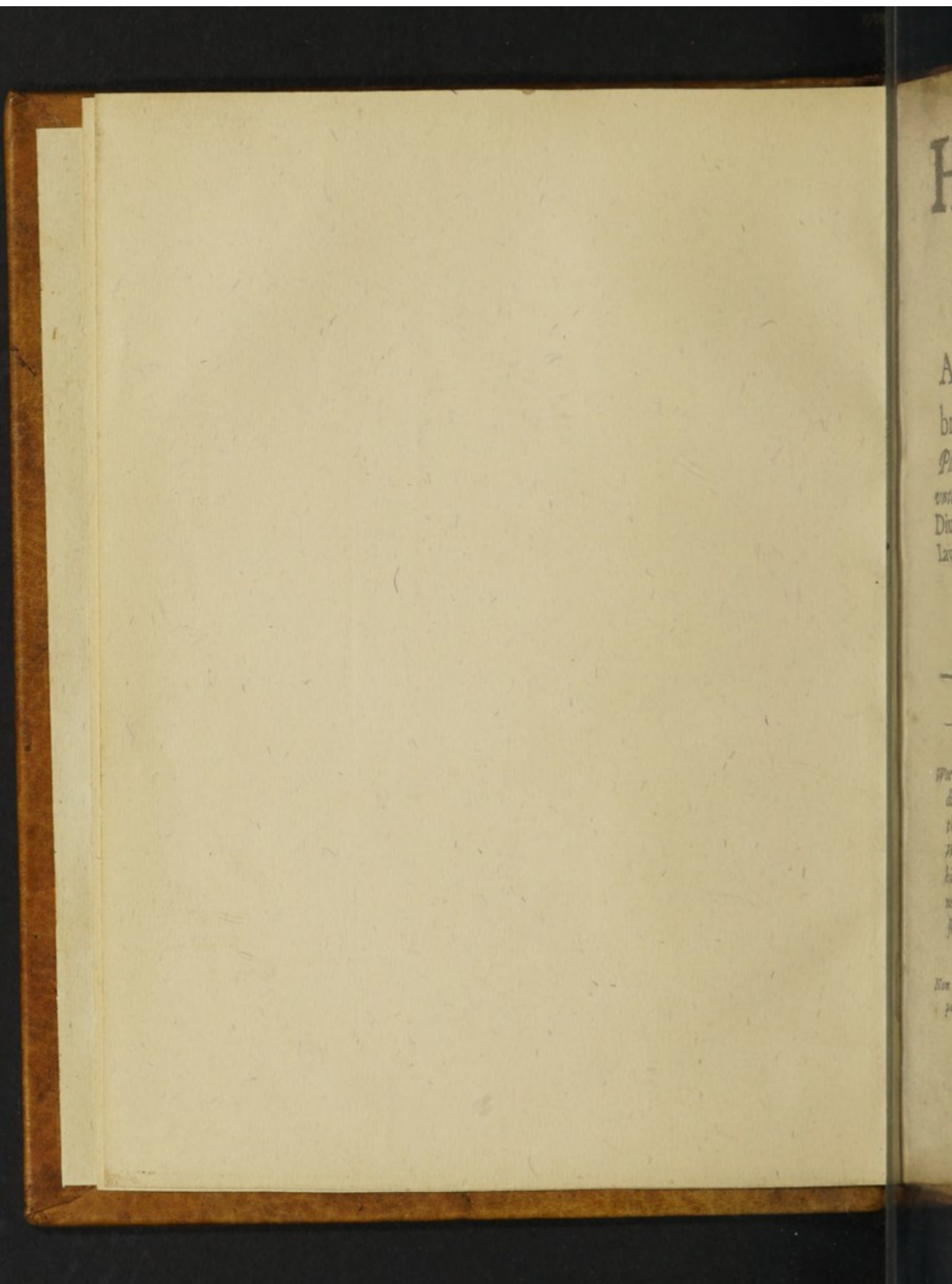
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HEALTHES: SICKNESSE.

OR,
A COMPENDIOUS AND
briefe Discourse; prouing, *the Drinking, and
Pledging of Healthes, to be Sinfull, and utterly Vnlawfull
vnto Christian*; by Arguments, Scriptures, Fathers, Moderne
Diuines, Christian Authors, Historians, Councels; Imperiall
Lawes and Constitutions; and by the voyce, and verdict of prophane,
and Heathen Writers: Wherein all those ordinary Obiections,
Excuses, or Pretences, which are made to Iustifie, Extenuate, or
excuse the Drinking, or Pledging of Healthes, are
likewise cleared and answered.

By WILLIAM PRYNNE Gent. *Hospitii Lincolnensis.*

Isay 5. 11. 22. Haback. 2. 15, 16.

*Woe vnto them that rise up early in the morning, that they may follow strong
drinke: that continue untill night till wine enflame them. Woe vnto them
that are mighty to drinke wine, and men of strength to mingle strong drinke.
Woe vnto him that giueth his neighbour drinke: that puttest thy bottle to
him, and makest him drunken also, that thou maist looke on their naked-
nesse: the cup of the Lords right hand shall be turned towards thee, and
shamefull spuing shall be on thy glory.*

Ambrose. Epist. lib. 3. Epist. Vercellensi Ecclesiæ.

*Non propter voluptatem bibendum est, sed propter infirmitatem: pro remedio igitur
parcius, non pro deliciis redundantius.*

Owen Epigram. Pars. 1. lib. 2. Epigr. 42.

Quo tibi potarum plus est in ventre Salutem,

Hoc minus epotis, hisce Salutis habes.

Vna salus sanis, nullam potare Salutem

Non est in potâ vera Salute Salus.

Printed in London. 1628.

TO THE MOST HIGH AND MIGHTIE

PRINCE, CHARLES BY THE
Grace of God, King of great Brittain,
France, and Ireland, Defender of
the Faith, &c.

Most Gracious and dread Soueraigne,
in (a) whose spirituall and corporall
health and welfare, the safetie, health,
and happinesse, both of our Church,
and State subsist: I the most Unworthiest, and
meanest of your true and faithfull Subjects, pre-
suming on your Grace and Clemency, haue made
bold to consecrate this meane, and worthlesse Trea-
tise, against Healthes, or Health-drinking, vnto
your sacred Maiestie: and to commit my selfe, and
it, vnto your royall Patronage. The reasons
which swayed and emboldened mee, to Dedicate so
small a Pamphlet, vnto so great a Patron, as
your Maiestie, were chiefly these.

First, because your Highnesse in regard of those
infinite, and many Healthes, which are daily ca-
rozed in your royall Name, throughout your King-

a Vt partes
hominis in
corde vivunt,
ita partes Reip
publice in Re-
ge: *Cass. Po-
lit. lib. 3. c. 7.*

THE EPISTLE

dome, and else where : are more interessed in the Theame, and Subiect of this compendious Discourse, then any other that I know.

Secondly, because your Maiestie of all other persons within your owne Dominions, are most dishonoured, preiudiced, and abused by these Healthes, and that in these respects.

First, in that your sacred Health, your Name, your Crowne, and Dignitie, by meanes of Healthes, are made the dayly Table-complement, Grace, and first salute of euery iouiall (b) Courtier; the Grandserieantie, and chiefe Allegiance of euery great, or pettie, of euery Corporation, Court, or Countrey Officer: the principall welcome, and entertainment, of euery riotous Gentleman: the Piety, and Meale-devotion, of many a Trencher-Chaplin: the Logick, Theame, and Rhetoricke, of euery Pot-learned Scholler: the Phrase, and (c) Valour, of euery deboist, and roaring Souldiour: the Liuerie, and Table, Buttrie, Sellar-talk, of euery good-fellow Seruing-man: the Ceremonie, By-word, and Ale-discourse, of euery base Mechanicke, Clowne, and Countrey Peasant: the first Ingredient, of euery Drunkards Cup: the first Pot-seruice, at euery great, or meane mans Table:

the

b Perpetua e-
brietas nulla
vita modo est
Obsoporus de
Arte Bibendi.
lib.2.

c Hic omnis in
bibendo est for-
titudinis. De Elia
& Ieiun. c. 12.
Tam inter e-
pulas fortis
vir esse potest,
quam in bello.
Eurip: Pany-
alides Stobæ-
us de Inconti-
nencia sermo
18.

DEDICATORIE.

the Song, the Antheme, Foote, or Musicke of
 euery Festiuall and merry meeting: the Prologue,
 or Præludium to euery Drunken match, and
 Skirmage: the Ornament, Grace, or Garland,
 of euery ebrious Round: the onely Ramme, or
 Pol-axe to assault, to force, and batter downe; the
 most flexanimous Eloquence, to sollicite; and
 the most energetically, and vncontroleable Argu-
 ment to ouercome, the sobrietie, and temperance of
 all true-hearted, reall, (d.) Practicall, and blessed
 Christians, (who make a Conscience of excesse, be-
 cause the Scripture doeth condemne it:) the
 chiefe Alectiue, Baite, or Stratagem, to draw men
 on to Drunkenesse; and the onely Patronage, and
 protection, to iustifie, countenance, and beare out the
 intemperance, and riot of all such, who deeme Ex-
 cesse, and Drunkenesse a (e) vertue, not a sinne;
 (at least but veniall,) if your Maiesties Healthes
 occasion it. And is not this a great affront, indigni-
 tie, and dishonour to your Maiestie, that your sacred
 Health, your Name, and royall Crowne, should
 bee thus prophaned, and banded vp and downe in
 euery Drunkards mouth? in euery Cup, and Can?
 in euery Tauerne, Tap-house, Hall, or Seller?
 (vnhallowed, base, and sordid places, unworthy of
 so holy a Name, and great a Presence:) that euery
 degenerate, infamous, and stigmaticall Belialist:

d *Beatus, qui
 diuinas Scrip-
 turas legens,
 verba vertit
 in opera Berni
 de ordine vi-
 tæ. Col. I. 116. h*

e *Ducitur e-
 brietas nunc
 virtus maxi-
 ma. Nec vi-
 tium ebrietas
 qualibet esse
 potest. Obso-
 pæus de Arte
 Pibendi. lib. I.
 & 2.*

The Epistle Dedicatorie.

f 1 Cor. 5. 11.
Ephes. 5. 11.
*Turpe est vi-
rum ebrium a-
pud obrios ef-
se: Turpe item
est, si sobrius
cum ebriis fue-
rit.* Theogni-
des apud Stro-
bæum: de In-
continentia,
Sermo 18.

g Psal. 69. 12.

*In Pessimum
inimicorum
genus laudan-
tes.* Tacitus
Agricola Sect.
13. *Genus ho-
minum adula-
toribus pesti-
lentius nullum
est:* Plutarch:
de lib. Educan-
dis.

euery deboist, and brutish Pot-companion, (whose
(f) very company and acquaintance all Chri-
stians should abhor:) that the very off-scouring,
dregges, and scum of men, should so farre debase,
and Underalue them: as to prostitute them to their
swinish sinnes, and lusts; as to command them at
their pleasures, to enforce, and toll on others to
Drunkenesse, and Excesse: and so to make the
great Defendor of the Faith, the ground, the Pa-
tron, and grand Protector of all intemperance;
as if Drunkenesse were the sole, and onely Faith
that Kings defend? It was no little grieve, nor
trouble to great and good King Dauid, that
(g) hee was the Drunkards song: and shall it
not then bee your Maiesties greatest grieve, and
chiefe dishonour; that your royall Diadem, and
sacred Health, should not onely be made the Song,
the Phrase, the Complement, Ceremonie, By-
word, and Pot-discourse; but euen the Glosse,
the Text, the Religion, the Engine, Patronage,
Plea, and Iustification, the Stallion, and Vizard
of euery drunken Tol-pot; of euery sordid (h) ho-
stile, and pernicious Parasite: as if you were no
better then the Diuell Bacchus, the Idole god of
Wine, of Healthes, and Drunkenesse? Doubt-
lesse, though it were the honour of Heathen Kings,
and Diuell-gods in former Ages; to haue their
Healthes,

The Epistle Dedicatorie.

Healthes carouzed, and quaffed off at euery Festi-
uall, and solemne meeting; yet it is the greatest con-
tumelie, indignitie, and dishonour to any good, or
Christian King, who should bee a very (i) God
on Earth, (not onely in respect of Soueraignetie,
and Command: but likewise in the (k) transcen-
dency of Grace, of Holinesse, and the (l) exem-
plarinesse of his practicall, Pious, regulating, and
reforming life :) to haue his Name, his Health, his
Crowne and dignity thus vilified and abused: by
sordid, beastly, and vngodly men, to such sinister,
sinfull, heathenish, and infernall ends as these: euen
to Patronize their grosse intemperance, and so to
drowne their owne, and other Soules, in Drunken-
nesse, Riot, and excesse of Wine.

Secondly, as Healthes doe thus dishonour, so
likewise they doe preiudice, and wrong your sacred
Maiestie, in two respects.

First, in merging, quenching, and drowning the
multitude, beate, and fernency of those publike, and
priuate Prayers, which euery loyall Subiect owes
vnto your Grace. It is (m) Gods owne iniun-
ction, and it was, the Christians practise, euen
vnder Pagan (n) Emperours, in former ages,)
that Subiects should make Prayers, and Sup-

i Psal. 82. 1. 6.

Rex si officio

suo fuerit cum

laude perfun-

ctus, quasi qui-

dam Deus in

terris est: sin-

gulari cultu

ac veneratione

dignissimus:

Olorius de

Regum Instit.

lib. 4.

k Reges tanto

meliores pri-

uatis homini-

bis esse debent,

quanto eis ho-

noratiore ex-

istunt. Hocrates

Panegyro.

Olor. l. 4. De

de Regum.

Instit.

l Pacere recte

ciues suos prin-

ceps optimus

faciendo docet:

Et cum impe-

rio maximus

sit, exemplo

maior est: Pa-

terculus Hist:

Rom. l. 2. p. 134

m 1 Tim. 2. 1.

2. 3.

n Nos pro sa-

lute imperato-

rum Deum in-

uocamus ater-

num, Deum

vinum, et De-

um vnicum,

quem et ipsi Imperatores propitium sibi inter ceteros malunt; precantes sumus omnibus Im-
peratoribus, vitam illis prolixam imperium securum, domum tutam, exercitus fortes, se-
natum fidelem, populum probum, orbem quietum, quacunq; hominis & Caesaris vota sunt.
Tertul. Apolog. aduers. Gentes. cap. 30. 39

The Epistle Dedicatorie.

6 Ifay 5. 11. 12.
 13. 22. 24. 25.
 Prou. 23. 29.
 30. Ierl. 1. 5. 6.
 Nahum. 1. 10.
 Amos. 6. 6. 7.
 Ifay. 27. 1. 2. 3.
 Hof. 4. 3. 11. c.
 7. 5. Deut. 28.
 59. 60. 61.
 Mat. 24. 49. 50.
 Luke 21. 34.
 compared to-
 gether.
 p Dies admo-
 dum parua,
 breuis etiam
 mox vel hiber-
 na potando vi-
 detur. Basil. de
 Ebrietate &
 Luxu Sermo.
 q Non propheta
 melius ef-
 fet quam sic
 religiosus? Mi-
 nuc. Felix. O-
 ctav. pag. 77.
 Sic cum se ma-
 xime pios pu-
 tant, tum ma-
 xime fiunt im-
 pii. Lactant.
 de Instit. lib. 5.
 cap. 10.

plications, and Intercessions for Kings, and
 all that are in authoritie: not drinke, carouze, or
 reuell for them, in quaffing downe their Healthes:
 But now alas, by reason of the Diuells malice,
 and mens prodigious wickednesse: these holy and
 feruent Prayers, are turned into Hellish, Prophane,
 Excessive, and Vnchristian Healthes: the (o) one-
 ly meanes to draw downe curles and diseases;
 yea, woes and fatall iudgements on a King,
 and Kingdome: Hence it is now accounted a
 badge of Puritanisme, to make a Conscience of
 praying constantly, and priuately; but a part of
 Protestanisme, Pietie, and true Deuotion, to
 make no Conscience of drinking openly, and howerly,
 euen beyond excess: it selfe, for your Maiesties
 health and welfare: Hence is it, that most men
 preferre their Healthes before their Prayers;
 and therefore would rather drinke your Maiesties
 Health (p) a whole winters night, a day, a
 weeke, or moneth: nay, an whole yeare together,
 then Pray in priuacy, and feruency one hower for it:
 Hence is it, that many men place their Religion,
 Allegiance, and Deuotion in these Healthes; think-
 ing themselves most Pious, Loyall, and (q) Religi-
 ous to their Soueraigne, when they are most Pro-
 phane, and Impious, most Riotous, and Luxuri-
 ous; in drinking downe his Health: whence they

The Epistle Dedicatorie.

deeme it a greater breach of Allegiance, Pietie, and Deuotion, not to pledge your Maiesties Health, then not to Pray for it. So farre haue Healthes of late, incroached vpon your blessed Prerogatiue, and best Inheritance, your Subiects Prayers for you: that they haue much allayed the heate and feruency, if not abated the multitude, and frequency of them, to your incomparable, and peerelesse losse.

Secondly, they preiudice your Maiestie exceedingly, in interesting, and engaging you, as much as in them lies, (contrary no doubt to your Maiesties most temperate disposition, and Pious resolution:) in the Excesse, and Drunkenesse of many others; your Name being made a party to it, and your Health an occasion, Apologie, Pretence, or Iustification of it, without your priuitie, or consent. Alas, how many thousand persons, both are, and haue beene drawne on to Drunkenesse, and Excesse, (especially at Festiuall, and solemne times of Ioy, and Thankfulnessse:) drinking their wit out of their Heads, their health out of their Bodies, and God out of their Soules; whiles they haue beene too busie, and * Officious in carouzing Healthes vnto your sacred Maiestie, who required no such homage, nor seruice at their hands? Much is the intemperance, and ex-
cesse, which your Maiesties Healthes occasion in euery corner of this Iland, (which flotes in Seas of

* O pia deuoti-
onis obsequiū!
qui existimant
illos ebrietate
placari, qui ie-
iunio passionem
sustinere dedi-
cerunt. Ambr.
De Elia & Ie-
iun. cap. 17.

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Sinne, and Drunkenesse,) and more are they like to grow, both to your Highnesse priuate, and the publike preiudice, if you preuent them not in time. And this hath caused mee to appropriate this Treatise to your Grace, aboue all other Patrons, that so I might present that losse, and damage to your Highnesse view, which Healthes may bring vpon you at vnawares, in interesting you in all the euills, that are occasioned in others by them, euen against your will and priuitie.

3.

*2 Rex medicus
est; & medico
comparatur, ut
sanet. Plato de
Regno; Cae
Polit. l. 3, c. 4.
3 Nullum or-
namentum
Principis sa-
tigio dignius
pulchriusq; est,
quam illa coro-
na ob ciues ser-
uatos. Sen de
Clement. c. 26.
Principi &
imperatoris hoc
consulendum
est, ut ciues
seruent: Plu-
tarch. Apo-
theg. Populi
salus est glori-
a Principum:
Cassiodorus: va-
riarum lib. 2.
Epist. 41.*

Thirdly, I dedicated this Pamphlet to your Ma-
iestie before all others; because as none are so much
interested in this Theame, and Subiect, so none
are so fit, or able in respect of place, and power;
(you being the supremest Magistrate, and (r) State-
physition vnder God himselfe,) to purge these
Hydropicall, Noxious, and superfluous Hu-
mours, and vnhealthy Healthes, out of the Body
of our State, and Kingdome, which are now so
much distempered, molested, and ouercharged by
them, as your sacred Maiesty: Whose (s) Honour,
Crown, and brightest glory it will be; not
onely to protect your Subiects, from all ex-
ternall violence, wrongs, and dangers, and to
preferue their Liues, their States, their Peace,
and Liberties, in these dangerous times, to the
very vtmost of your power: but likewise to vn-
sheath

The Epistle Dedicatorie.

sheath (t) the sword of Soueraigne Iustice against all sinne and wickednesse: to execute wrath and vengeance vpon all them that doe euill, without respect of persons: and (u) to cut off all the wicked of the Land: (especially, all Gracelesse, Swinish, and vnthristie Drunkards, the very Drones, and Caterpillars of a Commonwealth; and the most vnnecessarie, and (x) superfluous creatures of all others :) that so the weake, and sickly body of our State, (which Healthes, and Drunkenesse, as well as other sinnes, doe cause to (y) reele, and stagger like a drunken man,) may bee reduced to its perfect health, both to your owne, and our safetie.

Fourthly, I did it to interest your Maiestie, (if it may stand with your Princely pleasure,) in the defence and Patronage of this distressed Treatise: which here doeth humbly prostrate it selfe at your Maiesties feete, crauing your most royall Protection, and Allowance: that so it may diuulge it selfe in despite of Bacchus, and his ebrious Crew, to the affronting, and suppressing of Healthes, and Drunkenesse, (the Epidemicall diseases of our Nation, and the (z) World it selfe:) else it is like to proue abortiue, for want of Mid-wife Authoritie to countenance and bring it foorth. These are the reasons, (Gracious Soueraigne) that animated, and induced

me,

† Rom. 13. 2. 4.
Prou. 20. 26. &
25. 5. *Rex are-
gendo dictus
est; non autem
regit qui non
corrigit* Aug.
Enar. in Psal.

44.
u Psal. 101. 5. 6
7, 8. *Immedi-
cabile vulnus,
Ense reciden-
dum est, ne
pars sincera
trahatur*, O-
uid. Metamor.
lib. 1.

x *Quid est ho-
mo ebrius nisi
superflua crea-
tura? huius
vita somnium
est: huius som-
nus mors est.*
Ambr. de Elia.
& Ieiun. c. 16.
y Isa. 24. 19, 20

4

x *Nulla in
parte mundi
cessat ebrietas*
Plin. Nat. Hist.
l. 14. c. 22. *E-
brietas toto
breuiter non
cessat in orbe.
Sunt passim
bibulis omnia
plena viris.*
Obsopæus de
Arte Bibendi:
lib. 3.

The Epistle Dedicatorie.

me, to commend this worthlesse, and compendious Discourse, vnto your royall Patronage: Not doubting but your Grace, vpon these preuius considerations, seconded by the noualtie, and rarenesse of the Subiect, which few haue largely handled: will most graciously owne it, and prooue a salfe, and sure Sanctuarie, both to mee, and it, against the malice, spleene, and power, of all who shall oppose it. So shall this petty worke of mine, (which here I once more humbly offer vnto your sacred Maiestie,) prooue vsfull and profitable vnto men, whose good: but fatall and pernicious vnto Healthes, and Drunkennesse; whose finall ruine and subuersion, I cordially affect: (as being the (a) very bane of fortitude, and Prowesse, the things which now wee neede; and the (b) ouerthrow of all Martiall attempts, and ciuill Enterprises:) and I your humble, loyall, and obedient Subiect, shall still continue, (though not to Drinke, Carouze, and Swill, as others doe;) yet heartily to Pray, for you Maiesties Health, and happy Raigne: which God continue, and prolong among vs, to our temporall, and your owne both temporall, and eternall Ioy, and Blisse.

a Ebrietas fortitudinis perniciēs. Basil. de Ebrietate & Luxu Sermo.

b Gubernator ebriosus, et qui vis cuiuscunq; rei praefectus, omnia subuertit, siue nauis, siue currum, siue exercitum, siue quamcunque rem fidei suae commissam. Plato, lib. 2. de Repub. Stobaeus Sermo. 18.

Your Maiesties humble
and loyall Subiect:

WILLIAM PRYNNE.



To the Christian Reader.



Christian Reader, among all the grosse and crying finnes which haue of late defiled, and ouer-spread our Nation, and the World it selfe, there are few more common, few more dangerous hurtfull, and pernicious, then the vnnaturall, vn-thrifty, odious, and swinish sinne of Drunkenesse. A sinne, which if we will belecue the (a) *Fathers*, (nay, (b) *Infidels*, and *Pagans* whom Christians should excell.) *Is but a flattering Deuill, a sweete Poyson; a voluntary Madnesse; an invited Enemy; a deprauer of Honestie; a wronger of Modestie; the Mother of all Sinne, and Mischiefe; the Sister of all Ryot; the Father of Pride; the Author of Murthers, Quarrels, and Debates: the Nurse of Furie: the Mistresse of Petulancie: the inflammation of the Stomacke: the blindnesse of the Eyes, the corruption of the Breath, the debilitie of all the members; the acceleration of death: and poyson of the Soule. A sinne which crackes mens*

a *Aug. Serm.*
33. *ad Fratres*
in cremo. De
Temp. ser. 23 1.
23 2. *Basil. de*
ieiun. & de E-
brietate, et Lu-
xu Serm. Clem.
Alex. Padag.
1. 2. c. 2. 3, 4.
Ambr. de, Elia.
& Ieiun. c. 10.
10 19. *Chrysost.*
Hō. 54. 57. 71.
& ad Pop. An-
tioc. Hom. 27.
in 1 Cor. Hier.
Com. 1. 15. in
Eze. 42. Chry-
solog. serm. 26.
Bern. de Modo
viuendi, Ser. 26
See Puteani
Comus. Opopa-
m de arte Bib.
1. 2. *Priscolinus*

in Ebriet. Mr. Harris his Drunkards Cup. Mr. Wards Woeto Drunkards. The
Homily against Drunkenesse. And Mr. Iohn Downhams Dissuasion from Drun-
kennesse. b Plato Symposium. Legum Dial. 1. Plinie Nat. Hist. 1 14. c. 22. Zeno-
phon. de instit. Cyr. 1. 8. Memorabilium lib. 7. Seneca Epist. 24. 83. Plutarch. de Sani-
tate tuenda. De Adulat: & Amicitia. Horace Epist. lib. 1. Epist. 5. Tacitus de Mori-
b. German. cap. 7. Stobaus sermo 18. Ouid. de Arte Amandi, lib. 1.

Credites,

To the Christian Reader.

e Prou. 23. 32.
 Nahum. 1. 10.
 1 Cor. 6. 10.
 Gal. 5. 21. Mat.
 24. 49. 50. 51.
d Luke 21. 34
 Ephes. 5. 18.
 1 Pet. 4. 3.
e Pro. 23. 29.
 30. Ifay 5. 11.
 22. Hab. 2. 15.
 16. 1 Pet. 2. 11
 Ifay 28. 1. 3.
f 1 Cor. 6. 10.
 Gal. 5. 21.
g 1 Cor. 5. 11.
 Pro. 23. 20, 21.
h See Master
 Stubbs Anatomy
 of Abuses,
 p. 77. 78. Mr.
 Wards Woe
 to Drunkards.
 Mr. Thomas
 Beard his
 Theater of
 Gods Iudge-
 ments, l. c. 33.
 1 Tim. 2. 12. 13.
 Rom. 13. 12. 13.

Credites, exhausts their Purfes, consumes their
 Estates, infatuates their Senses, befots their Vnder-
 standings, impaires their healthes, distempers their
 constitutions, subuerts their bodies, eates out their
 liues, ruines their families, grieues their friends,
 brings wrath and iudgements on their Countries,
 decays their parts and morrall vertues, disables
 them for all imployments, indisposeth them to
 grace and godlinesse, & all the meanes and workes
 of grace, and without Gods infinite mercy, and
 their sound repentance, *(c)* *damnes their Soules.*
 Strange it is, that this most vnnaturall, vnprofita-
 ble, vnpleasant, vnseemely, vareasonable, brutish,
 bale, and shamefull sinne of al others, which makes
 men odious and ridiculous vnto themselues, and
 all that see them: which transformes men into
 beastes and swine, or carcases of men: which fights
 against the *(d)* *Lawes of God, of Grace, of Nature,*
Sense, and Reason; which *(e)* *war against the peace*
and safetie of mens soules; which *(f)* *excludes and*
shuts out men from heauen, from (g) the societie and
company of Gods Saints on earth; and *(h)* *oft-times*
drawes downe many heauy, fatall, sad, and dreadfull
iudgements on mens heads, (sufficient to amaze, to
 split, and daunt the hardest, & the strongest hearts,
 and to awake the drowfiest, and most stupified, or
 cauterized consciences of all such, who are infatu-
 ated, and benumbed with this hellish dropsie:)
 should so farre insinuate it selfe into the affections,
 and liues of men (especially in these radiant, bles-
 sed, and resplendent dayes of *grace,* *(i)* *which teach*
vs to denie vngodlinesse and worldly lusts, and to liue,
soberly,

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soberly, righteously, and godly in this present world, looking for the glorious, and blessed appearance, and comming of the great God, and our blessed Saviour Iesus Christ) as to inthrall whole Nations to its base and slavish bondage, who professe themselves not onely to be men, or reasonable creatures; but likewise temperate, graue, and holy Christians. I confesse it seemes a mystery and wonder vnto me, that naturall and reasonable men, (much more that such as beare the name, and face of Christians,) should so farre degenerate from the very principles of nature, and the rules of common reason, as to be intoxicated, inamored, and bewitched, with such an (k) inhumane, absurde, and swinish sinne as this, which hath no good, no honour, profit, pleasure, beautie, nor aduantage in it, to winne, allure, or ingage men to it: yea, so farre to bee affected, and delighted with it; as to reioyce and glory in it; to magnifie, honour, or applaud, all those who are deuoted, or inthralled to it; and (l) to vilifie, reprobach, and vnderualue such, who hate and loath it in their iudgements, or else renounce it in their practise. Certainly, if I did not know the trueth and probate of it, by ocular and experimental demonstrations from day to day; I could hardly bring my vnderstanding to belecue; that men, that Christians should so farre affect, admire, or adore, so foule, so base, so vnamiable, so vnfruitfull, vnprofitable, and vnpleasant a sinne; so vnnaturall and brutish a vice, as this Drunkennesse in most mens iudgement and experience is. The reasons (as I conceiue) why men are now so much infatua-

red

k Ebrietatem.
qui habet, se
non habet: hanc
qui habet, ho-
mo non est:
hanc qui ha-
bet, non pecca-
tum facit, sed
ipse est pecca-
tum. Chrysost.
Serm. 26.

l Est in con-
tēptu frugalis
vita: libido po-
tandi cunctes
prodigiosa te-
net. Nemo bo-
nus nunc est,
nec strenuus
esse videtur
Plurima ni
poterint perde-
re vina libax.
Nullus eris si
sint ignavia ad
pocula nullus
eris. Obsopæus
De Arte Bi-
bendi. l. 2.
pocula vires,
Plurima ni
siccæ pocula

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ted with this odious, execrable, and vnpleasant sinne, are briefly these.

m Rom. 8. 7 8
n Ilay. 5. 11.
 12, 22. 1 Pet.
 4, 3, 4. *Ad de-*
teriora faciles
sumus: nō pro-
rium tantum
esser est ad vi-
sia, sed etiam
preceps: Seneca
Epist. 97.

The first, is that very inbred corruption, and prauitie of humane nature : which (*m*) being a lawlesse, and unruly euill, that neither is, nor can be subiect to the law of God, till it be mortified, or subdued by the power of grace; doeth beare downe all the bounds and rules of Nature, Reason, Religion, Temperance, and Sobrietic, (*n*) carrying men headlong vnto Drunkenesse, Riot, excesse of Wine, and all vnreasonable, vnnaturall, and beastly finnes, euen with a full carere.

o Ephes. 2. 2, 3

The second, is the (*o*) power of the Prince of the ayre, the spirit who now worketh in the children of disobedience, intending the lusts, and desires of their flesh and minde; and carrying them captiue vnto sinne.

p Phil. 3. 19.

Who hath lately gotten such high predominancie in the soules of vitious men, and added such impudencie, and vnbridelednesse vnto their finnes and lusts : that they doe not onely (*p*) glory in their Drunkenesse, and grosse intemperance,

q Elay 3. 9.

(*q*) Proclaiming it oft times vnto the World, with * Songs and shoutes, with Cornets, Drummes, and Trumpets (the common Melodie, Solace, or incendiaries of their Licentious, * Mad, Deboist, Bacchanalian, Prophane, and heathenish Healthes, and Pot-battels,) but euen purposely bend, and set themselues against the God of Heauen : trampling his Word, and all his Precepts vnder foote : violating the very lawes of Nature, and rules of Reason : breaking all the cords and ligaments of Modestie, Temperance, and Sobrietic, as if they had

* Ilay 24. 9.

* *Hoc non est*
gaudere, sed
insanire, bibo-
mes, Obsopæus
de Arte Bib.
lib. 2.

no

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no Lord, no God, nor Ruler ouer them: selling themselves wholly vnto all Excesse, and wallowing like so many base and filthie Swine, in the mire and puddle of Drunkenesse, and Vomite; as if they were borne for no other purpose, but with that infamous, and drinke-deuouring (r) *Bonosus*, for to swill and drinke.

The third reason of the encrease, and growth of Drunkenesse, are those many Specious, Popular, Amiable, and bewitching names, and titles; where with this vgly, odious, and filthy sinne, together with the Practisers, Patrons, and Abettors of it, are beautified, and applauded; and those common tearmes, or mottoes of ignominie, and reproach, which Satan with his ebrious crue, haue cast vpon the Graces of Temperance, and sobrietie, and on the persons of all such Holy, and abstemious Christians, who doe in trueth pursue them in their liues and practise. As all (s) other sinnes and vices: so Drunkenesse is now shrowded, (t) (nay countenanced, iustified, and applauded,) vnder the popular, and louely Titles of *Hospitalitie, Good-fellowship, Courtesie, Entertainment, Iouialitie, Mirth, Generositie, Liberalitie, open House-keeping, the liberall vse of Gods good creatures, Friendship, Loue, Kindnesse, good Neighbour-hood, Company-keeping*, and the like: and Drunkards are likewise magnified, and extolled, vnder the amiable, reuerenced, and applauded termes of *Good-fellowes, Wits; Poets; Courtions, Sociable (u) Merrie, Iouiall, and Boone-compani-*

hac celebris nunc cunctis gloria: cunctis, Quaritur hac nomen, gratia, fama, fauor. Obsoepus De Arte Bibendi, l. 2. u Hac tamen illi omnia cum faciant, hilares niti- dique vocantur. Iuuenal. Satyr. 11.

r *Bonosus non ut uiuat natus est, sed ut bibat. Flautus Vopiscus: Bonoso: Lyphius Centur. Miscell. Epist. 51. Theatrum vitæ humanæ. s Quicquid virtutum erat, virtutis nomen induit. Puteani Comus. Probitatis inertia nomen, iustitia formido subit. Clau. in Eutrop. l. 2. Nequitia classes candida velata ferunt. Petronius. p. 154. Vitia pro virtutibus hodie habentur. Diō. Cass. Roman. Hist. l. 58. Non solum vitiosa, sed et vitia laudantur. Seneca Epist. 114. t Ducitur ebrietas nunc virtus maxima: nemo. Carpentem hanc sicco rebitur ore loqui: Quaritur*

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x Hence came the Phrase, *Pergracari*, or *Graco modo bibere*: *Cælius Rhod. Antiq. lect. l. 28. c. 6.* *Alex. ab. Alex. l. 5. c. 21.* *Francif. Irenicus: Germaniæ Exceffeos Tom. 1. l. 2. c. 18.*

y *Fallit enim vitium specie virtutis.* *Umbra. Iuven. Satyr. 1. Vitia non decipiunt, nisi sub specie umbræ; virtutum Hiero. Tom. 1. Epist. 7. c. 4.*

z *Quadam vitia species virtutum præferunt, idioque permittosius suos sectatores decipiunt, quia se sub velamine virtutum tegunt.* *Isidor. Hispal. de Sū: Bono. l. 2. c. 35.* *Nullum vitium est tetrus aut pestilentius, eo quod in virtutis specie latet.*

Oforius de gloria l. 1. Sect. 7. a Dat veniam coruis, vexat censura columbas. *Iuven. Satyr. 2. * Insani sapiens, nomen fert equus iniqui, Ultra quam satis est virtutem si petat ipsam,* *Horace Epist. lib. 1. Epist. 6.*

*ons: Generous, Liberall, Free hearted, Valiant, and heroicke Sparkes, and Spirits: Sociable, Pleasant, and good-natured Gentlemen: Open, Liberall, or free House keepers; merry (x) Greekes, and such like stiles and titles: which set such a laudable, amiable, and comely glosse on Drunkenesse, and Drunkards, which are full, loathsome, and deformed in themselves: that they doe euen (y) secretly, and (z) dangerously insinuate, and instill this brasly and pernicious vice, into the affections, lines, and practise of Carnall, Gracelesse and vngodly Men, whiles they present it to them, as an honest laudable, and necessarie vertue, without which there can be no loue, no true societie, nor hospitalitie, mirth, or entertainment in the World: whereas they could not but abhorre it, together with all those whose liues are tainted and defiled with it, did they but suruay it in its proper colours. Now as Drunkenesse, and Drunkards, are thus countenanced, and applauded vnder these popular, and insinuating titles; so Temperance, and Sobrietie are deformed, vilified sentenced, and scoffed at, vnder the approbrious, and disdainfull names, of Puritanisme, Precisenesse, Stoicisme, Singularitie, Vnsociableness, Clownishnesse, Rudenesse, Basenesse, Melanchelly, Discourtesie, Pride, Sarlinesse, Disdaine, Coynesse, and what not; (a) and Temperate, Abstemious, and Religious Christians, who make a conscience of Excesse, vnder the ignominious, and reproachfull stiles, * of Puritans, Precisians, Stoickes; Vnsociable, Clownish, Rusticke,*

Peruerse,

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*Peruerse, Peeuish, Humorous, Singular, Discourteous, Nigardly, Pragmaticall, Proud, Vnmannerly, Dege-
nerous, Base, Scrupulous, Melancholly, Sad, or Discon-
tented persons.* He that is now (b) *more Holy, Tem-
perate, or Gracious in his life and carriage, then the
ordinarie sort of men*: Hee that is reclaimed from
his Ebrious company, and Drunken courses, and
will not Drinke, Rore, Health, play the Good-
fellow, (c) *or runne into the same excesse of Drunken-
nesse, and Intemperance that others doe, or as him-
selfe did heretofore, out of Conscience, Loue, and
true Deuotion towards God*: is forthwith hated,
and branded for a *Puritan, an Hypocrite, a Precisian,*
and I know not what besides: euen by such who
deemed him an honest man, a sociable, boone, and
good companion heretofore, when as hee would
Swill, and Drinke, and Health, as well as others:
(as if his Temperance, and Sobrietic did de-
praue, at least disparage him:) an infallible argu-
ment, that *Puritans, and Precisians*, (as the World
now takes them) are the most religious, holy,
temperate, and abstemious men of all others; be-
cause they are generally hated, stiled, and reputed
Puritans or Precisians for this *very cause*; that they
are quite reclaimed and estranged from Drunken-
nesse, healthing, good-fellowship, and excesse of
wine: and *become more temperate, holy, and religi-
ous in their liues then other men*, whose ebrious, and
luxurious courses they vterly abandon, (d) *yea*

b *An non hoc
ita fit in omni
populo? nonne
omnem exupe-
rantiam vir-
tutis oderunt?*
quid? Aristides
nonne ob eam
ipsam causam
pulsus est pa-
tria, quod pra-
ter modum in-
stus esset? Ci-
cero Tusc.
quaest. l. 5.

c 1 Pet. 4. 3. 4

d *Sunt aliqui
intempestiue
boni: qui cor-
ruptis moribus
publicis conui-
cium bene vi-
uendo faciunt.
Ergo tanquam
scelerum &
malitia sua
testes extirpa-
re funditus
nituntur, &
tollere: gra-
uesque sibi pu-
tant tanquam
vita eorum
coarguatur.
Idcirco aufe-
rantur, qui-*

*bus coram viuere pudet, qui peccantium frontem et si non verbis, quia tacent, tamen
ipso vita genere dissimili ferunt & verberant: Castigare enim videtur, quicumque dis-
sentit.* Lactantius de Iustitia, lib. 3. c. 9.

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e 1 Iacobi c. 9.
 4 Iacobi c. 5.
 7 Iacobi c. 10.
 21 Iacobi c. 7.
 f Lex noua v-
 su non recepta
 viribus caret,
 & desuetudi-
 ne tollitur.
 Gailius Pract.
 Obser. ob. 110.
 g See 4 Iacobi
 c. 9.
 h Inferiorum
 culpa ad nullos
 magis referen-
 da sunt, quam
 ad desides neg-
 ligentesq; re-
 ctiores. Impu-
 nitas enim in-
 curia soboles,
 insolentia ma-
 ter, transgres-
 sionum nutritrix,
 Bern. de Con-
 sid lib. 3. c. 5.
 Quis illic re-
 rum pudor?
 que esse possit
 integritas, v-
 bi qui damnent
 improbos de-
 sunt? Cypr.
 Epist. l. 2. Ep. 2.
 Donato. Le-
 ges optima si
 negliguntur,
 dissolutionem
 pariunt. Case.
 Pol. l. 5. c. 7.

censure and condemne, by their practicall and holy lines. This magnifying then of Drunkenesse and Drunkards vnder these popular, glorious, and applauded titles, which sound full sweete and pleasant in the eares of most: and this depressing and vilifying of Temperance, Sobriety, and abstemious Christians, vnder such ignominious, scornewfull, base, and vndervaluing termes, (which make an harsh, preiudicate, and vnpleasant noyse, among the carnall, loose and vulgar Crewe,) is one of the maine and chiefeest causes why Drunkenesse doth now so much diffuse and spread it selfe.

The fourth cause of the increase of Drunkenesse, is the negligence and coldenesse of Iustices, Magistrates, and inferiour Officers, in the due and faithfull execution of those laudable and pious (e) Statutes, enacted by our king, and State against this odious, swinish, vnthrifty, and State-disturbing sinne: which if they were as duly executed, as they are generally neglected, (and so (f) *abrogated, or euacuated for want of execution*) this noxious dropsie and disease of Drunkenesse would soone be cured. If Iustices and Magistrates, were as diligent to suppress and pull downe Drunkenesse and Alehouses, as they are industrious and forwards to Patronize and set them vp, (g) *to the great disturbance, hurt and preiudice of our Christian Common-wealth*; the wings of Drunkennes would soone bee clipt, whereas now they (h) *spread and grow from day to day, because the sword of execution clipse them now.*

The

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The first cause, why this gangrene or leprosie of Drunkenesse doth so dilate, and propalate it selfe, is the ill example of some great men, Gentlemen, Clergicmen, or others, who instead of being patternes of temperance and sobriety vnto inferiour persons, who ought to take example by them, are oft times made their presidents and plot-formes, of Drunkenesse and excesse; (i) *transcending them inebrious, deboist, intemperate, and licentious courses, as farre as they exceede them in their place and dignity.* When Gentlemen, (k) *great men*, Magistrates or Ministers, who should bee guides and curbes to others, shall take delight in Drunkenesse and excesse: either approving them by their owne personall practise; or else by tolerating or countenancing them in their owne irregular and misgouerned Families, (which are oft times made the very Theaters of *Bacchus*, and the seminaries, finkes, and puddles of Drunkenesse, ryot, and intemperance; vnder pretence of hospitality and free housekeeping:) (l) *no maruaile if Inferiours* (who commonly adore Superiour chiefe and greatest (m) *vices, as so many glorious and resplendent vertues:*) doe euen plunge themselues, into the very dregges and boggs of Drunkenesse, and grosse intemperance, with greedinesse and delight; *being animated, and fleshed by those greates examples,* As (n) *all men;* so Magistrates, Ministers, Gentlemen, and great men especially, *doe seldom erre alone;* If these would but reforme themselves, and rectifie their vnrule and disordered

i *Quantum*
præcellunt cæ-
teris magnitu-
dine, tantum
præstant impi-
ritate. Salu. de
Gub. Dei. l. 7.
p. 277.

k *Velocius* &
citius nos cor-
rumpunt viti-
orum domesti-
ca exempla, cū
subeant animos
magnis autho-
ribus. uuen.
Satyr. 14.

l *Non ampli-
us mirabor cū
peccant qui ge-
nere ignobiles
sunt quando hū
ius summa lo-
co nati sunt,
peccāt.* Sopho-
cles Ajax Flag.
Num. 1195.

m *Cum turpia
placent iis qui
habentur boni,
certè valde ho-
nesta videntur
esse malis.*

Euripid. Hyp-
politus Cor.
Sect. 4 10.

n *Nemo sibi
tantum errat,
sed aliis erroris
causa et au-
tor est. Nemo*

istū cadit vt non alium in se attrahat. Seneca de Vita Beata, cap. 6.

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o *Domum su-*
am coercere
plurisque haud
minus arduum
est, quam pro-
vinciam rege-
re. Tacitus A-
gricolæ vita.
cap. 7.

p See Opus-
culus, de Arte
Bibendi.

q *Melius est*
aliquid nesci-
re secure, quam
cum periculo
discere. Hier.
Tom. 1. Epist.
22. c. 13.

r See Mr. Johns
Downam his
Dissuasion
from Drunken-
nesse: Master
Harris his
Drunkards
Cup, the Ta-
ble of Drun-
kennesse, &
ius potandi.

Families, (*which is (o) as difficult a taske to many, as to rule a Province.*) this sinne of Drunkennesse would soone grow dry and out of fashion: where as now their ill examples feede and nourish it.

The last though not the least occasion, why Drunkennesse doth so much encrease and superabound among vs, are those common Ceremonies, wiles, and Stratagems, which the deuill and his drunken rowt haue plotted and inuented, of purpose to allure, force, and draw men on to Drunkennesse, and excesse of wine. Not to diue into the depths and misteries of the black, the heathenish, execrable, and Internall (*p*) *Art of drinking*, in which I (*q*) *was neuer learned* nor experienced: nor yet to mention (*r*) *the drinking by the Die, by the dozen, by the yard*, or such like hellish & vnchristian pollicies and alectiues, which Drunkards vse, to force, to draw, or lead men on to Drunkennes; in which euery *Alemise and Mault-sucker* are farre more learned and skilfull then my selfe: I dare a- uouch it for an approued truth: that there is no such common bayte or stratagem, to winne, to force, intice, or lead men on to Drunkennes and intemperance; as this idle, foolish, heathenish, and hellish Ceremonie, of *beginning, seconding, and pledging Healthes*; which is nothing else in verity, but a Bawde or Pander vnto Drunkennesse, or a præludium, in-let, way, and passage vnto all excesse. If *Health-drinking* (which is now the very mother and nurse of Drunkennesse) were but once suppressed and banished the world, as an abominable, heathenish, or vnchristian, Rite,

(*s*) *which*

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(s) which had its birth and pedigree from hell it selfe: the sinne of Drunkenesse would quickly vanish and grow out of vse: And this hath caused me to propalate this short and rude *Discourse* against these *Healthes*, vnto the publique view: that so I might at least assuage, if not expell, the dangerous drop-sie and disease of Drunkenesse, (t) which makes our Land, if not the world it selfe, to mourne and languish; by drying vp these noxious humours and vnhealthy *Healthes*, which feed and nourish it. A Treatise (I suppose) which though it may seeme harsh and vncouth at the first, to many habituated infatuated, incorrigible, or cauterized *Drunkards*, resolved for to liue and die in this their sinne, though they frie in hell for euer after; or to præiudicate, (u) and prepossessed affections, (who would rather maliciously forei-udge, and rashly censure this *Discourse* & me before they reade it, then take the paines for to peruse it, because they presume, that none but nouellizing, factious, precise, or ouerzealous *Puritans* condemne these *Healthes*, and that not out of iudgement, but of peeuish frowardnes:) Yet questionlesse it will be acceptable and pleasing vnto many: not onely for the (x) noualty and strangenesse of it, which addes delight and acceptation to it: as treating of a *Theame* or *Subiect* wherein few haue lately, purposely, or largely trauelled, especially in our *English* tongue: but likewise in regard of the benefit and vselfulnesse of it: as being

See Argument 14.

Hosea 4. 3, u
" I shall say
to these, Le-
gant prius, &
postea despici-
ant: ne vide-
antur, non ex
iudicio, sed ex
odii præsump-
tione ignoratè
dānare. Hier.
aduer. Ruffinū
l 2 c. 9. Tom. 2
pag. 251.

x Naturale est
potius noua
quam magna
mirari. Ita e-
nim compositi
sumus, vt nos
quotidiana sē
admiratione
digna sunt,
transcant; con-
tra minimarū
quoq; rerum si
insolita prodie-
runt, spectacū-
lum dulce fiat.
Sen. Nat. quest.
lib. 7 c. 1. Acri-
or est cupiditas
ignotæ cognos-

cendi, quā nota repetendi: ad noua omnes cōcurrunt, ad noua cōueniunt. Sen. controuers.
l. 4. Proem. Nouitas auditoribus lenocinatur. Plin. Epist. l 2. Epist. 19. Noua & non in
promptu posita, admirationem sui excitant auditoremq; alliciunt. Plutarch. de Homero
Est quoq; cūctarū nouitas gratissima rerum. Ouid. de Ponto, lib. 3. Elig. 4.

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9 *Isay 42.24.*

25. *Prou. 23.*

34.35.

2 *Reges quando boni sunt muneris est*

Dei: quando vero mali, Ge-leris est populi:

Secundum meritum plebeiū disponitur vita rectorum. Ira-

sciente enim

Deo, talem re-

ctorem populi suscipiunt, qua-

lem pro peccato merentur.

Nonnunquam etiam pro ma-

litia populi re-

ges mutantur: et qui ante vi-

debantur esse boni, accepto

regno fiunt in-

iqui. Isidor. Hispal. de Sū:

Bono, l.3. c.28

Concil. Pari.

ense sub Ludi-

usco & Lotho-

rio.829.l.2.c.1

2 *Non ignauissimorum hostium fortitudine obruimur, sed solum victorum nostrorum*

impuritate superamur. Nemo sibi aliud persuadeat, nemo aliud arbitretur: solum

nos morum nostrorum vitia vicerunt. Salu. de Guber. Dei lib.7. pag.238.278. No-

stris peccatis barbari fortes sunt: nostris vitiis Romanus superatur exercitus. Hic-

very seasonable, sutable, and needfull for these: intemperate, and bacchanalian times of ours: where in *Healthes* and *Drunkenesse* doe so much abound (especially in those festiuall and blessed times of ioy and thankfulnesse, wherein our temperance, sobriety and holinesse should most excell:) that wee may iustly feare, they will drowne vs in some great and generall deluge of Gods iudgements ere it be long, and cause the Lord to curse and crosse vs in all our enterprises and designs (as he hath done for sundry yeares, though (y) *we consider and lay it not to heart*, in that penitent and soule-affecting manner as wee ought) vnlesse wee speedily repent vs of them: For alas, how can we possibly expect or hope, that God should auocate or withdraw his iudgements from vs: that he should blesse and prosper vs in any kind; that he should plead our cause, or fight our battels for vs: that he should guide, direct, or blesse our King, our *Queene*, our *Counsellours*, our *Nobles*, or our *Rulers*, (z) *whom God doth oft times curse & alter for the peoples sinnes:*) that he should speed our *Generals*, our *Captaines*, our *Nauies*, or our *Armies*, (a) *which the troopes and armies of our sinnes, and not the force and prowesse of our enemies, haue vanquished and put to flight:*) when as our *Healths* are farre more dense and frequent, then our *Prayers* for them: when as we ouerwhelme and drowne our

sed solum victorum nostrorum impuritate superamur. Nemo sibi aliud persuadeat, nemo aliud arbitretur: solum nos morum nostrorum vitia vicerunt. Salu. de Guber. Dei lib.7. pag.238.278. Nostris peccatis barbari fortes sunt: nostris vitiis Romanus superatur exercitus. Hic-

rom. Epist.3. cap.10.

soules

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soules and spirits, and quite (b) *enervate*, and dissolve our bodies (which are, or should be (c) *Temples for the holy Ghost to dwell in,*) with Drunkenesse, Ryot, and excesse of Wine; and cause the Lord of Hostes himselfe to bee our Enemy, (d) *whose force and power, no creatures can resist,*) by our Intemperate, Ebrious, and Luxurious sins? When as we put away farre from vs the euill day, and cause the seate of violence to come neere: stretching our selues upon our couches, and beds of luorie: eating the Lambes out of the flockes, and the Calues out of the stall: chaunting to the sound of the Viole, and inuenting to our selues instruments of musicke, (in these dangerous, sad, and dolefull times, when as teares should bee our mirth, and chiefest solace,) which doe so farre infatuate, and stupifie our hearts and iudgements; that we regard not the workes nor iudgements of the Lord, neither consider the operation of his hands; (which wee may iustly feare, are working of our ruine :) drinking Wine in bowles; rising vp early in the morning, that we may follow strong drinke, and continuing at it vntill night, till Wine enflame vs; as if we were free, from feare of euill, or as if there were no God in Heaven for to punish vs: and yet, not griening for the affliction of Ioseph, nor for our manifold and great rebellions against our good and gracious God: whose (f) *patient goodnesse,* and long-continued mercies, doe now call; and dreadfull iudgements, force and summon vs to repentance? Certainly, though I dare not antedate the sorrowes of our Syon, or raise a feare, or iea- lousie without a ground; yet when I doe but seri-

b Habet hoc
temulentia, &
& molliat &
resoluat corda
temulentorum
Ambr. de Elia.
& Ieiun. c. 12.
Basil. de Ebrie-
tate & Luxu.
Serm. Obsope-
us De Arte Bi-
bendi, l. 2.
c 1 Cor. 3. 16.
& 6. 15, 19.
d Ifay 8. 7.
to 15.
e Amos 6. 1.
to 7. Ifay 5. 11
12.

f Rom. 2. 4.

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g Ezech. 16.
49. Iude 7.

h Plures inueni-
mus qui sapius
peius, quam
qui omnino nō
sunt. Salu. de
Gub. Dei. l. 3.
p. 79.

i Nihil amen-
tius est, quam
in malis esse, et
malorum in-
telligentiā non
habere. Salu.
de Gub. Dei.

l. 6. p. 216. 217.
k Non mirum
est si quotidie
deteriora pa-
timur, qui
quotidie de-
teriora su-
mus. Salu. de
Gub. Dei. l. 4.
p. 111.

l Ilay 22. 12.
Ier. 4. 8. & 6.
26.

m Nahū. 1. 10
1 Cor. 6. 10.
Gal. 5. 21.

ously and cordially suruay; that intollerable
(*g*) pride; that aboundance of idlenesse; that fulnes
of bread; that lasting after strange flesh (the sinnes
that drew downe fire and brimstone vpon Sodome long
age;) those monstrous habites, fashions, and at-
tires: that excessiue vanity, Atheisme, and pro-
phanenesse: that execrable and (*h*) frequent ban-
ning, swearing, cursing and blaspheming: that gree-
die couetousnesse, extortion and oppression; that
fearefull murther and bloodshed; that scurrility,
effeminacy, wantonnesse, whoredome, adulteric
and vncleanenesse: that generall neglect, con-
tempt, and hatred of God, of grace, of goodnesse,
and the Gospell: that (*i*) stupifying and sencelesse
security, or hardnesse of heart, in the midst of
feares and dangers: that degenerating and grow-
ing worse and worse, not withstanding all Gods
iudgements, (*k*) which still encrease vpon vs that dis-
solutenes, drunkennes, deboistnes, and excesse of
Healthes; togeather with those other troopes of
sundry sinnes, which walke so bouldly and thicke
among vs, in despite of all those meanes which
GOD hath vsed to reclaime vs from them: I can-
not but conclude as others doe: that these abo-
minations and sinnes of ours, (especially in these
times of feare and danger, (*l*) which cry and call
for true repentance,) prognosticate no victory,
no good, no blessing, nor successe: but vndoubted
ruine and destruction to vs, vnlesse wee speedily
repent vs of them. Wherefore (Christian Rea-
ders) if you haue any compassion of your owne
poore soules (which Healthes and (*m*) Drunkennes
will

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will damne to hell without recoverie, if you proceede on in them: If you haue any loue to God and Christ; or any filiall feare of God, or of his wrath and iudgements left within you: If you haue any humanitie or bowels of compassions, towards the publique welfare, good and safety of this your deare and Mother Church, and Countrey; which haue so long supported you in peace and plentie, euen beyond your hopes: If you haue any commiseration of the poore distressed Saints and Church of GOD in forraigne partes, who are almost swallowed vp of bloudie persecutores, whiles wee are wallowing in carnall pleasures, and delightes of sinne; in luxurie, ryot, Drunkenesse, and all excesse, without any cordiall pittie or simpathizing compassion of, or any sound humiliation for, their low estates: If you expect or long for any prosperitie, peace, or plenty: any abatement, diuersion or extinguishment of Gods iudgements at home; or any succeſse or victory abroad: let mee now entreate, and thorowly perswade you all (*n*) by the very mercies of God in Christ (the most flexible, perswasive, and preuailing motiue of all others:) by the loue you beare vnto the Church of God in generall, to this your Mother Church and Country; by that solemne vow and couenant which you haue made to God in Baptisme, and oft renewed in the bloud of Christ, in the sight of many witnesses; and by that strict, that

n Rom. 12.3

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o Dan. 7. 10.
 Mat. 25. 32. 33.
 2 Cor. 5. 10.
 p Psal. 95. 7. 8.
 2 Cor. 6. 2.
 q Deut. 32. 41.
 42 Psal. 7. 11,
 12. 13.
Qui voluntatem Dei speraverunt inuitatem, voluntatem Dei sentient vindictam. Prosper.
 Aquit. Respon. ad Obiect. 16.
 Vincent.
 r Vno die bibunt multorum dierum labores
 Ambr. de Elia & Ieiun. c. 12.
 s Ebrietas multorum malorum metropolis. Athen. Dipnos. l. 10. c. 15.
 t Qui luxuriatur, viuens mortuus est: Ergo qui inebriatur, & mortuus & sepultus est.
 Hieron. Tom. 2. Epist. 63. c. 4

that terrible, and ineuitable account, which you must shortly, (o) *make before the barre of Christs tribunall*, in the open view of all the World: that you would (p) *now*, euen now I say, *whiles the acceptable dayes*, and times of grace, and mercy last; whiles the bowels and armes of Christ lye open to receiue you, if you will come in: and (q) *the arme and sword of God are brandished, and stretched out against you, to your iust confusion, if you still stand out*: abandon, abiure, renounce, and quite cast off for euer, those cursed and pernicious finnes, in which you are all inuolued, without any more pretences or delayes. About all, resist, oppose, shake off, and quite roote out, the vnnaturall, vnreasonable, vnpleasant, (r) *unthriftie, prodigall, wastfull*, beastly, and shamefull sinne of Drunkenesse, (s) *the metropolis of many mischiefes* which doeth, (t) *not onely slay, but quite interre the soules of liuing men*, and indispose them vnto all employments; and so make them a burthen, trouble, and incumbrance both to Church and State: together with all Heathenish, Hellish, Idolatrous, Profane, Luxurious, and excessiue *Healthes*, which are but Panders, Attendants, or Vshers to Intemperance: for feare you bring your Selues, your Soules, your Bodies, yea, and your dearest deare, your Countrey vnto ruine; Let Great men, Gentlemen, Iustices, Magistrates, and those of better, and superiour ranke, as they tender Gods glory, or their Countries good, exile them from their houses, and banish them for euer from their Tables; Halles, and Butteries: as at all times and seasons

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sons, so especially in the Festivall time of Christs
Natiuitie: wherein (v) *Christians oft times act*
the part of Pagans, and turne incarnate deuils for
the present, laying aside all reason, temperance,
grace, and goodnesse, as vnseasonable and vn-
seemely ornaments for so good a season; giving
themselues wholly ouer to gluttony, ryot, luxury,
Drunkenesse, Epicurisme, Health-drinking,
idlenesse, chambering, wantonnes, *effeminate mixt*
dancing, (the common practise and Christmas,
recreation of our voluptuous times, though sundry
(x) *Councells*, (y) *Fathers*, (z) *Moderne Diuines*, yea
(a) *Pagans haue condemned it as sinfull and abomi-*
nable: vnlawfull pleasures, games, and carnall me-
riments, and all excesse of sinne and wickednesse,

v *Sub Christiana-*
no nomine Gē-
tilem vitam
agunt, & aliud
professine, ali-
ud conuersati-
one testantur
Hier. Tom. 1.
Epist. 14. c. 2.
x *Concil. La-*
odicense: can:
53. *Aphric. can:*
27. *Agathense.*
can. 39. Arela-
tense: 3. Surius
Tom. 1. p. 727.
Veneticum.
can. 11. Her-
dense: can. ult.
Toletanum: 3.
can. 23. Anti-
sidorense can. 9

40. *Cabilonense can. 19. Constantinop: 6. in Trullo: can. 62. 65. Basiliense: Sess.*
21 *Sur: Tom. 4 p. 66. Senonense. c. 25. p. 742. 743. Colonienfe: 1535. pars. 9. c. 10. p. 786.*
Synod: Mogunt: 1549. c. 60 61. p. 870. y Ignatius, Epist. 6. ad Magnetianos.
Clem. Alex. Pedag. lib. 2. cap. 4. l. 3. cap. 11. Basil: Hexaem: Hom. 1. De Ieiunio,
Sermo 2. De Ebrietate & Luxu: Serm: Ambros. de Penitent. l. 2. c. 6. De Virginitas
l. 3. Epist. lib. 4. Epist. 10. De Elia & Ietun: cap. 18. Comment. lib. 6. in Luc: 7. 22. Hie-
rom: Tom. 1. Epist. 10. c. 4. Comment: l. 2. in Mat. 13. Chrysost: in Genes: Hom: 56. Hom.
in Psalm. 41. Hom 49. in Mat: & Hom: 10. in Coloss: Augustine Enar. in Psal: 32. de
Re & Cathol. Canuersationis. Traët: Fulgentius, Serm: super Auauit Herodes Te-
tracha, &c. Saluian: de Gubernat: Des. l. 6. Chrysologus Serm. 138. Theophilaët: Enar.
in Marc. 6. z Caluini. Ser: 70. 79. 80. in Iob. Petrarch. de Remed: Vtr. Fert. l. 1. Di-
al 24. Erasmus de contemptu Mundi: cap. 7. Ludo: Viues De Erudit: Christ: Mulieris
c. 13. 14. Polyd: Virgil: De Inuent: rerum, l. 5. c. 2. Gualther: hom: 52. in Marc. 6.
Bullinger, & Marlorat, in Mat: 11, 17. Agrippa de Vanit: Scient: c. 18. Bucer. de Reg-
no Christi: Semp: l. 2. c. 54. Astexanus de Casibus: l. 2. tit. 53. Sebaust. Brant: Nauis,
Stultif: Mr. Northbrooks Treatise against Dauncing. Mr. Subs his Anatomie. p. 133.
to 138. Bishop Babington. Mr. Perkins. Mr. Dod on the 7. Commandement. Master
Perkins Cases of Conscience, l. 3. c. 4. S. 4. Doctor Reynolds Querthrow of Stage-plaies
p. 133. to 139. Mr. Beard his Theater of Gods Iudgement. l. 2. c. 33. Mr. Dike of the
Heart, c. 16. p. 183. Mr. Boltons Walking with God, p. 200. a Plato Leg: Dial: l. 7.
Cic: Offic: l. 3. & Oratio pro Murena. Seneca. Contr. l. 1. Proæm. Ouid de Remed. Amo-
ris. Athenæus Dipnos: l. 14. c. 12. Salust de Bel: Catil: Macrobius Saturnal: l. 3. cap.
14. Iustin: l. 30. Histor. p. 254. Zenophon: Sapiens: Conuiuium: Dionys: Hall: Antiq:
Rom: l. 7. c. 9. Cal: Rhod: Antiqu: Lett: l. 5. c. 4, 5. Lerius De Nauig: in Brasil: c. 9. Par-
chas Pilgr: l. 5, c. 13, l. 6, c. 15, l. 8, c. 14, l. 9, c. 2.

which

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b *Apost. Canones* Can. 53.
Decreta Eutichiani Papæ
 Can. 10. *Conc. Laodiscenum*
 Can. 24. *Carthaginense* 3.
 Can. 27. *Aphricanum*.
 Can. 7. *Constantinop.* 6. Can. 9. *Turonense* 3.
 Can. 21. *Babilon:* 2. Cā. 44. *Rhemense* 823
 Can. 26. *Aquisgranense*
 An. 816. Can. 60. 90. *Reformatio Cleri Germaniæ Responsa*. 1524
 Can. 3. 8. *Conc. Colon.* 1536.
 part. 2. cap. 25.
 part. 5. c. 6. *Augustense*, 1541
 cap. 10. 19. *Moguntin.* 1549.
 Can. 74.
 See *Gratian, Distinct.* 44.
Bochellius Decret. Eccl. Gallice, lib. 6. Tit. 19.
 *. *Canon* 75.
Queene Eliz. Injunctions
Iniunct. 7.
 c *Isay* 58. 1.

which may præcipitate and post them on to hell; as if they were celebrating the ancient *Bacchanalia*, or the devils birth-day, and not the birth of Christ: who came to redceme and free vs from these infernall, heathenish, prodigious, prophane, and godlesse practises, which *Turkes* and *Pagans* would abhorre, and not to set hell loose; or to giue men liberty and exemption to sinne without controule or measure, vnder pretence of giuing honour to his birth-day: Certainly Christ will not be fed nor honoured with the Devils broth; with the Devils sacrifices and *Drinke offerings*: with such odious, shamefull, vile, and loathsome things, as *Drunkennesse*, vomite, *Healthes*, or ryot are: Let Christians therefore quite renounce and leaue them vnto *Bacchus*, and his heathenish, and infernall Crue: Let Magistrates suppress and curbe them, by executing all those lawes that are in force against them, euen with care and conscience: Let Ministers who are (b) enioyned by *sundry Councels*, (*) and by the *Cannons of our Church*; not so much as to enter into any *Inne* or *victualling house* (much lesse into a *Tauerne*, *Alehouse*, or *Tobacco-shop*, where too too many of them place their chiefeft residence) *unlesse it were in case of necessity when they trauel*;) (c) *Lift vp their voyce and cry aloud against them*; not onely by their doctrine but by their practise too: Let all who beare a louing heart to GOD, to Christ, to Church, to Country, or themselues, *come forth to helpe the Lord*, and this our *Zion*, against these mighty, generall, præualent, and pernicious enemies,

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mies, which threaten a Catastrophe and deluge of Gods iudgements to vs: for feare they incurre *that (d) bitter curse of Meroꝝ*, which no heart can beare. I for my owne part can but blow the Trumpet, and giue the on-set; it is others who must giue the foyle, and ouerthrow to these hostile powers: If these my weake and meane endeouours shall so farre preuaile with any. as to cause them to take vp Armes against these sinnes, that so they may suppress or bridle them: or to diuert, reclaime, and winne such from them, who haue beene formerly enamored with them, or held captiue by them; I shall thinke my labour highly recompenced, and happily rewarded: But if they prooue vnfruitfull or ineffectuall vnto all, or bring me nothing but reproach and scorne among the looser and deboister sort; whose blacke and filthy mouthes, or burthened and distempered stomackes, may chance to vomite vp some crapulous, noysome, and superfluous crudities of *(e) scandalls, scornes, hatred, and reproach against me*, because I offer violence to their best beloued *Dalilaes* and bosome lusts, *(f) whose iust reproofe they cannot brooke*: yet this shall be my ioy and comfort: that as Drunkards scornfull, rash, and vnderferued censures (which *(g) I deeme but folly for to feare*) *(h) are crownes and honors*, not blemishes and debasements; especially to such as seeke mens spirituall good and welfare, *(i) not their praise*: So God himselfe, how euer men requite me, will yet reward and *(k) recompence mee for this*

voti, etiamsi effectum non inuenerit cepti operis, habet tamen pramium voluntatis. Salu. Præfat. in l. i. de Gub. Dei.

d Iud. 5. 23.
e Nunquid
ager laudauit
medicum se-
cantem? Se-
nec. Epist. 53.
f Nulli grata
reprehensio est:
imò quod mul-
tò peius est,
quamlibet ma-
lus, quamlibet
perditus ma-
nult mendaci-
ter prædicari,
quam iure re-
prehendi: &
salutarum lau-
dum irrisioni-
bus decipi, quàm
saluberrima
admonitione
seruari, Salu.
de Gub. Dei l.
3 p. 276.
g Magna de-
mentia est, ve-
reri ne infame-
ris ab infami-
bus. Seneca
Epist. 91 h Re-
gium est male
audire cum be-
ne feceris, Plut.
Apotheg. Græc.
i Qui laudem
non appetit,
nec contumeli-
am sentit. Ber.
de Inter. Do-
mo. c. 42.
k Mens boni
studii ac pi-

my

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my poore endeaouere (being all that I could do or promise) though he denie successe vnto it: which is not mine but his to giue. Thus leauing this poore Treatise to thy charitable and pious censure (Christian Reader;) from whom I shall request this fauour onely; (*) to read and know before thou iudge: I commend both it and thee to Gods owne blessing. Farewell.

* Si iudicas,
cognosce Sene-
ca Medea,
A. 3.

The unfained Well-wisher of thy
Spirituell and Corporall,
though the oppugner of thy
Pocular and Pot-emptying,
Health.

WILLIAM PRYNNE.



HEALTHES; SICKNESSE.

OF all the Wiles, the Proiects, Plots and Policies, which that subtile Serpent Satan hath brought forth and practised in these last and sinne-producing times, (a) (which swarme with old and new-found euills) of purpose to entrap the Soules of men in the Labyrinths and Snares of sinne: there are few more Dangerous, Hurtfull, and generally Pernicious, then this one of Drinking, and of pledging Healthes: which now of latter times, hath purchased such generall and common approbation, in City, Court, and Countrey; that it is become an ordinary, and dayly guest at most mens (but especially at great mens) Tables: and a familiar, customary and Afsiduous complement, at euery Banquet, Feast, nay common meeting, though it be but in a Tap-house, or a Tauerne: Yea, it hath now through vse and custome, procured such Credite and Reputation in the World, that it hath found and gained, not onely Great and Potent Patrons to support and shield it; but likewise Noble and Heroicke(c) Champions, to Vindicate its Rite and Title in the Feild; and Procters, nay Chaplaines to abbet and pleade its Cause; if not in open Court and Pulpit, yet at least in priuate Practise and Discourse, at their owne, their Lords, their Patrons, or their Maisters Tables; & that with such (d) Zeale and earnestnes of Spirit, as if it were a Maine, and Principall Article of their Faith. That

a Peccatis praeteritis noua addimus: nec solum noua, sed etiam quadam pagana ac prodigiosa, & in Ecclesijs Dei non visa. Surgunt recentis criminosa, nec repadiantur antiqua: noua quotidie mala facimus, & vetera non relinquimus. Salu. De Gub. Dei. l. 4. p. 111. 122.

c Habent in exercitu suo plures succenturiatos: habent scurras et velites in praesidiis, crassos, comptos, nitidos, infidos, clamatores, qui illas pugnis calcibusq; defendant. Hieron. Aduers. Iouin. l. 2. c. 19.

d Maiori procacitate defendunt ebrietatem quam exercent. Hieron. Ibid.

& illa fœda &
 infelix consue-
 tudo per quã
 grandi mensu-
 ra sine mensu-
 ra tres homi-
 nes aut volen-
 tes aut inuiti
 solent bibere,
 de Paganorum
 obseruatione
 remanet: ideo
 tanquam ve-
 nenum Diabo-
 lide vestris
 Conuiuiis re-
 spuat. Aug. de
 Temp. Serm.
 132.

e Alii priorem
 diem tantum
 perdunt; ebr-
 osi vero priorẽ
 diem quotidie,
 & venientem
 perdunt. Plin.
 Nat. Hist. l. 14.
 cap. 22.
 Vita his somni-
 um est; somnus
 his mors est.
 Ambr. de Elia.
 & Ieiun. Lib.
 cap. 16.

Healthes are Lawfull, Good, and Commendable: whence they Accuse and Brand all such for Puritans, and Precisi-
 ans (as being vnworthy of the name of Christians, or Pro-
 testants,) who out of Conscience refuse to beare them
 company in Carrouzing Healthes. What Patrons, what
 Champions, what Credit and applause this (d) Heathenish
 ceremony, and Hellish inuention, hath generally procur-
 ed: what Sinfull, Bitter, Dolefull, Sad, and dangerous
 fruites of Drunkenesse, Riot, Duells, Quarrells, Com-
 bates, Murthers, Murmurings, Heart-burnings, Grudges,
 Debates, Oathes, Prophane, Idle, Scurrilous and Cursed
 speaches, Distemperatures, Diseases, (e) losse of Time, of
 Parts, and Credit, superfluous and vaine Expence, and
 things of such like Nature, it hath produced in euery
 Citie, Village, Towne, and place within our owne, and
 other Kingdomes; is not vnknowne vnto any, who haue
 had the least experience in the World. Wherefore, it
 will be neither Vntimely, nor Vnnecessary, to encoun-
 ter and withstand the Streame of this Pernicious and
 common Euill, with these ensuing arguments, which
 euidence and prooue;

That the very Drinking, or Pledging of Healthes, is Sin-
 full and vtterly Vnlawfull vnto Christians.

My First Argument to backe and euidence this Con-
 clusion, is briefly this.

That which in its very best acception, is but a Vaine, a
 Worldly, Heathenish, Prophane, Superfluous, Vn-
 seemely, Foolish, and vnnecessary Ceremony, Cu-
 stome, Right, or Rudiment: inuented and profe-
 cuted by Riotous, Licentious, Drunken persons, of
 purpose to draw men on to Drunkenesse and Ex-
 cesse: must needs be Sinfull and vtterly Vnlaw-
 full: as is euident by Epes. 2. 2. 3. chap. 4. 17. 18.
 Col. 2. 20. 21. 22. 1. Pet. 1. 14. 15. 18. chap. 4.
 3. 4. Rom. 12. 2. compared with Matth. 6. 7. 8.
 Prou. 23. 31. Ifay 5. 22. Hab. 2. 15. 16. Ephes. 5.
 18. which doe exprefly and fully warrant it.

But

But this Drinking and Pledging of Healthes is but a vaine, a worldly, heathenish, prophane, superfluous, vnseemely, (f) *Foolish*, and vnneccessary cerimonie, custome, rite, or rudiment, inuented and profecuted, by riotous, licentious, drunken persons, of purpose to draw men on to drunkennesse and excesse; this euery mans Conscience and experience, this Histories and Authors testifie, as I shall prooue anon:

f *Stultum est, quicquid homines sine Deo sapiunt* Ambr. de Elia. & Ieiunio, lib. cap. 16.

Therefore they must needes bee Sinfull and vtterly Vnlawfull.

Secondly.

That which is an ordinary or common occasion and enticement, to (g) draw men on to Drunkennesse and excesse, must of necessitie be Sinfull and Vnlawfull: witnesse Hab. 2. 15. 16. Prou. 23. 21. Iob 31. 1. Matth. 6. 13. 1. Thes. 5. 22. Iude 23. and the common maxime (h) *Quicquid efficit tale, est magis tale.*

g *Nullum intra se maret vitium* Seneca Epist. 95. h *Aristot. 1. 1. poster. c. 2. Sect. 14. lib. 3. Topic cap. 5. parat. 4. Kecker. Syst. Log lib. 1. cap. 19.*

But this Drinking of Healthes (as experience, and (i) Authors testifie,) is an ordinary and common occasion, or inticement, to draw men on to Drunkennesse and excesse: yea it is a kinde of shooe-horne to draw on Drinke in great abundance:

i *Basil. de Ebrietate. Ser. Ambr. de Elia. & Ieiun. lib. c. 11. to 13.*

Therefore it must of necessitie be Sinfull and Vnlawfull.

Thirdly.

That which doeth peruert and crosse, the true end, or right and proper vse of Drinking, must needes be Sinfull and Vnlawfull: because it is an abuse of Gods good Creatures.

August. De Temp. Serm. 231. 232.

But this Drinking and Pledging of Healthes, doth peruert and crosse the true end, or right and proper vse of Drinking: for it makes our Drinking, whose proper, right, and vtmost end or vse, should be the (k) praise and glory of GOD; the

Guagninus Rerum Polon. Tom. 2. pag. 67. 68. Ioan. Fridericus de Ritu. Bib. ad Sam. lib. 1. cap. 12. lib. 2. cap.

4. 2, 3, 4. Sigisf. Baro. de Rebus Mosconitis. Master Harris his Drunkards Cup. pag. 20. 28. 29. & 1 Cor. 10. 31. Deut. 8. 10. 1 Tim. 4. 3, 4, 5. Col. 3. 17. 1 Pet. 4. 11.

1 Gen. 1. 29. &
9. 3. Pl. 116. 23
Psal. 146. 7.
Prou. 31. 6, 7.
1 Tim. 5. 23.
*Non propter
voluptatem bi-
bendum est, sed
propter infir-
mitatem. Pro
remedio igitur
parcius, non
pro delictis re-
dundantius.*
Ambr. Epist. 1.
3. Epist. Verc.
Eccles. Hier.
Regula Mona-
chorum. De
Abstinent. cap.
See Mr. Har-
ris his Drun-
kards Cup. p
15. 16.

*m Lessius de
Iustitia, &
Iurc. Wesenbe-
cius in Pan-
dect. Iuris Ci-
vilis. Lib. 1.
tit. 1. Num. 12.
at the end.*
Mr. Bolton in
his Generall
directions for
our Comfort-
able walking
with God.
Pag. 204, 205.
accordingly.

(1) *refection, nourishment, or comfort of our owne bodies; and the exhilaration of our Spirits, for our furtherance in Gods service; to serue to no other end nor purpose, but to commemorate and canonize the Health of such and such particular persons, (perchance of some Whore or Mistresse, some Pot-companion, some Deuill-Saint or other, or such to to whom we haue no engagements:) or to draw men on to drunkenness and excess, in drinking more then else they would or should do: It aymes not at all at Gods glory, nor at the health, the nourishment, comfort, or refection of those persons who doe either begin or pledge these Healthes.*

Therefore it must needs be Sinfull and Unlawfull.

Fourthly.

That which is directly opposite to the rules of Charitie and Iustice, must needs be Sinfull and vtterly Vnlawfull.

But this Drinking (especially the forcing) of Healthes, is directly opposite to the rules of Charity and Iustice. To the rules of *Charity*: because it tends for the most part, both to the Temporall and Eternall, the Corporall and Spirituall hurt and prejudice of those who pledge it, their bodies being sometimes, but their Soules for the most part, distempered, diseased and endangered by it: To the (m) *rules of Iustice*, in pressing or alluring others to an vnlawfull act; to drinke either against their Natures, or their Consciences: to drinke more then else they would or should doe; and in measuring other mens bellies by the excess and will of others, which should be measured by themselves alone:

Therefore it must needs be Sinfull and vtterly Unlawfull.

Fifthly.

That which is scandalous, infamous, and of ill report, among the best and holiest Saints of God, and the better

better and ciuiller sort of morrall, naturall, and carnall men, must needes be Sinfull and Vnlawfull: witnes Rom. 12. 17. chap. 14. 3. 15. 20. 21. 1. Cor. 8. 1. to 13. chap. 10. 31, 32, 33. 2. Cor. 8. 21. Phil. 4. 8. which are expresse and punctuall in it.

But this Drinking of Healthes is scandalous, offensive, (n) *infamous*, and of ill report, among the best and holiest Saints of God, and the better and ciuiller sort of morrall, naturall, and carnall men, who (o) *all* *condemne and utterly dislike it* in their Hearts and Consciences: and openly protest against it, as an inuention, practise, badge, and character, of intemperate, and licentious persons; as an allure-ment, way, or inlet, to Drunkennes and excesse; and as an (p) *Heathenish*, dissolute, *ridiculous*, and sinfull custome: witnesse our owne experience, with those Fathers, Christian and Heathen Authors which I shall cite hereafter.

Therefore they must needes be Sinfull and Vnlawfull.

Sixtly.

That which doeth oft times cause men to iudge, despise, abuse, reproach, or hate their brethren without a cause, must of necessity be Sinfull and Vnlawfull: as God himselfe hath expressely enformed vs in this case of Eating and Drinking: Rom. 14. 3, 4. 13. to 22. Col. 2. 16. 20, 21, 22.

But this drinking of Healthes, doeth oft times cause men, to iudge, despise, abuse, reproach, or hate their brethren without a cause: For if any man out of Conscience refuse to pledge an Health (especially if it be the (q) *Kings, or Queenes, or any great mans Health*) hee is presently branded, and taxed for a Puritan: for a humorous, obstinate, factious,

Ambr. Serm. 11. q. *Propterea igitur publici hostes Christiani, quia Imperatoribus neque vanos, neque mentientes, neque temerarios honores dicant: quia vera religionis homines etiam solennia eorum, conscientia potius quam lascinia celebrant.* Tertul. aduers. Gentes Apolog cap. 30. 31.

n Synodus Augu-
stensis 1548
cap. 28. Sursum
Tom. 4 Concil.
pag. 813. stiles
them, *Infames
computationes,
o Commessati-
ones, ebrieta-
tes, et reliqua
omnis infania,
et turpitudine
catu nostro ex-
alta explosaq;
est.* Chrysoft.
Tom. 5. contr.
Gent lib. pag.
877.

p *Idoli portio
est inebriare
vino mentem,
ventrem cibo
distendere, &
ita prauis atti-
onibus occupa-
ri, vt cogaris
ignorare, quod
Deus est. Ergo
si nos sumus
Templum Dei,
cur in Templo
Dei colitur fe-
stiuas idolorum?
Cur ubi
Christus habi-
tat qui est tem-
perantia, ca-
stitas, induci-
tur comessati-
o ebrietas at-
que lascinia?*

vnmannely, singular, vnsociable, or cenforious person: he that begins, and others who pledge and second the Health, do murmure and repine against him, they hate, they scorne, and contemne him in their hearts: they except against him, or quarrell with him for it: and oft times they breake out into open violence against him, reproaching, railing, deriding, and slandering him to his face: This daylie experience, together with the

1 Pet. 4. 2, 3, 4
Wisd. 2. 6. 10

21.
s Ambros. de
Elia & Ieiun.

c. 11. 12. 13.
17. Hierom.
Com. 1. 1. in
Tit. 1. Aug. de
Temp. Serm.
231. 232.

et illum abusu
decernimus pe-
nitens tollendu
quo in quibus-
da partibus ad
potus aequale,
suo modo se ob-
ligant potato-
res, & ille in-
dicio talium
plus laudatur,
qui plures ine-
briat, & ca-
lices fecundio-
res exhaurit.
Concil. Late-
ran. sub Inno-
cent. 3. c. 15.
Surius. Tom. 3
Concil. p. 742.

(r) Scriptures, and (s) Fathers testifie:
Therefore this drinking of Healthes must needs be Sinfull
and Vnlawfull.

Seuenthy.

That which takes away Christian liberty and free-
dome, and puts a kinde of Law or necessity vpon
men in the vse of Gods good creatures, must needs
be Sinfull and Vnlawfull: witnesse Rom. 14. 1. to
22. 1. Cor. 8. 7. to the end, Hab. 2. 15, 16. Esther 1. 8.
1. Pet. 4. 3, 4. 1. Tim. 4. 3. Colos. 2. 16. 20, 21, 22.
Basil. de Ebrietate Sermo. Ambrose de Elia & Ieiunio.
ca. 12, 17. August. de Temp. Sermo. 231. 232. & de
Rectitud. Cathol. Conuersationis. Lessius de Iusticia &
Iure. & Ioannes Fredericus, de Ritu Bibendi ad San-
lib. 1. cap. 10, 11, 12. Who all concurre and iumpe
in this.

But our ordinary drinking of Healthes, doeth take
away Christian liberty and freedome, and puts a
(t) kinde of Law or necessity vpon men, in the vse of
Gods good creatures: For it confines both the
matter, the measure, the time, the end, and man-
ner of mens drinking, to the will and pleasure of
such as begin the Health: and so puts a kinde of
Law or necessity vpon all the company that are
present, both in the matter, manner, measure, time,
and end of drinking. For they must drinke for
matter, the same Wine, Beere or liquor: for man-
ner, in the same posture, gesture, forme and cere-
monie:

monie : for measure, the same quantity and proportion: for time as soone as euer it comes to their course, be they thirsty or not thirsty, willing or vnwilling, able or vnable : and for end, to whom, or for whom ; or to what end soeuer the parties will that begin the Health, and not for those ends which God hath ordained, and for which nature doth require drinke. So that it takes away Christian liberty & freedome, both in the matter, manner, measure, time, and end of drinking ; as experience, and the fore-quoted Authors in the Major testifie :

Therefore this drinking of Healthes must needs be Sinfull and Vnlawfull.

Eightly.

That which neither wicked, nor godly men can safely vse without offence, must needs be Sinfull and Vnwarrantable : because it cannot be vsed lawfully : But neither wicked, nor godly men can safely vse this drinking or pledging of Healthes without offence: For wicked men cannot vse it, but they will either abuse it to drunkennesse, excesse, or some other vnlawfull end : and godly men cannot practise it : For it befeemes, it becomes not their profession, who should be (u) *holy, exemplary, and temperate, in all their conuersation*, to begin or pledge an Health : it would bring a scandall and ill report vpon them, not onely among the godly, but the wicked too ; who would be alwayes casting this into their dish (yea and into the teeth of (x) *all Professors*) vpon euery occasion; that for all their counterfet shewes of Holinesse, they can Health and drinke as well as others, when occasion serues : and therefore they should forbear to taxe, reprove, or censure others for their Health-quaiſing, Drunkenesse, and excesse, till they had first reformed themselves : It would likewise giue offence and scandall

“ Tit. 2. 14.
1 Pet. 3. 14. 15.
2 Pet. 3. 11. 14.
Luke 1. 75.
Math. 5. 16.
Rom. 13. 13. 14.
x *Ita est Dei
Ecclesia quasi
oculus : Nam
vi in oculum
etiam si parua
sordes incidat,
totum lumen
obscurat : sic in
ecclesiastico
corpore etiam
si pauci sordida
faciant, prope
totum ecclesia-
stici splendo-
ris lumen ob-
scurant.* Salu.
de guber. Dei,
17. p. 264.

y Peccator cū
videt aliquem
similia suorum
operum facien-
tem, confirma-
tur vt eadem
faciat: Cle-

mens. Constit.

Apost. 1. 2. c. 20

z Ephes. 4. 3. 1

32. Iam. 3. 14.

&c. 1 Iohn 3.

14. 15.

a Mat. 12. 36.

37. Eph. 4. 29.

31. & 5. 3. 4.

b Exod. 20. 7.

Mat. 5. 33. 10

38. Iam. 5. 12.

c Eph. 5. 16.

Col. 4. 5.

d Rer. Polon.

Tom. 2. p. 68.

e Sec. Pro. 23.

29. 33. 4. Iacobi

cap. 5. Will.

Malmesbur. De

Gestis Regum.

Angl. 1. 1. c. 1. p.

9. 10.

Virgil. Georg.

lib. 2. Ambr. de

Elia. & Ieiun.

c. 11. to 19.

Chrysologus

Serm. 26. Mar-

tial. Epig. 1. 8.

Ep. 6. Crebra

inter vinolen-

tes rixas; raro conuitiis, sapius cæde et vulneribus transiguntur. Tac. de Mor. Germ.

3c. 7. Vini cadus fit ensis, et cuspis calix, crateres hostes, &c. Athen. Dipnos. 1. 19. c. 4.

mispence

to other godly Christians who disapprooue of Healthes, and make them either openly to condemne them, or at least to think of them far worse then else they would: And besides all this, their very example would (y) *confirm*, and *encourage* other wicked men in the abuse and vse of Healthes; who are apt to pleade that Healthes are lawfull, good, and commendable, because such and such Ministers, or else such good men vse them: so that neither bad nor good men (especially those of the Ministry who are both lights and guides to others,) can safely vse them without offence.

Therefore this drinking of Healthes must needs be Sinfull and Vnwarrantable.

Ninthly.

That which is an ordinary and common cause of sundry (z) *Duells, Quarrells, Murthers, Debates, Heart-burnings, Hatreds, and Discontents*; of many (a) *idle, vaine, lasciuious, or scurrilous speeches, songs and jests*: of many (b) *prophane and blasphemous oathes and cursings*: of much (c) *mispence, and losse of time*: must needs be euill, and vnlawfull.

But this drinking & carouzing of Healthes, as (d) *Guagninus* and (e) others testifie, and as our owne experience can sufficiently witnesse: is the ordinary, and common cause of many *Duells, Quarrells, Murthers, Debates, Heart-burnings, Hatreds and Discontents*: For how many Quarrells, Murthers, Brawles, Debates, Duells, Stabbes, and Discontents doe wee heare of euery yeere, nay sometimes euery weeke, about the beginning, pledging, or refusing Healthes, of which we cannot but take notice? and besides, they are an occasion of many idle, vaine, lasciuious speeches, songs, and jests: of many prophane and blasphemous oathes, and of much mispence

mispence and losse of time : as *Basill, Ambrose, Augustine, Plinie, Ioannes Fridericus*, and others witness, in the fore-quoted places.

Therefore this drinking and carrouzing of Healthes must needes be Euill, and Vnlawfull.

Tenthly.

That which was neuer practised among godly Christians in former ages : that which serues to (g) no good, no commendable, nor necessary vse at all : that which doth (h) much hurt and mischiefe, but (i) brings in no glory at all to God, nor good to men; must needes be *Sinfull, and Vnlawfull* : especially when as it is not enioyned, countenanced, nor commanded by any publique authority.

But this drinking of Healthes, was (k) neuer practised among godly Christians in former ages : (yea, it was so farre from this, that it was condemned by them, as I shall prooue anon :) Nay, it was neuer vsed in our owne Nation, for ought that we can heare or reade of, till of latter times : it serues to no good, no commendable, nor necessary vse at all, that I can thinke of : it is an apparant occasion of much hurt, of much excesse and drunkenesse, but it doth no good at all to any : It brings no glory at all to God, nor good to men in any kinde : yea, it doth dishonour God, and pra' iudice both the bodies & soules of many, as experience testifieth; and it is neither enioyned, countenanced, nor commanded by any publike Authority.

Therefore this drinking of Healthes, must needes be sinfull and vnlawfull.

Eleuenthly.

That which doth ordinarily tend to the honour, praise, applause; and commemoration of wicked, vaine, deboist, and sinfull men, whose very (l) memories and names should rott and perishe, and (m) whose persons

g 1 Sam. 12. 21.
Psa. 24. 3. Pro.
23. 5. Isa. 52. 2
Psal. 4. 2.
h Math. 6. 13.
1 Theff. 5. 22.
i 1 Cor. 10. 31
32, 33.
k In conuiuio
nostris editur
quantu esuriē-
tes capiunt, bi-
bitur quantum
pudicis est vri-
le. Tert. Apol.
adu. Gentes. c.
39. Theod. de
Euang. verit.
cognit. lib. 8.
Comestationes
ebrietates, &
reliqua omnis
insania & tur-
pitudine a catu
nostro exacta
explosaq; est
Chrysost. cent.
Gent. Tom. 5.
p. 877. Conui-
uia non tantu
pudica colimus
sed & sobria :
nec enim in-
dulgemus epi-
lis aut copur-
nium mero du-
cimur, sed gra-
uitate hilari-
tatem tepera-
mus, casto ser-
mone, corpore
castiore. Minut
Felix. Octa. p.
102.

l Pro. 10. 7. Job 18. 7. & 20. 7. 8. Ps. 109. 13. m Ester 3. 2. 10 7. Psa. 15. 4. Ps. 101. 3, 4, 7, 8.
Ps. 139. 20. 21.

n Prou. 17. 15.

Isa. 5. 20. 21, 23.

o *At non infam*

mi suburgit

gloria fama,

Turpibus a re-

bis gloria nul-

la venit. Ob-

sopæus de Ar-

te Bibendi, 1, 2.

p *Iohannes*

Fridericus, de

Ritu Bib. ad

San. lib. 1 cap.

7. 8. accor-

dingly.

q *Malus est*

et quem ma-

lus laudat, vel

quem bonus

vituperat:

Plutarch. de

vitioso pudore

lib.

r *Nullus tam*

grauem iniu-

riam, sanctis

Angelis, vel

sanctis homi-

nibus agnoscitur

irrogare,

quam aut in

eorum nomi-

nibus bibendo, per ebrietatem animas suas, probantur occidere.

August. de Temp. ser.

232. s

See

Wisd. 2. 10. to 21. ler. 18, 18, 20, 23.

should be vilified and despised as farre as they are wicked; must needs be sinfull and vnlawfull: because it doth (n) iustifie and honour those whom God himselfe condemnes and hates.

But the drinking of Healthes (if there be any honour at all in them, as in (o) truth there is not) doth ordinarily tend to the honour, praise, applause, and commemoration, of (p) wicked, vaine, deboist, and sinfull men, especially, among the baser and looser sort: the objects and subjects of whose Healthes, are commonly some *Whoore*, or *Mistresse*; some *Pot-companion*, or *Gull-gallant*: some *Pandor*, or *Whooremaster*; some *Deuill-saint* or other, and sometimes the very *Deuill* himselfe, for want of a better *Friend* to drinke vnto: whose very memories and names should rot and perish, and whose persons should be vilified, and despised as farre as they are wicked: Few there are whose Healthes are commonly drunke (except it bee the Healthes of great ones, or men of place and dignity; or those not alwayes the best, nor most religious;) but such as are of the (q) looser, prophaner, and the more intemperate, dissolute, and deboister sort: As for all good, and holy men, they desire not (r) (yea, it is a great iniurie to them) to haue others drinke or pledge their Healthes; (which is no more in substance, then to make them the occasion, cause, or Patronage of their drunkennesse and excesse;) and they are commonly so ill beloued in the world, that most of our drunken Health-fokers (vnlesse it be those who haue their whole dependancie vpon them) would rather drinke their (s) confusion then their Healthes.

Therefore this drinking of Healthes, must needs bee sinnefull and vnlawfull.

Twelfe-

Healthes ; Sicknesse.

I I

Twelfely.

That which doth (r) *peruert*, and much abuse those serious, solemne, reuerend, and religious gestures, wherewith we are to worship God, and honour men ; must needs bee *euill and vnlawfull* : because we are not to vse any serious, solemne, or religious gestures, but in serious, solemne, weighty, or religious things : and because we must giue an account to God of all our vaine or idle gestures, as (u) *well as of all our vaine or idle words and thoughts* : so that we may not abuse nor take the one in vaine (especially of set purpose, as we doe in Healthes) no more then the other.

*t Quicquid est
prater rectam
rationem, id
est, peccatum.*
Clem Alex.
Pædag. lib. I.
c. 13.

u Mat. 12. 36.
Eccles. 12. 14.
Rō. 16. c. 14. 10
2 Cor. 5. 10.

But the drinking of Healthes doth abuse those serious, solemne, reuerend and (x) religious gestures wherewith wee are to worship God, and honour men. Witnesse the common practise of many ; who are more frequent, serious, solemne, and deuout vpon their knees in the bottome of a Seller at their Healthes, then euer they are at their prayers in their Closets, or Families : who stand vp vncovered, with greater reuerence, grauity, exactnesse, attention, and præcisenesse, whiles an *Health* is drinking at the *Table*, then whiles the *Creede* is repeating in the *Church*, Who are more scrupulous, præcise, exact, and punctuall in the *Circumstances*, and *Ceremonies* of their *Healthes* ; then in the maner and substance of all those great and holy duties which they owe to God : Who make a greater scruple and conscience, and deeme it a matter of greater consequence to sitt couered at an *Health*, then at a *Psalme*, a *Chapter*, a *Prayer*, or *Sermon* in the *Church* : Who repute it a greater insolencie and offence, to omit the pledging of an *Health*, then to prætermitt an Holy duty, or sweare an Oath, or to Drinke till one vomit vp his shame againe, like a filthy Dogge : or lye wallowing in his Drunkenesse like a bruitish Swine. Now to be

x *Quanto res
sacratior, tan-
to abusus eius
damnabilior.*
Concil. Colo-
nienf. Anno.
1536. pars 9.
cap. 16.

7 See Dan 5.
334. Apud Sep-
tentrionales
religiosum est
stando pro re-
uerentia nu-
mum bibere.

Olaus Mag.
lib. 13. c. 37.

Græci in con-
suetudine Deos in-
ter pocula sa-
lutant, nomi-
natimq; appel-
lant euacuato
poculo, & sic
precatis Diis
pocula affatim

hauriebant. A-
lex. ab Alex.

Gen. Dier. l. 5.
c. 21. See Athē.

Dipnos. l. 2. c. 1
2 O stultitiam

hominum quæ
ebrietatem sa-
crificium pu-
rant. Ambr. de

Elia. & Ieiun.
c. 17. See Iohā.

Frid. de Ritu
Bib. ad San. l. 1

c. 8. p. 52, 67,
68, 104.

* Alex. ab A.
lex. Gen. Dier.

l. 5. c. 21. Olaus
Mag. l. 13. c. 37.

Ambr. de Elia.
& Ieiun. c. 17.

Hier. Com. l. 1.
in Tit. 1. Arri-
anus l. 6. de

Gestis Alexan-
dri. Di. O. Cass. l. 51. Rom. Hist. p. 602.

Record that it was the Custom of the heathen
Græcians, Macedonians, Romans, and Northernlings to drinke the health of their
Kings and freinds, at their Feasts, and meetings.

their

be thus scrupulous, solemne, exact, and serious, in drinking *Healths* with bended *Knees*, or vncovered *Heads*, what is it, but *magno conatu nugas agere*, to act toyes and vanities in good earnest; to peruert and abuse those solemne, reuerend, and religious gestures; which we should appropriate, and principally reserue to God: and to worship, reuerence, and adore those persons with them whose *Healths* are drunken, as if they were some petty Gods, (y) as the *Gentiles* and *Heathen* sometimes did adore their *Deuill-gods*, in quaffing *Healths* vnto them.

Therefore this drinking of *Healths* must needs be Euill, and Vnlawfull.

Thirteenthly.

That which doeth cause men to drinke more, and to Pray, or Praise God lesse then else they would do: that which doeth put out Prayer and Holy duties, and attribute that to healing, which should be ascribed vnto Prayer: must needs bee Sinfull and vterly Vnlawfull: because it doeth abuse Gods creatures, and not onely derogate from, but likewise peruert his Holy ordinances.

But this beginning and pledging of *Healths*, doeth cause men to drinke far more then else they would: to drinke against their wills, their natures, and their appetites, when as they are not thirstie, or when as they haue drunke enough, or too much before: yea, it serues to no other purpose, but to draw men on to drinke more liberally then else they would or should doe: and besides, it causeth them to pray and praise God lesse: whence it oft times puts out holy duties, and (2) attributes that to Healing, and Drinking, which should be ascribed vnto Prayer. Hence it is, that many like the (*) *Pagans* in former ages, are drinking their Kings

their

their Queenes, their Lords, their Ladies, their Maisters, Mistresses, Magistrates, Captaines, Kinreds, Parents, Friends, their Children, or companions Healthes, when as they should be praying for them: hence it is, that they make the drinking of their *Healthes*, a principall part of their Pietie and deuotion towards them, and to goe in lieu of their prayers for them; thinking that they haue more really, and truely, manifested, and expressed their loue, their * *Pietie*, their seruice, and their duty to them, and done them more true and reall good, more honour and seruice in quaffing off their Healthes, then if they had heartily prayed for them. Hence is it, that men doe attribute a kinde of Diuine vertue and efficacy to their *Healthes* (which the very phraze of drinking such a mans Health doeth seeme to import) as if the drinking of mens Healthes were as effectuell, nay more energeticall, to preserue, to purchase, and procure their health and happinesse, then their prayers for them. Hence is it, that men drinke the Healthes of others, whiles they are in health, of purpose to continue, lengthen, and encrease their health: hence is it, that they carouze their Healthes in sicknesse, of purpose to recouer & restore them to their health; as if Healthes were the onely Cordiall, or Phisicke to preserue, procure, or regaine mens healthes: Hence is it, that many deeme it a greater (a) breach of *Allégeance*, to refuse to drinke or pledge the Kings Maiesties Health, then not to pray for it: reputing those for no good Subjects, who out of Conscience dare refuse it: Hence most men estimate it the greatest iniurie, indignity, discourtesie, and wrong that can be offered to men, to refuse their Healthes: because they presume that there is some vertue in them for to doe them good: Hence many drinke ouer their Kings, their Queenes, their Lords,

* Sic cum se
maximè pros
putant, tum
maximè sume
impii. Lact. de
Iustic. l. 5. c. 16.

a Videtur non
amare Impe-
ratorem qui
pro sua salute
non biberit: qui
pro salute eius
non biberit: sic
reus in deuoti-
onis. Ambr. de
Elia. & Ieiun.
c. 17. Accusa-
tionis occasio
est adiuratum
per regem fre-
quentius non
bibisse. Hier.
Com. l. 1. in
Tit. 1.

b *Siccinne ex-*
primatur
publicum gau-
dium per pub-
licum dedecus?
Haccine solen-
nes dies princi-
pum deceat?
qua alios dies
non decent?
 Tertul. Apolog
 Aduers. Gent.
 cap. 30. 31.

d 1 Tim. 2.
 1. 2.

e Psal. 50. 14.
 Psal. 69. 3. 1. 32.
 Psal. 107. 22.
 Psal. 147. 1.

Lords, their Ladies, their Masters, Captaines, Friends, or Mistresses Healthes, some twice or thrice a day: where as they scarce pray priuatly (at least purposely, or heartily) for their health and spirituall happinesse, once a yeere; as if they had more neede of Healthes then Prayers: Hence is it, that on most of our Festiuall and solemne dayes: on the (b) *Coronation or birth-dayes of our Kings*: or on the birth-dayes, or marriage-dayes of our friends: vpon our *solemnities*, for great deliuerances and mercies to our Kings, our States, or friends; in steed of praying for them, and of praising God for his great mercies, blessings, and fauours towards them, we are alwayes quaffing and taking off their Healthes: as if Healthes were the best prayers that we could put vp for them; or the best Sacrifices, and prayses that we could offer vp to God in their behalves; when as in trueth, they stinke in the very nostrills of God, and all good men. Since therefore God hath commanded vs, (d) *to make Supplications, Prayers, and Intercessions for Kings, for Magistrates, for all that are in authority, and for all men else*, and not to drinke Healthes for them, (which Swine and Oxen may doe as well as men, and that to as good, or better purpose:) since he hath enjoyned vs (e) *to offer up the Sacrifice of praise, of prayer and thanksgiving to him*, and not of Healthes, for all his mercies and fauours to our selues or others: it cannot but be Sinfull and vtterly Vnlawfull, to out, to lessen, or abate our Prayers & thanksgiuings with our Healthes, & to attribute that efficacy & power to these healthes, which is proper and peculiar to our Prayers, as all our Health-quaffers doe in their Hearts and Iudgements, if not in open speeches: Whence some of them are not ashamed to professe in words; that the drinking of mens Healthes, is as beneficiall to them

them as men prayes for them ; a most Atheisticall and blasphemous speech.

Therefore this drinking of Healthes must needs be Sinfull and vtterly Unlawfull.

Fourteenthly.

That which was a common practise, custome, or ceremonie of Gentiles, and Heathens who knew not God, in their ordinary Feastes and meetings, and in the Solemities or Festiualls of their Deuill-gods, must (f) needes bee Sinfull and vtterly vnlawfull vnto Christians.

But this drinking of Healthes one to another in a certaine method, order, measure, course, and number, was a common practise, custome, and ceremonie of Gentiles, and Pagans who knew not God, in their ordinary Feastes and meetings, and in the Solemnities or Festiualls of their Deuill-gods : yea it was a meere inuention and practise of the Deuill and his followers.

Therefore this drinking of Healthes must needes bee Sinfull and vtterly Vnlawfull vnto Christians.

The Maior is warranted, not onely by *Fathers and Councells*, but likewise by many expresse (g) *Scriptures*, which doe positiuely enioyne vs : *Not to imitate the customes, fashions, ordinances, rudiments, or ceremonies of the World, of the Heathen Gentiles, or Worldly men: not to learn their wayes nor customes; not to be like to them, nor yet to conform nor fashio our selues vnto the, especially in their prophane, heathenish, idolatrous and superstitious rites and ceremonies.*

The Minor, I shall backe and prooue by diuers Authentick Testimonies, evidences, and records both of prophane and Christian Authors. It is recorded by (h) *Plato*, that certaine drunkards came in to *Agatho*, *Aristophanes*, and *Socrates* as they were discoursing, compelling them to drinke: and when these three Philosophers had drunke them all a sleepe, they fell to drinke in (i) course one to another to the right hand, out of a great bowle, in the nature of our

Healthes :

f See *Tertullian* de Corona Militis, lib. Ambr. Serm. 11. Concil. Laodicense can. 39. Concil. Aphricanum: can. 27. Concil. Constantinop: 6. can. 94. Concil. Bracarense can. 29. Synod. Turonica 2. can. 23. Capitula Gracarum Synodorum. can. 71. 72. 73. *Clemens*: constit. Apost. l. 2. c. 66. For prooffe of this Proposition.

g *Leu*, 18. 30. *Deut*. 12. 29. 30. *Ps*. 106. 35. *Ier*. 10. 2. *Mat*. 6. 7. 8. 31. 32. *Eph*. 2. 1, 2. & 4. 17. to 22. *Col*. 2. 20. 21. 22. *Rom*. 12. 2. 1 *Thes*. 4. 4, 5. 1 *Pet*. 1. 14. 15. 18. & 4. 2. 3. 1 *Cor*. 10. 20. 21. 2 *Cor*. 6. 14. 15, 16. 2 *Kings* 17. 15. h *Symposium*: about the end. i *Ex magna Phiala ex ordine ad dextrā biberunt.*

k *Convivium,*
7. *Sapientum,*
Sec de Sanitat.
tuenda. lib.

l *Gen. Dier. 1.*
5. c. 21. & 1. 3.
c. 3. *Polydor.*
Virgil De In-
ventor Rerum.
lib. 3. cap. 5.

n *De Ebrietate*
Serm. &
Com. in cap. 5.
Esaia. Sec Plu-
tarch. Symp. 1. 1
Quest. 1. accor-
dingly.

o *Dignos. lib.*
22. c. 5.

p *De Planta-*
sione Noe. lib.

Healthes : *Plutarch* relates, (k) that it was the custome and manner of the ancient Gracians to drinke one to another in course by a certaine measure : and that *Iupiter* in the feast which he made to the Gods, did powre out wine into a cup, and inioyne them to drinke it off one after an other in course : so that it seemes, the great Deuill-god *Iupiter* was the first inuenter, and instituter of our Hellish, and Heathenish Healthes. *Alexander ab Alexandro,* and *Polydor Virgil* record : (l) that the Gracians (yea and the Romans too) did salute their Gods, and friends among their cups, and call vpon them by name, carousing off the whole cup to them : and that when as they drunke to any one, they did alwayes nominate him to whom the cup should be filled and giuen for to pledge them : and so they did drinke the Health of their Gods first, and then the Health of their friends afterwards : and hauing called on their Gods, they did liberally drinke off the whole cup vnto them. Yea, no Embassador could enter within their territories, nor yet discharge his Embassage, vnlesse hee had first washed his hands and drunke a Health to Ioue their Idole god. *Saint Basil the Great*, informes vs : (n) that the Heathen Greekes, in his times had ouerseers, and stewards of their drinking in their feastes, to see that euery man should take off his liquor, and drinke in course and order : and that the Master of the feast hauing a ferkin of coole wine brought vnto him, did measure out to euery guesse an equall quantitie and proportion of wine, which they must drinke off in order : that so the cupps being equall, there might bee no exceptions taken, and one might not circumuent nor defraud another in drinking : of which law (saith he) the very Deuill himselfe was the author : which order and course is now oft times obserued in our Healthes : (o) *Athenaus* relates, that among the *Tyrrhenians* it was lawfull for any man to prouoke whom euer he would to pledge an Health : (p) *Philo Iudæus*, produceth the Heathen Philosophers disputing this question : whether a wise man might enter into a combate of drinking for some great advantage, yea or no ? as to drinke for the Healthes of his Countrey, the honour of his Parents, the safetie of his children, or neereſt

neerest friends, or for some other such like priuate or publike occasion: by which it is euident, that Healthes were commonly vsed among the Gentiles, and Pagans in his times: It is recorded of (q) *Amphyction King of Athens*, who was the first that mixed wine; that he enacted: that men should drinke but a little pure wine after meales, but as much mixt wine as they would: and that they should alwayes inuocate the name of Ioue, or drinke Ioues Health, in their drinking matches, that so they might obtaine Health by it: Whence *Selencus* witnesseth, that the *Ancients* did not vse to drinke much wine, but in fauour and honour of the Gods: whence they stiled their feasts and meetings, *Thenas*, *Thalias*, and *Metas*: because they imagined, that they might be safely drunke in these feasts of theirs, for the honour and sake of their Gods, since the principall end of these their meetings, was to drinke their Healthes: So that Healthes (it seemes) were a part of the Deuils homage, and sacrifice at the first: and hence I suppose it is, that many are turned such incarnate Deuils in these our dayes, that with *Pope Iohn* the thirteenth, they feare not to begin or pledge the Deuills health, which is so rife with many. It is storied of *Alexander* the great (r) That after he had composed the differences betweene the Persians and Macedonians, he made a great Feast vnto them, and to others of other Nations whom hee had conquered, to the number of 9000. men: who did all drinke to his health, and the health of his Army, and to the perpetuall concord of the Persians and Macedonians out of the same Bowle. It is recorded by *Dion Cassius*, (s) That the *Romane Senate* enacted for the honour of *Augustus*: That the *Romanes* should make wishes for him, (t) and drinke his health in all their publique and priuate Feasts. (u) *Clearchus* is cited by *Athenens*, bringing in *Vlpian* drinking of an whole carouse for the Health of his Kindred, as a pledge of his loue vnto them. (x) *Plinie* records, Some Lawes and Ceremonies of the *Romanes* obserued in their drinking: which doe much resemble our Healthing: to wit, That they must drinke vp all at a draught, and not take breath to doe it: that they must spee

q *Athenens*
Dipnos. l. 2. c. 1.

r *Arianus* l. 6.
de Gestis Alex-
and. See *Lypstus*
Ep: Centurs
Miscel: Ep: 51.
s *Rom: Hist: l.*
51. p. 602.

t *Ve in conu-*
uiis non modo
publicis, sed
privatis quoq;
pro eo libere
tur.

u *Dipnos. lib.*
10. cap. 7.

x *Nat. Hist. l.*
14. c. 22. Dr.
Hackwell. Apo-
logy l. 4. c. 6.

But Sect. 2, 3, 4, 5

y Cornel. Tac. De Mor. Ger. Sect. 7. Boemus De Mor. Gent. 1.3. c. 12. Munster. Cosmogr. 1.3. c. 27. z De Elia & Ieiun. cap. 11. 12. 17. a Com. lib. 1. in Titus 1. b De Tempore Ser. 231. 232. c Nec prius ante epulas: aut munera grata Lyei, Fas cuiquam tetigisse fuit, quam multa peccatus, In mensam Fabio sacrum libauit honorem: Sil. Ital. lib. 7. at the ende. d Apud Septentriones religiosum est, stando pro reuerentia numinum ac principum bibere, & quasi in agone per sudorem contendere, quis vno, vel altero, vel multiplicato haustu amphoram euacuet capitulinam. Neque his contenti Ceremoniis similiter & alia vasa manibus vtriusq; allata, vino, ceruicia, medone, aut mulso, vel musto repleta, conuiuantibus ad aequales haustus exhibeant exoptanda. Nec excusatio opponi solet, quod in tali certamine provocatus non exeat victor; ut bonus socius & illustris appellari mereatur. Lib. 13. cap. 37. e Rerum Polon. Tom. 2. p. 68. f Sole tamen vinoq; calent, annoq; praecantur, Quot sumant cyathos ad numerumq; bibunt. Inuenias illic qui Nestoris ebibat annos: Qua fit per calices facta Sybilla suos: Factorum lib. 3. pag. 31. Pro te fortissime vota Publica suscipimus; Bacchi tibi sumimus haustus, Metamorph. 1. 7. p. 121. g Hic duo rite mero libans Charchesia Baccho: Aeneid. 1. 5. p. 191. Cape Maonii Charchesia Bacchi, Oceano libemus ait: Georg. 1. 4. h Sed bene Messallam sua quisque ad pocula dicat: Nomen & absentis singula verba sonent. Vina diem celebrent, non festa luce madere. Est rubor, errantes & male ferre pedes. Eleg. 1. 3. El. 1. i Hinc ad vina redit latus & alteris Te mensis adhibet Deum: te multa praese, te prosequitur mero defuso pateris, & laribus tuum. Miscet Numen Car. 1. 4. Ode. 5. k Pagnium tarde mihi, cyathos das, cedo bene, bene mihi, bene vobis, bene amica mea. Hoc mea manus tua poculum donat; ut amantem amanti decet: cede, accipe: bene & ei qui inuideri mihi, & ei qui hoc gaudet Age circumfer mulsum bibere, da vsq; plenus cantharis. Persa Aet. 5. p. 575 577. l Nautia sex cyathis, septem iustina bibatur: Quinque Lydas, Lyda quatuor, Ida tribus: Omnis ab infuso numeratur amica Falerno. Epig. 1. 1. See lib. 9. Epig. 74. lib. 11. Epig. 21. m Lysius

(m) *Lyppius*, (n) *Ioannis Fredericus*, (o) *Athenaus*, and others, to prooue vnto you : That it was common and vsuall among the Gentiles and Pagans , to drinke the Healthes of their Deuill-gods, their Friends, their Kings, their Mistresses, their Whores, their Armies, their Captaines, Companions, and the like : I might likewise expatiate and lash out in proouing vnto you, how they did drinke sometimes (p) one cup, sometimes two cups : sometimes three, sometimes five cups, sometimes seven cups, sometimes more, sometimes as many cups as there were letters in the names of the Gods, or persons whose Healthes they dranke, and the like : and how they did drinke (q) sometimes vnto the right hand, sometimes to the left hand, sometimes in a circle : but then I should exceede the bounds of my intended breuity. Wherefore I will conclude, and shut vp this with the authority of Saint *Augustine*, who expresly enformeth vs. (r) That this filthy, and unhappy custome of drinking Healthes by measure, and method, is but a ceremonie, and relique of Pagans : and therefore we should banish it from our Feasts and meetings, as the poyson of the Deuill : and know, that if we practise it either at our owne, or other mens Tables, that in doing so, wee haue without all question sacrificed to the Deuill himselfe. And with that of (s) *Martin Delrio*, and (t) *Iohn Fredericke*, who plainly certifie vs vpon the testimonie of *Iohn de Vaux* a great Magician : That these Healthes were inuented by the Deuill himselfe : and that Magicians, Witches, and inferiour Devils doe oft times vse them, carouzing the Health of *Belzebub* the Prince and King of Deuills in their Feasts and secret meetings, as others vsually doe their Kings and Princes Healthes. And should wee then (saith *Fredericke*) endenour to make these customes ours, with which the infernall Spirits, Witches, and Magicians vse to flatter and gratifie their *Belzebub*, and by which they seeke the unhappy friendship of their familiar Spirit ? O wickednesse ! you Gods, you Heauenly hostes who defend, and keepe men backe from euill, come neere and put to your helping hands : lest any Christian heart should bee infatuated with so execrable a madnesse. If

m *Antiq. Le-*
tionum. lib. 3.
n *De Ritu.*
Bib. ad San.
lib. 1. c. 6, 7.
o *Dipnos. l. 2.*
c. 1. l. 10. c. 7.
p *Ath. Dipnos.*
l. 10. c. 8, 9. *Hor.*
Carm. l. 3. Ode.
19. *Cal. Rhod.*
Antiq. Lect. l.
7. c. 26. l. 28.
c. 16 *Tibul. El.*
l. 2. *El. 1. Ouid.*
l. 3. *Fust. Mart.*
Epig. l. 9. Ep. 94
l. 11. *Ep. 21. Pu-*
tean. Diatr. l.
p. 40. *Ion. Frid.*
de Rit. Bib. ad
San. l. 1. c. 7.
q *Plato: Sym-*
pos. *Ath Dip-*
nos. l. 10. c. 10. l.
11. c. 2. l. 7. 28.
Plaut. in Mo-
stalaria, l. 1. uue:
Satyr. 6. Ioan:
Frid. de Ritu.
Bib. ad San. l. 1.
c. 12. *Dr. Hack-*
wels Apol. l. 4.
c. 6. sect. 2. 5.
r *De Tempore*
Sermo. 23 l.
s *Disquisitio*
Mag. To. 3. A-
pend. l. ad li. 5.
p 815. *A. Tom.*
l. 9. 2. l. 2. *Tom.*
3. l. 5. Sect. 7.
t *De Ritu. Bib.*
ad San. l. c. 8.
Common
Booke

a Huius A-
torem legis di-
abolium habent
Basil. de Ebri-
et. & Luxu :

Sermo: Aug.
de Temp. Ser:

231. Scythæ
Gracis probro
dant bacchan-
di consuetudi-
nem, negantes
esse credibile
Deum inue-
nisse, quo ho-
mines ad de-
mentiam adi-
gantur: Hero-
doti Melpo-
mene. lib. 4.
pag. 244.

b Quis Chri-
stiani nominis
opus non agit
Christianus
non esse vide-
atur: Nomen
enim sine actu
atq; officio suo
nihil est: Nec
est aliud sancti
vocabulum si-
ne merito nisi
ornamentum
in luto. Salu. de
Gub. Dei. l. 4.
p. 94.

c Tertul. de
Baptismo lib.
Salu. lib. 6. de
Gub. Dei. Ter-
tul. de Corona.
Mil. And the
forme of Bap-
tisme in our
Cōmon Pray-
er Booke.

therefore it be come to passe, that Devills, and devillish persons
haue drawne these Healthes into their rounds, and Feasts:
what Christian should not quake and tremble in euery ioynt
and member of his body, when as he is forced, or allured to their
Healthes, perhaps as farre as drunkennesse it selfe? thus farre
Iohn Fredericke.

By all these Testimonies and Records, which cannot
be controuled, it is now most clearely euident: That this
drinking and quailing of Healthes, had its originall birth
from Pagans, Heathens, and Infidels, yea from (a) the
very Devill himselfe: that it is but a worldly, carnall, pro-
phane, nay, Heathenish, and Deuillish custome, which fa-
uours of nothing else but Paganisme, and Gentilisme:
That it was but the Devills drinke-offering, or a part of
that honour, worship, sacrifice, and odoration, which the
Gentiles, Witches, Sorcerers and Infernall Spirits gaue
to *Belzebub*, the prince of Devils, and those other Deuill-
gods; to whose honor, name, and memory, they were
first inuented and consecrated. And shall we then, who
professe our selues to be (b) *Christians in name*, turne In-
fidels and Pagans in our liues? Shall wee who haue giuen
vp our names to God and Christ: we who haue vtterly re-
nounced in our Baptisme, all worldly, heathenish, carnall,
and hellish Rites and Ceremonies: and vowed solemne-
ly vnto GOD himselfe, in the sight of many Wit-
nesses: (c) to forsake the Devill and all his Workes, the
Pompes, and Vanities of this wicked world, and all the sinfull
lusts of the Flesh: betake our selues to these rudiments
and ceremonies of the world? to these workes of Dark-
nesse, Sinne, and Satan? to these Riotous, Idolatrous,
Prophane, and Gracelesse Healthes, and Ordinances of
Infidels, and Pagans, who were solely imbondaged vnto
Satans discipline, and neuer heard of Christ? shall wee
thinke to gratifie and honour God, or Christian Princes,
Parents, Nobles, Captaines, Friends, or Magistrates, in the
very selfe same kinde and manner, as the Gentiles did
adore their Deuill-gods, in quaffing off their Healthes?

shall

shall we now thinke to celebrate, the Natiuitie, Circumcision, Resurrection, or Ascention of our blessed Lord and Sauour Iesus Christ: or our Christian Feastiualls and Solemnities (as the custome of too to many Heathen-Christians is, * who scandalize Religion, and make it odious vnto Turkes and Infidels by their deboist, their wicked and licentious liues) in the selfe same manner as the Pagans did their (d) Bacchanalia, or their Deuill-feastes, in drinking and carouzing Healthes? as if (e) Light and darknesse: Righteousnesse and Unrighteousnesse: Christ and Belial: the Cup and Table of the Lord, and the Cup and Table of Deuills; the Temple of God, and the Temple of Idoles (which can haue no Communion, no Concord, nor Agreement) were fully reconciled and accorded? O let it be neuer saide of any who dare to beare the face, or to assume the name of Christians to themselues; that they should euer glory, or take a pride (as many doe) or get an habit, or beare a share in drinking Healthes; especially on those blessed times, and happy dayes, which summon and ingage them in a more neere and speciall manner, to expresse their loue, their thankfulness, and best obedience and respect to God, for all his kindnesse, mercy, loue, and goodnesse to them; or when as hee comes vnto them (f) in his best and richest mercies, which call them vnto Temperance, and Sobrietie, and not to Drunkennesse, Riot, or Excesse: but let them worship him with a Reuerend, Pure, and holy Worship: with a Gracious, Temperate, and holy Heart; and with a Thankfull, Moderate, Sober, and Awfull vse of all his Creatures, as himselfe (g) Enioynes them; or else let them vtterly renounce & quite disclaim the name of Christians; & turne

* In nobis Christi-
sus patitur op-
probrium, in
nobis patitur
Lex Christia-
na maledictio.
De nobis enim
dicunt Paga-
ni: Ecce qua-
les sunt Chri-
stiani qui Chri-
stum colunt?
vbi est Lex Ca-
tholica quam
credunt? Vbi
sunt pietatis ac-
castitatis pre-
cepta, qua dis-
cunt? Euange-
lia legunt, &
impudici sunt:
Apostolos au-
diunt, & ine-
briantur: Chri-
stum sequuntur
& rapiunt: vi-
tam improba-
agunt, & pro-
bam legem ha-
bere se dicunt:
falsum plane
illud est quod
aiunt se bona
discere: quod
suscitant se san-
cta legis pre-
cepta retinere:

si enim bona discerent, boni essent, Salu. de Gub. Dei. lib. 4. pag. 137. 138. d Of which see Liuse Rom. Hist. l. 39. Aug. de Ciu. Dei. l. 18. c. 13. Caluus Rhod. Antiq. Lect. l. 4. c. 6. Polyd. Virgil. de Inuent. Rerum. l. 3. c. 17. e 1 Cor. 10. 20. 21. 2 Cor. 6. 14. 15. 16. f Praclare dona Dei vel agnoscimus, vel honoramus: qui quantum ab eo benefi- cii accipimus, tantum ei iniurias repensamus. Salu. de Gub. Dei. l. 6. p. 222. g Deut. 8. 10. 1 Cor. 10. 3. 1 Rom. 13. 12. 1 Tim. 4. 3. 4. Tit. 2. 11. 12. 1 Pet. 5. 8. Luk. 21. 34.

** Oportet, de-
cetq; nos, non
modo vocari
Christianos, sed
esse. Ignat. Ep.
6. ad Magnesi-
anos.*

*h Nō imitandi
nobis illi sunt,
qui sub Christi-
ani nomine,
Gentilem vitā
agunt, & ali-
ud professione,
aliud conuer-
satione testan-
tur. Inter
Christianum
& Gentilem,
non fides tan-
tum debet, sed
& vitā distin-
guere, & di-
uersam religi-
onem. per di-
uersa opera
monstrari.*

*Hierom. Tom.
1. Epist. 14. c. 2.
i Ioan. Frid,
de Ritu. Bib,
ad San 1. c. 8.
Martinus Del-
rio. Disquisit.
Magica Tom.
3. Appendix. 1.
ad lib. 5. Tom.
1. Quast. 2. l. 2.
Tom. 3. l. 5.
sect. 7.*

k Tertul. Apol.

*adu. Gent. c. 39. Theod. de Euang. veritat. Cognit l. 8. Gregor. Nys. de vita Beati.
Greg. Oratio. See Leuit. 23. 1 Chron. 29. 21. 22. 2 Chron. 6. 7. 8. 9. 10. & 30. 21. to
the end. Act 2. 46, 47. Clemens. Alex. Padag. lib. 2. c. 4.*

professed Pagans, both in name and nature, as they are in practise. O let vs Christians who thinke scorne to be stiled Infidels, Heathens; or Carnall, Worldly, prophane, or gracelesse persons; bee ashamed to allow, or practise that, which really makes vs such, or worse then such: * *Let vs bee such in trueth and practise, as we should be in name*: or else let vs bee contented to bee deemed and reputed such (euen Infidels and Pagans) (h) *as our lines, our Healthes, and actions, describe vs for to bee.* Let vs not therefore henceforth honour, court, nor entertaine, our God, our Sauour; our Kings, our Christian Princes, Nobles, Magistrates, Friends, or Consorts, with Healths, and rounds (as the maner is) as if we were to entertaine, or court the very Deuill himselfe: (for what other better complement or well-come could the Deuill Belzebub himselfe desire, if hee were a bidden guesse vnto our Tables; or what fitter fare or entertainment could wee giue him, then to ply him hard with Healthes (i) *(As the Magicians, Witches, and inferiour Deuills vse to doe)* vntill wee had got the staggars: but let vs imitate the feasts and meetings of holy Christians in former ages: (k) *Who did begin their Feastes with Prayers; continue them with Temperance, and Sobriety; eating no more then would suffice their hunger; drinking no more then would quench and satisfie their thirst: eating and drinking as in Gods sight; discoursing and talking as in his hearing: concluding their meetings with a Psalm and Prayer; and then departing, not to a Tauerne, a Whorehouse; or a Play-house, as some of vs vse to doe: but to their owne houses with Temperance and Sobriety, hauing their Soules as well replenished with Grace and Discipline, as their bodies with grosse and corporall foode:* If we would now at last, obserue this Ancient, Godly, and Religious practise in the entertainment of our friends: or in our Feasts & meetings, which are commonly made

the

the * *Theaters of Healthes, of Drunkenesse, Riot, and Gluttonie*, (especially in the time of Christs Natiuitie. Wherein men commonly sell themselves to Drunkenesse, Healthing, Dauncing, Carding, Dicing, Idlenesse, Epicurisme, Wantonnesse, and excesse of Sinne, as if it were a time of loosenesse & prophanenesse, not of Grace and Holinesse; doing more true seruice to the Deuill, during this Holy time, then all the yeere besides:) what Ioy, what Peace, and Comfort: what encrease and strength of Grace would it bring vnto our Soules, and to the Soules of all our friends and guesse? which are so much endangered, and without Repentance damned, by these sinfull *Healthes*, which wee begin vnto them. O therefore let vs now at last abandon these Heathenish, Idolatrous, and Hellish customes as vnbeseeeming Christians; as the Inuentions and Ceremonies of Infidels and Pagans, whose wayes and workes we must not practise. O let it neuer be recorded of vs *Englishmen* (who haue taken vp this Heathenish custome but of punie times) as it is storied of the *Polonians*: (l) *That they vsually, as their manner is, doe carrouze and quaffe off great Bowles, to the Health of one another, oft times against their natures, so that their mutuall loue one to another, (which they doe principally expresse in their Feasts and meetings) doeth oft times deprive them of their health, and make them subiect to many diseases, through too much Healthing: That they will oft times force one another to drinke, saying: either pledge me, or fight with me: (which is the cause of many Duels:) and that they account him the best seruant, who can drinke his Maisters Health best: Let not the Muscouites description euer suite with vs: of whom it is registred, (m) That they know full well how to allure men to drinke; and that when as they haue no other occasion of drinking, they beginne to drinke their Dukes Health: then the Prince his brothers Health: and next the Healthes of other men of place and dignity: whose Healthes they thinke, that no man either will or dare denie: Let it not be storied of vs, as it is of the Anci-*

* *Eiusmodi conuiuium est ebrietatis theatrum. Clem: Alex. Paedag. lib. I. c. 4.*

l *Guagninus Rer. Polon. T. 6. 2. p. 67. 68. 69. Martin. Chormerius de Polon. lib. I. Salomon Neugebauerus hist. Polon. lib. I.*

m *Sigismund. Baro. de rebus Moscouitis Matthias a Micou. de Sarmatia Europea l. 2. c. 3.*

n Munster
Cosmogr. l. 3. c.
27. Boemus de
Mor. Gent.
l. 3. c. 12. Eu-
phormio. Icon.
Animorum:
c. 5. Ioan.
Frid. de Ritu.
Bib. ad San. l. 1.
c. 3. 6. 7. Fran-
ciscus Iranicus
Germania Ex-
eges. Tom. 1. l.
2. cap. 8.
o Ambr. de E-
lia & Ieiun:
lib. cap. 12. 13.
to 19.
p Zenophon. de
Inst. Cyri:
Hist. lib. 8.
q Leri. Hist.
Nauig. in Bra-
sil. cap. 9.
r Purchas Pil-
grimage. l. 9.
cap. 2. 3.
s Tit. 2. 11. 12.
13. 14. 18.
John 15. 19.
Ier. 10. 2.
Rom. 12. 1. 2.
1 Cor. 7. 23.
Eph. 4. 17. Col.
2. 20, 21, 22.
1 Pet. 4. 2. 3.
Reu. 14. 3. 4.

ent and moderne Germanes, (n) That they Carrouze, and Health, and Drinke so long, till they haue laid one another dead drunke vnder the Table, or caused one another to vomit vp their shame, and surfet: (a sinne to common in our swinish age) and a custome among Drunkards in (o) Saint Ambrose his dayes. Let it not be reported of vs, as it is of the Ancient Persians, (p) That they drunke so liberally at their Feasts, that though they were able to carry themselves into their Banqueting roomes, yet they were alwayes carried out of them, because their owne legges could not beare them: (the case of too many now among vs.) Let it be neuer inrolled of vs, as it is of the Brasilians, (q) That whole Villages of them meete together to drinke and quaffe (as they vse to doe at our Countrey Wakes, or Reuells) carrouzing, and drinking off whole Bowles one to another, some times three dayes together, till they are not able to stand, and till they haue drunke vp all the Caouin, or liquor in the place: Let vs not be of the same minde and judgement, as the inhabitants of (r) Cumana, and Guiana are, Who account him the greatest, and brauest man, and the most compleate and accomplished Gallant, who is able to carrouze and swallowe most: which is the opinion of many Gull-gallants in our Bacchanalian age: But since we are Christians and Saints in name and reputation: and since (s) the Grace of God which bringeth Salvation hath appeared to vs: teaching vs, that denying vngodlinesse and worldly lusts, we should liue soberly, righteously, and godly in this present world: looking for that Blessed hope and Glorious appearing of the great God, and our Sauour Iesus Christ: who gaue himselfe for vs, that he might Redeeme vs from all iniquity, and from our vaine conuersation receiued by tradition from our Fathers: that he might free and rescue vs from the World, and all worldly, prophane, and heathenish customes, ceremonies, ordinances, rudiments, and traditions of Gentiles, Pagans, and Infidels: and purifie vs vnto himselfe a peculiar people, zealous of good workes: If euer wee would be deemed or reputed Christians: if euer wee would looke Christ Iesus in the face with joy and comfort, or

enter

enter into that cælestiall Canaan, where no titular, but

* *only true and reall Saints and Christians haue admittance:*

if euer wee expect to enter in at heaven gates, or to re-

ceiue the reward and crowne of Christians in that day

of Christ, when Millions who thought themselues good

Christians, shall be sent to hell, with a * *depart from mee*

ye workers of iniquity, I know you not: let vs be no longer

Pagans, nor Infidels in our practise, in taking vp, in pra-

ctising, or approouing these Heathenish, Hellish, Idola-

trous, and Vnchristian Healthes: but let vs vtterly ab-

jure, and forthwith disclaime them, as a part of the De-

uils worship, and sacrifice heretofore: as an inuention,

ordinance, rite, or ceremonie of Deuils, Infidels, and the

deboistest Heathens, (whose wayes and customes (t) no

Christians are to imitate, *unlesse they will fall from God,* to

grosse Idolatry:) that so we may be deemed and adiud-

ged Christians, not Pagans at the last.

Fifteenthy, and lastly.

That which the Scriptures, Fathers, and many Mo-

derne Christians, both Diuines and others: toge-

ther with two Councils; some Christian Empe-

rouers, and States: and many Pagans, Infidels, and

prophane Authours, haue vtterly condemned and

disapprooued, must needs bee Sinfull, and vn-

lawfull.

But the Scriptures, Fathers, and many Moderne Chri-

stians, both Diuines and others, together with two

Councils; some Christian Emperours, and States:

and many Pagans, Infidels, and prophane Authours,

haue vtterly condemned & disapprooued this drink-

ing and forcing of Healthes.

Therefore it must needs be Sinfull and vtterly Vnlawfull.

The Major I take for granted: the Minor I shall en-

deauour to back and proue in euery branch and member.

First I say, that the Scriptures themselues doe vtterly

condemne and disapprooue this drinking, or forcing of

Healthes, though not expresly and by name (because it

was

* Reu. 20. 15.

& 21. 27. &

22. 14. 15.

Heb 12. 22. 23

* Math. 7. 23.

Luk. 13. 27.

t ipsa est sa-
nissima sup-
plantatio, quā-
do fideles et re-
ligiosi relictō
proposito bono
in imitationē
transcunt ali-
orum. Prosper.
Aquit. Exposit.
in Psal. 139.

was not precisely nor particularly knowne to the Penmen of the Scriptures) yet in grosse and generall tearms: and that so plainly, fully, and punctually, that no man can deny it. For first of all, they doe expressly prohibit, (u) *all appearance of euill, and all occasions of sinne*: Secondly, they doe positively condemne, (x) *all Worldly, Carnall, Heathenish, Vaine, and idle Customes, Ceremonies, Ordinances, Rudiments, or Traditions, and all such things, and Rites as saunour of Gentilisme, Paganisme, or Heathenish Idolatry and Superstition*: Thirdly, they doe absolutely condemne (y) *all Rioting, and Drunkennesse, all fleshly and carnall lusts, and all such things, as doe either saunour of the olde Man, or make promise for the flesh to fulfill the lusts thereof*: Fourthly, they doe manifestly forbid, (z) *all Scandalous and offensive things, which beseeme not the Gospell of Christ; which may giue offence to the Saints, and Church of God, and are not honest and laudable in the sight of all men*: Fifthly, they vtterly disallow and sentence, all manner of carrouzing, and (a) *drinking Wine in Bowles; all Renellings, Banquettings, and excesse of Wine, and Riot, according to the will and lusts of men, and the practise and custome of the Gentiles*: Sixtly, they denounce an *Woe*, not onely against all (b) *Drunkards, and such as are strong to power in strong drinke*: but likewise against (c) *him that giueth his neighbour drinke, that putteth his bottle to him, and maketh him drunke also, that he may see his nakednesse*: that is, who doth any way force, or allure his friend or neighbour by any entreaty, Art, or wile, to drinke more then either hee would, or should doe: (a place for such to meditate, and ruminare vpon, who delight to make others drunke, though they are not drunke themselues.) Now this drinking of Healthes, is expressly, and punctually, within the verge and compasse of all these inhibitions, precepts, and iniunctions. For it is an appearance and spice of euill: an occasion of much Drunkennesse, and excesse. It is a Worldly, Carnall, Idle, Vaine, Prophane, and Heathenish Ceremonie, Ordinance, Rudiment, and Tradition; a thing,

21.0.1.177

23.0.1.177

23.0.1.177

23.0.1.177

1 Thes. 5. 23

Math 5. 13

Job. 31. 1. Jude.

23.

Leuit. 18. 30.

Ier. 10. 2. Rom.

12. 1. 2. Math.

6. 7. 8. 31. 32.

Eph. 2. 2. 7. &

4. 17. 1 Cor. 10

20. 21. 22.

Col. 2. 20. 21.

1 Pet. 1. 14. 15.

18. & 4. 2. 3. 4

Iam. 1. 11. 27.

Rom. 13. 13.

14. Eph. 4. 22.

23. Col. 3. 8.

Gal. 5. 24.

1 Pet. 1. 15. &

2. 11. Tit. 2. 12.

& 3. 3. 2 Pet. 2.

18. 21.

2 Rom. 14. 13.

15. Phil. 1. 27.

1 Cor. 10. 32.

33. 2 Cor. 8.

21.

Amos 6. 6.

Esay. 5. 11. 22.

1 King. 20. 16

Dan. 5. 3. 4.

1 Pet. 4. 2. 3.

4. Gal. 5. 21.

Rom. 13. 13.

Isai. 5. 11. 22

& 28. 1. Prou.

23. 29. Ioel.

1. 5.

c Hab. 2. 15.

Hosea 7. 6. 8.

thing, that fauours much (nay wholly) of Paganisme, or Heathenish Idolatry, and Superstition: it is a concomitant, cause, or adjunct of Riot, and Drunkenesse; a fleshly and carnall lust; a part and relique of the old Man, which makes prouision onely for the flesh, to fulfill the lusts thereof. It is a scandalous, and offenseue thing, which be seemes not the Gospell of Christ: which giues offence to the Saints, and Church of God, and is not honest and laudable in the sight of all men: It is within the compasse of carrouzing, and drinking Wine in Bowles: within the verge, of Reuelling, Banqueting, and excessse of Wine, and Riot, according to the will and lusts of men, and the custome and practise of the Gentiles: Yea, those who vse and practise it, are such who giue their neighbours drinke, and put their bottle to their mouthes, that they may make them drunke, and see their nakednesse: they are such as draw on others to drinke more largely then they would, or should doe, for which there is an heauy and bitter *Woe* attending on them: Therefore this drinking of Healthes is in substance, punctually, fully, and particularly (though not expressly, and by name) condemned and disapproued by the Scriptures; So that it must needs be Sinfull and vtterly Vnlawfull, as well as Sacriledge, Astrologie, Symonie, Nonresidencie, Poysoning, Treason, Magique, Arrianisme, Pelagianisme, and the like: which are onely in substance, but not by name condemned in the Word: and this should mooue vs all * *forthwith for to reiect them, without any more dispute.*

Secondly, as the Scriptures, euen so the ancient Fathers of the Church, doe vtterly condemne and disapprooue the drinking and pledging of Healthes. Not to trouble my selfe nor others in recording all those Workes and Treatises, wherein the Fathers haue learnedly and zealously displayed themselues against Drunkenesse and Drunkards; whose (*d*) Workes and Writings in this kinde, I would the learned Drunkards of our

* *De quibus apertissime diuina Scriptura sanxit, non differenda sententia est, sed potius exequenda. Aquisgranense. Concil. sub Lud. Pio: Can. 61. d See Clem. Alex. Pad. l. 2. c. 2. Basil. de Ebrietate, & Luxu. Serm. et Com in cap. 5. Esaie. Amb. de Elia & Iesun. cap. 10. to 20. Origen Hom. 6 in Gen & Ho. 7 in Leuit. Chrys. ad Pop. Antioch. Hom. 54. 57. 71. Euar. in Esay. 5. & Hom. 27 in 1 Cor. 11. Aug. de Ebrietat. de Virgin. Serm. et de Tép. Ser. 231. 232. Bern: de modo bene viuendi. Ser. 25 Ad Gul. Abbat. Apolog. Chrysolog. Ser. 26. Hier. Com. l. 2. in Gal. 5. Cō. l. 1 in 1. Tit. 1. Against this sin of Drunkenesse.*

e *Pedag.* lib. 2
c. 2. & 4.

f *De Ebrietate
et Luxu.* Serm.
et *Com.* in cap.
5. *Esaie.*

our ebrious Age would well consider : I will onely mention and produce such Fathers, as come home and punctuall to our present purpose; such as doe either in realty and substance : or else in expresse and punctuall tearmes, condemne all forcing, beginning, pledging, and drinking of Healthes. *Clemens Alexandrinus*, doth blame and taxe the Drunkards of his age, (e) for drinking and rounding one to another, under the name of beneuolence, or goodfellowship : vnder which name our Drunken roundes and Healthes, (which are the same with those which he condemnes,) are this day palliated. Saint *Basil*, writing against Drunkenesse, which was very rife among the Grecians in his age : Informes vs; (f) That they had Maisters, Stewards, and Ouerseers of drinking in their Feastes and meetings, to see that men should take vp their liquor : and that there was a certaine order and method obserued, in their disorderly course of drinking. Of which law and order the Deuill was the Author : (and is not this the course, and practife of our Drunkards now ?) When as a man (saith hee) would thinke that they had well drunken, then they begin to drinke : and they drinke like beastes, giuing equall cups vnto the guesse, as out of an inexhaust fountaine : The drinking thus proceeding, a young man comes foorth with a Flagon of coole Wine on his shoulders : hee comming in the Butlers place, and standing in the middest, doeth distribute an equall portion of drunkenesse to all the guesse through crooked pipes : This is a new kinde of measure, where there is no manner of measure, that so by the equallitie of the cups there may be no murmuring, nor exceptions taken, and that one may not circumuent, nor defraud another in drinking : Euery one now takes the cup that is set before him, that so like an Oxe out of a Cisterne, he may strine to drinke at one draught without any respiration, as much as that great Flagon will supply through the Siluer pipe : Consider the greatnesse, the belly and measure of the Flagon how much it holds : this Flagon of Wine thou doest not put into a Wine-caske, but into thy belly which was filled long before : Wherefore the Prophet doeth well crie out, *Woe vnto them*

them that rise up early in the morning, that they may follow strong drinke, that continue untill night, till Wine inflame them: but they regard not the worke of the Lord, neither consider the operation of his hands: and so he proceedes in condemning of these Healthes, which are the same with ours now, or at least but little different from them. Saint Ambrose in expresse termes condemnes this drinking of Healthes: (b) What (saith he) shall I speake of the obstructions of Drunkards? and what shall I commemorate their Sacraments, or Ceremonies, which they esteeme a kinde of impietie for to violate? Let vs drinke, say they, the Emperours Health: and he that will not pledge it, is made guiltie of indignation or disrespect: for he seemeth not to loue the Emperour, who will not drinke his Health: and is not this the speech, and custome of our times? O the obedience (saith hee) of this Pious denotion! Let vs drinke say they, for the safetie of our Armies, for the Prowesse of our consorts, for the Health of our Children: They thinke that these their well-wishing Healthes, doe ascend vp euen to God himselfe. O the folly of men, who deeme Drunkenesse to be a kinde of Sacrifice: who thinke that those Martyres will be appeased by drinking of their Healthes, who haue learned to indure affliction through fasting, &c. * In their Feasts, (saith hee in another Chapter,) thou shalt see their Gold, and Siluer cups to be marshalled, and ranked like an Armie, to prouoke men for to drinke. (Loe here the very method, and patterne of our drunken age:.) First, they begin to drinke, and Skirmish with the lesser cups, then with the greater: Next the cups begin to strine with the Firkins, they being oft times doubled between delays. Afterwards proceeding on to drinke, they begin to strine who shall drinke most. If any man desire to be excused from drinking, he is hardly taxed for it. When the Feast is ended, they begin to drinke afresh: and when as a man would thinke they had ended, then they begin their drinking; and then the greatest Bowles, like so many warlike instruments, begin to walke; here they begin the Combat: the Butlers, and Seruants begin to grow weary of filling, and yet they are not weary of drinking:

h De Elia &
leium: cap. 17.
11, 12, 13, 14.

* See Puterani
Comus.

k Vocas ad cœ-
nam vt ami-
cum: postea e-
jicis vt cada-
uer, anima e-
ius extincta.
Basil. de Ebri-
etate Serm.

l Lib I. Com-
ment: in Tit. I
Tō. 6. p. 200. A
m Accusatio-
nis occasio est,
admiratum per
Regem frequē-
sius non bibisse
n De Tempore
Serm. 231. 232
De Sobrietate,
Eg Virg. Serm.
Eg de Reſtitud
Cathol Con-
uersationis, lib.

king: Onely these Combates are without excuse. In Warre, if any man finde himselfe to weake, hee may lay downe his Armes, and receiue a pardon: here if any man sets downe the cup, he is urged to drinke. In wrestling, if any man foyle thee, thou lovest the victory, but yet thou art free from wrong: in Feastes, if any man refuse to take the cup into his hand, it is forthwith powred into his mouth by force. Thus they continue till all of them are drunken, as well the Conquerers, as the Conquered. What a sorrowfull, and miserable spectacle is this to Christians? Neither are they excused, who thus invite men as Friends, and send them away as Enemies, (k) or cast them out as carcases: why doe expences, and costes delight thee without thanks? Thou invitest men to Mirth, and yet thou forcest them to death: thou callest them to Dinner, and then thou wilt carry them out as to the Graue: Thou promi- seſt Meate; but thou inflictest Torments: thou offerest Wine, but thou powrest in Poyson, &c. This Father proceedes, but I wil stop, and referre you to him: since I haue recorded sufficient out of him, not onely truely to discypher, but likewise positiuely to condemne, the Drunkenesse, Custome, Practise, and Healthing of our age. Saint Hierome, speaking of the effects of Drunkenesse in his dayes, hath this passage. (l) Thou maist (saith he) behold some turning Cups into Darts, and dashing them in the faces of their companions: others with torne Garments, Assaulting, and Wounding those they meet: others Crying, others Sleeping: Hee who drinkeſt off most, is deemed the valiantest man: and (m) it is an occasion of a iust accusation, to refuse to pledge the Kings Health often: which course and practise he vtterly disauowes, as sinfull and abominable. Saint Augustine, is very large and copious in this Theame. (n) Deare brethren (saith he) albeit I beleue that you feare Drunken- nesse, as much as Hell it selfe, yet I exhort you neither to drinke more your selues, neither to compell others to drinke more then they ought. For many oft times doe drinke by mea- sure; without measure: they provide great cups, and drinke by a certaine Law, and Rule: hee that overcomes deserues the praise

praise by this sinne of his. Now those who are such, endeavour
to excuse themselves, saying, (as our common Drunkards
usually doe :) Wee should use our Friends discourteously, if
wee should not giue them as much as they will drinke, when as
we inuite them to our Feastes. But how are they your friends,
who would make God your Enemie, who is a friend to both?
wherefore it is better to part with such friends, then to part
with God: and if they will needes drinke, let them drinke, and
perish alone: better it is that one should perish, then many.
But O the unhappinesse of man kinde: how many are there,
who will force Drunkards to drinke more then they ought,
when as they will hardly part with a cup of drinke, to a poore
needy Christian who begges it at their doores; notwithstan-
ding, that in this case it bee giuen to Christ himselfe? And
that which is farre worse: diuers of the (o) Clergie, who
ought to hinder others from drinking thus, doe themselves
(p) compell, and allure others to drinke more then they ought.
But now I intreate this one thing of you, aboue all the rest, and
I adiure you by the dreadfull day of Iudgement, that as oft as
you Feast one another, you would utterly banish from your
Feastes, that filthy and unhappy custome of drinking Healthes,
three by three, in a large measure, without measure, either
willingly, or against your wills: as being the poyson of the
Diuell, and an unhappie relique, and custome of the Pagans.
And whosoeuer shall consent, that this forme of Healthing
shall be used, either in his owne, or other mens Feastes: let him
not doubt, but that he hath Sacrificed to the very Deuill him-
selfe: by which forme of drinking, his Soule is not onely slaine,
but his body likewise is infeeble. But now what a thing is
this, that these unhappy Drunkards, when as they drinke till
they glut themselves with over-much Wine, should deride and
scoffe at those, who will drinke no more then will suffice them?
saying vnto them, bee ashamed, and blush: why cannot you
drinke so much as we? (Which is the ordinary speach, and
phrase of Drunkards now :) They tell them that they are no
men, because they will not drinke: They stile themselves the
men, when as they lye prostrate in the Lakes of Drunkennesse:
and

o Quod in La-
icis reprahen-
datur, id multo
magis in Cle-
ricis oportet
pradamnari.

Aquisgranen-
se Concil: sub
Ludi Pio, Cā.
61.

p Nullam ha-
bet spem salu-
tis ager quem
ad intempe-
rantiam me-
dicus hortatur.
Senec. Epist.

129;

* Marke this
Obiection, &
the reply vnto
it.

and they say that others who can stand up Honestly, and Soberly, are no men: They lye prostrate, and yet are men: others stand upright, and yet they are no men: The Conquerour of Drunkennesse is dispraised, and he that is Conquered of Drunkennesse, is applauded: The Sober man, who can governe himselfe and others, is derided: and the Drunkard, who can neither know himselfe, nor others: is not derided, yea not bewailed. * But now Drunkards doe alledge this excuse for themselves. That a great Man did compell them to drinke more then they would, and in the Feast of the King I could not doe otherwise. This is nothing else but a meere pretence to excuse our finnes: and that which we will not, we say we cannot fulfill: our will is the fault, though our inability be pretended: But admit that thou were so put vnto it, that there it should be said vnto thee; either drinke, or dye: It is better that thy Sober flesh should be slaine, then that thy Soule should dye of Drunkennesse. How euer the obiection is false: for Godly, Sober, and Religious Kings and Potentates, though they may chance to be angry with thee for an houre, or two, because thou refusest to drinke out of a loue to God: yet they will afterwards admire thee, and respect thee so much the more for this thy refusing, by how much the more earnestly they did desire, perswade, and presse thee for to pledge them. And now, what a thing is this, that after the Feast concluded, when as men haue quenched their thirst: when as they cannot, neither ought they to drinke more, that then they should begin to drinke afresh (as if they were but newly come) vnder diuers names, not onely of liuing Men, but likewise of Angels, and other ancient Saints: thinking that they doe them the greatest honour, if they doe euen burie themselves with too much Drunkennesse, in the commemoration of their names, and healthes: not knowing that none are so iniurious to holie Angels, or holie Men, as those who slay their Soules through too much Drunkennesse, in drinking off their Healthes. Remember therefore, that he who drinks too much to his friend, is made an Enemy to his Soule: that he doth debilitate his body, and murder his Soule. And thus he proceedes against Drunkennesse, and Health-drinking,

as you may more largely reade in the Workes themselves. You see now by these severall Testimonies, and Records: that the Ancient *Fathers*, not onely in their Practise, but likewise in their Iudgements, haue vtterly conlemned this Heathenish Art, and Ceremonie of drinking Healthes. Let those then who are, (or at leastwise should be) *Fathers* in the Church, (as I feare there are some in ours, as well as in (q) *St. Austines* dayes, who are too much addicted to this sinne, and crime, euen against the * *Canons and Constitutions of our Church*; which inhibit *Ministers* to giue themselves to drinking and ryot, or to resort to *Tauernes and Alehouses*) be ashamed to vse, to Practise, or approoue of Healthes, especially at their proper Tables, or at any publique meetings (as the custome of too many is;) since so many Ancient *Fathers* haue condemned them. It is a shame, nay a (r) *Sacriledge*. for a *Father*, a *Bishop*, or *Pastor* of the Church (whose life should be a *Light*, a *Paterne*, and (s) *Example* vnto others) to be a Childish, nay, a Swinish Drunkard, or Health-quaffer: esp. cially since God himselfe hath so punctually and frequently (t) eniyned, all *Bishops*, *Pastors*, *Deacons*, *Fathers*, and *Elders* of the Church: to bee *Grave*, and *Sober*; not giuen to much *Wine*: that so they may haue a good report of those that are without; lest they fall into *Reproach*, and the *Snare of the Demill*: And therefore, though *Courtiers*, *Souldiers*, *Ruifians*, *Rorers*, and others, doe practise and approoue of Healthes: yet let *Bishops*, *Ministers*, *Schollers*, *Maiestrates*, and all such persons, who are the *Pastors* of mens Soules, or *Paternes* of their Liues, be sure to renounce them, as a Pro-
car vino, Sacerdos spiritum sanctitatis extinguit Chrysologus Sermo 26. & *Greg. qui Pastoris vocem moreque sequitur, per exempla melius quam per verba graditur.* Greg. Magn. Pastoralium pars 2. cap 3. t 1 Tim. 3. 2, 3, 7, 8, & 5, 23. Tit. 1. 7. Leuit. 10. 9. Numb. 6, 2, 3. Prou. 31, 4, 5. See Hier. Com. 1. in Tit. 1. Theodoret. Primasius: Thophyl: & Haymo in 1 Tim. 3. Clemens Rom. Constit. c. 50. Concil. Aquisgr. sub Ludou. Pio cap. 94. Concil. Turonicum 1. c. 1, 2. Synod. Treuerensis. Anno 1541. Sur. Tom. 4. p. 828 Grattai. Distinctio. 35. & 44. Ioan. Frid. de Riin. Bib. ad San. lib. 2. c. 1. Bochetti. Decreta: Eccles. Gal. 1. 6. Tit. 19. g. Against Clergie mens excessive drinking.

q Multi sunt etiam maioris ordinis Clerici, qui cum aliis sobrietatis bonum deberent iugiter predicare, non solum hoc non faciunt, sed etiam ipsi cogunt bibere aliquos plus quam expedit, & se aliosq; inebriare non erubescunt nec metuent. Aug: de Temp. Serm. 231, 232. See Synod Treuerensis de Clericorum Temulentia, cap. * Cannon 75. Queene Elizabeth Injunctions: Injunct. 7. r Ebrietas in alio crimen est, in Sacerdote sacrilegium: quia alter animam suam ne-

*A Ioan. Frids-
riens de Ritu
Bib. ad San. l. 1.
c. 9. Where
this insuing
History of Lu-
ther is like-
wise recorded.*

phane, Luxurious, Idolatrous, and Hellish Complement, and Ceremonie; for feare they degenerate from these fore-quoted *Fathers*, whose *Sonnes*, and followers they professe they be; & plunge themselves into such Eternall flames, as all the Ocean cannot quench, though they should Health it downe. But especially, let all Protestant Bishops, Pastors, Fathers, and Diuines, disclaime, abiure, and vtterly renounce these Heathenish and Pernicious Healthes, both in their Iudgements, and their Practise, as Sinfull, and Abominable: that so they may stop, and put to silence, the slanderous mouthes of brazen-faced, and false-tongued Papists; who haue published it vpon Record. (u) *That the Arch-heritick Luther, was the Author and founder of those new kindes of Healthes, which are now so rise among his followers: of whom they Register this Vtopian and forged Storie. That Luther, on a certaine time made a great Feast at his House, to which hee inuited the chiefeest Professours of the Uniuersitie, and among the rest one Islebius, for whose sake this Feast was principally provided. Dinner being ended, and all of them being somewhat merry: Luther after the Germane custome, commanded a great Glasse, diuided with three kindes of circles to be brought vnto him: and out of it he drunke an Health in order to all his guesse: When all of them had drunke, the Health came at last to Islebius: Luther then in the presence and view of all the rest, takes this Glasse being filled vp, into his hand, and shewing it to Islebius: saith, Islebius I drinke this Glasse full of Wine vnto thee, which contains the tenne Commandements to the first circle: the Apostles Creed to the second, the Lords Prayer to the third, and the Catechisme to the bottome: When he had thus spoken, he drinke off the whole Glasse at a draught: which being replenished with wine, he deliuers it to Islebius, that he might pledge him all at a breath: who takes the Glasse, and drunke it off onely to the first circle, which did containe the Decalogue, it being impossible, for him to drinke any deeper, and then sets downe the Glasse on the Table, which hee could not behold againe without horreur: then* said

said Luther, I knew full well before, that Islebius could drinke the Decalogue, but not the Creed, the Lords Prayer, and the Catechisme: Which speech of his was receiued, and approoued of all as an Oracle. From this forged Storie, the Papists take occasion, not onely to slander and vilifie * Luther and his followers, but likewise to upbraid the very Doctrine and Religion of the Protestants; as being Rated, Established, and Confirmed by this Prophane, if not Blasphemous Health of Luther, and by the Healthes of Ecmondamus, and Aurasius. Wherefore, let all Protestants abiure, and renounce these Healthes for euer; not onely because these seuerall Fathers, (whose steps wee ought to follow, as well in Life and Manners, as in Faith and Doctrine) haue with one consent condemned them: but likewise that they may wipe off this false, and scandalous reproach, which the Papists haue raised vpon Luther, and his followers, as the inuenters, and establishers of Healthes: when as in trueth themselues are most of all addicted, and deuoted to them, and may be truly stiled the Authors or the Fathers of them, what euer they pretend. Witnesse Pope Iohn the thirteenth, that monster of Men, as Platina stiles him: (x) Who did drinke an Health, to the very Denill himselfe; whose Vicar questionlesse he was. Witnesse the (y) Popish Councell of Lateran vnder Innocent the 3. Can. 15. and the Councell of Colen, Anno, 1536. Part. 2. Cap. 24. & Part. 5. Cap. 6. Which restraine not onely the Popish Laitie, but likewise their Parish Priests, and Clergie, from drinking of Healthes, which did then abound (say they) in diuers parts; and that before Luthers dayes: though they would falsly stitch them on his fleecue, by this their false, and fleecuelesse story: Yea, witnesse Iohn Fredericke himselfe, the Register of this forged Fable: Who testifies, (z) That not onely Lay Papists, but euen their vnholly holy Friers, Monkes, and Clergie men, (such temperate and abstemious Creatures are they) doe oft times drinke and quasse off Healthes vnto the Honour, and Remembrance of their God-defied Saints, and Angels: which practise

* Ioan. Frid.
de Reu Bib.
ad San. l. 1. c. 9.
& 7. p. 52.

x Luitprandus
lib. 16. c. 6. 7.
Baronius An.
963. Numb. 17.
23. Mr. Iohn
Whites way
to the true
Church. Di-
gres. 57. Sect.
9.
y Surin Con-
cil. Tom. 3. pag.
742 & Tom.
4. 761, 771.
z De modo
Bib. ad San. l. 1.
c. 7.

* *De Tempore*
Serm: 231.

2 *De Polonia*
Tom. 2. p. 15.

3 *Rerum Po-*
lon. Tom. 2. p.
67, 68.

b *De Rebus*
Musconitis.

c *Cosmogr. lib.*
3. c. 27.

d *Gen: Dierū*
l. 5. c. 3. & 21.

e *Boemus De*
Mor. Gent. l. 3

c. 22. *Lipsius*

Epist. Miscel.

Cenr. Ep. 51.

f *Comment in*
Ester. 1. 8.

g *Sermo 2. in*
Ester 1. 8.

h *De Inuentor*
Rerum, l. 3. c. 5

i *Epist. Decad.*
6. Epist. 6. &

Quo Vadis,
Seft. 21.

* *Discourse*
of Melancho-

ly. Part 1. Seft.
2. Subseft. 2.

Edit. 3.

k *Epigr. l. 2.*
Epig. 46.

l *The life, con-*
fession, and

heartly repen-
tance of Fran-

cis Cartwright
m In Pandect

in Ciniliu, lib: 1. Tit. 1. Numb. 12. at the ende.

he doth seeme for to approoue: contrary (I am sure) to Saint Augustines verdict. Who informes vs; * That it is the greatest indignity, or iniurie that can be offered to holy Saints, or Angels, to drinke their Healthes: Yea contrary to the Practise, and Iudgement of the Fathers: (in which they so much vaunt, and triumph) who haue condemned, sentenced, and reiected Healthes, as their fore-quoted Workes and Writings testifie: which should cause all Christians to renounce them.

Thirdly, as the Scriptures and Fathers, euen so many Moderne Diuines, and Christian Authors of all sorts, haue vtterly condemned, and disapprooued this drinking, and pledging of Healthes. Not to make mention of (2) Chromerus, (a) Guagninus, (b) Baro, (c) Munster, (d) Alexander ab Alexandro, and (e) other Historians who taxe the Sarmatians, Polonians, Germanes, Grecians, and others for their Health-drinking: nor yet to remember to you (f) Brentius, (g) Merlin, (h) Polidor Virgil, (i) Bishop Hall, * Mr. Burton, or (k) Owen, who haue glanced at them, and condemned them in the by: as euill, hurtfull, and unlawfull things, and Ceremonies, that draw on Drunkenesse and Excesse; and oft times prooue the sicknesse both of Soule and Body too: Nor yet to trouble you with the (l) Confession of one Maister Francis Cartwright, who being troubled in his Conscience, and lying on his sicke-bed, cryed out; It wounds mee to the heart, to thinke on my Excesse, my drinking of Healthes, &c. which will bee the case, & cry of euery Health-drinker, when as the pangues of Sinne, and Death shall seise vpon his Soule at last. I shall onely referre you to (m) Wesenbecius, a Ciuilian: Who censures Healthes, as being contrary to distribute Iustice: to (n) Lessius, a Iesuite; who handles this very question: Whether it bee lawfull to begin an Health? and whether it bee lawfull to pledge it? concluding that it is not: Since neither reason, nor necessity of nature, nor good health, nor the vigour of the minde, nor the alacrity of the sences, but onely another

mans belly, nay, the whole capacity of his belly, bowells, and
reines, are made the rule of drinking, &c. To one (n) Iohn ^{n De Ritus}
Fredericke a Papist, Professor of Historie in Colin : Who ^{Bib. ad Sam.}
hath written two learned Bookes against Health-drinking : to ^{Lib. duo.}
Olaus Magnus, Hist. l. 13. c. 37. 39. 40. to Vincentius Obs-
pens de Arte Bibendi. lib. 2. 3. to Erycius Puteanus in his
Comus : to Maister Iohn Downhame in his Disswasion from
Drunkennesse : to Maister Robert Harris his Drunkards
Cup, pag. 20, 28, 29. to Maister Samuel Ward his Woe to the
Drunkard : and to the Reuerend, and Learned Diuine,
Maister Robert Bolton, in his Generall Directions for our com-
fortable Walking with God: pag. 200. to 206. Who haue
fully and largely, condemned, and censured the drinking and
pledging of Healthes, as an abominable, Odious, Sinfull, Hea-
thenish, Vnchristian, and Unlawfull practise, which dishonours
God, and man, and produceth sundry sinnes and mischiefs ; as
these workes of theirs doe at large declare : And shall
wee Christians and Protestants still practise and applaud
them, when as so many Moderne Christian writers, both
Protestants, and Papists, haue passed a Verdict, Doome,
and Sentence of Condemnation on them ? O let vs neuer
dare to doe it, for feare, the fore-quoted Scriptures, Fa-
thers, and the now recited Authors, should rise vp in
Iudgement against vs to condemne vs for it, at the last.

But if these Authorities will not sway vs, nor cause vs
to abandon and renounce these Healthes, then heare in
the fourth place, what Councils, what Christian States,
and Emperours haue concluded & decreed against them.
In the Popish (o) Councell of Lateran vnder Innocent the
third, in the yeere 1215. Can. 15. there was this Consti-
tution made. Let all Clergie men diligently abstaine from
Surfetting and Drunkennesse ; for which let them moderate
Wine from themselves, and themselves from Wine : neither let
any one bee vrged to drinke, since Drunkennesse doeth banish
wit, and prouoke lust. For which purpose we decree, that, that
abuse shall bee vtterly abolished, whereby in diuers quarters,
Drinkers doe vse after their manner, to binde one another to

o Surin Con-
cil: Tom. 3. p.
742.

p *Illum abusum decernimus pe-
nitens tollendū
quo in quibus-
dam partibus
ad potus aqua-
les suo modo se
obligant potu-
tores.*

q *Surius. Conc.
Tom. 4. p. 761.
771. See Gra-
tians: Distinct.
44. Bochellius
Decretalium
Eccl. Gallica-
na. l. 6. Tit. 19
cap. 11.*

r *Execratur
computationes
illas ad aqua-
les haustus ob-
ligatorias.*

s *Tolossanus:
l. 11. de Repub:
c. 9. Ioan. Frid.
de Ritu Bib. ad
San. l. 1. c. 10. p.
91. et 12. p. 109
Rhemanus Re-
rum German:
l. 2. g. 91.*

t *Melchior
Haymnsfield:
Statuta Carols
& Imperialis:
An. Dō: 1548
Reformat. Po-
litia Imperia-
lis. c. 3. p. 143.
u *De Ritu:
Bib. ad San. l.
1. p. 116. 117.
118.**

drinke (p) Healthes, or equall Cups, and he is most applauded by them, who makes most drunke, and quaffes off most carouzes, If any shall offend henceforth in this, let him be suspended from his Benefice, and Office, unlesse hee giue some other competent satisfaction. Loe here you haue an expresse Councell against Healthes, especially in Clergie men, together with a penalty on such as drinke or pledge them. So againe in the (q) Prouinciall Councell of Colin, in the yeere 1536. part. 2. c. 24. & part. 5. c. 6. All Parish Priests, or Ministers are chiefly prohibited, not onely Surfetting, Ryot, Drunkenness, and Luxurious Feasts, but likewise the (r) Drinking of Healthes, which they are commanded to banish from their Houses by a generall Councell. Thus haue you two feuerall Councels, together with the mention of another generall Councell, against the beginning and pledging of Healthes. Let vs now see what Christian States, and Emperours haue decreed against them. It is (s) Recorded of Charles the great, Maximilian the Emperour, and (t) Charles the fift, that they inacted Lawes against Health-drinking: to wit; That no Souldier, nor any other person should allure, or compell any one to drinke, or pledge an Health: and that all Healthes should bee abolished and antiquated, because they were the causes of great and filthy vices: And withall they commanded all the Electors, Princes, Dukes, and Ecclesiasticall, and Temporall Lords, to banish them out of their Courts: and all Courtiers, Citizens, and all other their Subiects whatsoener, not to vse, nor force any Healthes: enioyning all Ministers to Preach against them: Right Christian Lawes, and Injunctions, worthy to be imitated, and seconded by all Christian Princes, especially in this ebrious and drunken age. To these I may adde those notable rules against Health-drinking, composed long since by a German Senate, and now lately reuiued in some parts of Germanie: which Lawes or Orders (u) Iohn Fredericke hath transcribed out of a Marble piece, in which they were ingrauen, in forme as followeth: Let no Prince, nor Lord whatsoener, suffer his Health to be drunke in great cups:
he

he that prouokes another to drinke an Health, let him feare the wrath of the Prince of great Name. If one prouoke thee impiouſly to drinke an Health, doe thou piously auoide it: hee that drinke his Princes, or Patrons Health, let him not loſe his owne. If thou drinke an Health, wee doe not ſo well approoue of it: if thou doeſt it, bee thou ſtill a man. Let Reason be thy Gnomon, and Vertue thy Quene to gouerne thee. Remember that Chriſtians muſt fight againſt the Turke with the Sword, not with the Cup: there it is an Honour, here a Diſgrace to ouercome. Let not one friend draw, nor force another to drinke: if he doeth ſo, withſtand him: and if he will not be contented, then throw the Wine vpon the ground: and if he will not leaue thee ſo, then take him for an Enemy: If thou wouldeſt rather diſpleaſe the Lord then man: and rather damne thy Soule, then ſaue it, let it be capitall to thee. Not to trouble you with our owne (a) Statutes againſt Tipling, and Drunkenneſſe, (in which the Drinking, and Pledging of Healthes in Innes, and Tauernes, may bee well included,) I ſhall conclude on theſe recited authorities; that Councells, and Chriſtian States, and Emperours haue vtterly condemned, and reiected Healthes, as abominable, hurtfull, and pernicious euills. And ſhall not wee then, who profeſſe our ſelues the very prime, and chiefe of Chriſtians, and as Zealous men as any againſt all kinde of ſinne and wickedneſſe, eſpecially Drunkenneſſe, Riot, and Exceſſe: diſclaime, and quite renounce them? ſhall we not paſſe a ſentence of condemnation on them, and exile them from our Houſes, Tables, and our Kingdomes too, (where they haue bin practiſed, and foſtred but of latter times,) as theſe haue done? O let vs bee ſure to doe it, leſt Papists, and Germans, ſhould excell vs in Temperance, and Sobrietie, to our iuſt reproach: and to the ſcandall of that Holy, Pure, Orthodoxe, Ancient, and ſincere Religion which we now profeſſe.

Fiftly, as the Scriptures, Fathers, and theſe Moderne Chriſtian Writers, Emperours, States, and Councells: euen ſo Pagans, and Infidels haue vtterly condemned, and

a 1 Iacobi c. 9.
4 Iacobi c. 5.
7 Iacobi c. 10.
21 Iacobi c. 7.
1 Caroli c. 40.

5.

b Iosephus Anti-
qu. Iudeorū.
l. 11. c. 6.
Ester 1. 3, to 9.

y Athen. Dip-
nos. l. 10. c. 11.

z Diogen. La-
ertius. lib. 8.
Empedocles.

* Legibus tol-
litur omnis
circumpotatio:
De Legibus, l.
2. a little be-
fore the end.
a Prout cuiq-
libido est, Sic-
cat inaequales
calices conuiua
solutus Legibus
insanis, seu
quis capit acri-
a fortis Pocu-
la: seu modicis
virescit letius.
Ser. l. 2. Satyr 6
b Athen. Dip-
nos. l. 10. c. 9.
Lypsius de An-
tiqu. Lect. l. 3.
c Nat. Hist.
lib. 14. cap. 22.

disapprooued this beginning, forcing, and drinking of Healthes. (b) *Ahashuerus*, that great Persian Monarch, when as he made his great and royall Feast to all his Nobles, Princes, and People, of purpose for to manifest, and shew the riches of his glorious Kingdome, and the honour of his excellent Maiestie, was so farre from approouing either of forcing, or drinking Healthes, after the Persian manner: as he enacted a Law. That none should be compelled to drinke: appointing all the Officers of his Pallace, that they should doe according to euery mans pleasure. A patterne worthy to be imitated of all Christian Princes in their greatest Feastes, and Solemnities. (y) The Lacedemonians, did vtterly condemne this drinking of Healthes one to another, because it would weaken their bodies, and prouoke them to scurrilitie: wherefore they did drinke but moderately in their Feastes, not inuiting any one to drinke, but when he would himselfe. It is (z) storied of Empedocles, that being inuitied by one of the Princes to a Feast, the Seruant that inuitied him, conspiring with the Ouerseer of the Feast, commanded him to drinke, or else he would powre the drinke vpon his head. Empedocles held his peace for the present: but the next day calling them in question for it, he put them both to death for example sake: so much did hee abhorre this forcing of Healthes. Tullie, the Prince and chiefe of Orators, recordes: * that all Healthes, or Rounds, were abrogated and taken cleane away by the Roman Lawes: So that it seemes the whole Roman Nation, did with one consent reiect, and damne them, euen in the very midst of all their Paganisme. Horace, though an Heathen Poet; (and such were commonly good-fellowes, as wee phrase them,) (a) doeth vtterly disapprooue this drinking of Healthes as a mad kinde of law: informing vs: that euery man ought to drinke what he please. (b) It is an euill thing (saith Sophocles) to drinke by force; (as men for the most part doe in pledging of Healthes,) it is all one as to force a man to be thirstie: (c) Plinie condemnes them much, who draw on others to drinke: and vtterly dislikes those Lawes of drinking which the Romans obserued, to drinke vp all at a draught, to
ffit

spit out none, and to leane no snuffe behinde them: Which rules are for the most part punctually obserued in our Healthes. (d) It is a ridiculous thing (saith Athenaus,) for a man to pray for his Wife, or Childrens Health, and Honour; and then to drinke Healthes, till he fall to Beating, and Cuffing of his Seruants that attend him: for this is enough to cause God to forsake, not onely his owne House, but the whole Citie too: A strange speach of an Heathen man, which I would we Christians would consider, especially, in these times of feare and danger: for feare we driue away God, (who hath beene long departing from vs by degrees,) from our Houses, and our Countrey too, by carrouzing Healthes: (i) Plutarch doeth vtterly dislike, the making of Maisters of Drinking in Feastes, because they were too importunate, and immoderate, in pressing men to Drinke; and withall hee vtterly condemnes, the pressing and Drinking of Healthes, aduising men to refuse them. Philo a Learned, and famous Iew, recording the excessiue Drunkennesse of his time: (k) How they had certaine matches, and Combates of Drinking in their Feastes, beginning to drinke one to another in lesser Cups, then in greater; and at last carrousing whole bowles at a draught: brings in the Heathen Phylosophers disputing this question. Whether it were lawfull for a wise man to enter into a combate, or match of drinking? Where hee produceth some of them, affirming that hee might, so as hee did it not voluntarily of his owne accord, but for some great aduantage: as for the Health of his Countrey; the Honour of his Parents: the Safetie of his Children, or neereft Friendes: or for some such like Priuate, or Publike occasion: (which must needes bee intended of drinking Healthes:) But then he bringeth foorth others, and his owne opinion against the former: affirming that this drinking of Healthes, is such a Poyson, as if it begets not Death, it certainly produceth Madnesse for the present, (which is the death of the Minde, and Soule,) a farre worse and greater death, then the death of the Body: Which reason is backed in his whole Booke de Temulentia: where hee and they conclude:

d *Dipnos.* l. 10. cap. 4.

i *Symposiac.* l. 1. *Quaest.* 1. l. 7. *Quaest.* 10 et de *San. tuēda lib.*

k *De Planta.* Noe lib: *Et de Temulentia lib.* See *Gellius Noct. Attic.* l. 13, c. 2. *Plato de Legibus.* l. 1. 2. *Macrobi. Saturn.* l. 2. c. 8.

1 Ex hoc ipso
utiq; deterio-
res barbaris su-
mus, si melio-
res non sumus,
qui meliores
esse debemus:
Criminosior e-
nim culpa est,
vbi honestior
status: si hono-
rosior est per-
sona peccantis,
peccata quoque
maior inuidia:
Itaque nos qui
Christiani Ca-
tholici esse di-
cimus, si simile
aliquid barba-
rorum impuri-
tatis facimus,
gravius
erramus. Atro-
cius enim sub
sancti nominis
professione pec-
camus. Vbi sub-
limior est pra-
rogativa, ma-
ior est culpa.
Fædus inebri-
atur sobrietate

tem, fronte pretendit. Non tam reprehensibilis ebrietas Alamanni, quam ebrietas Christiani. Salu. de Gub. Dei l. 4. p. 125, 126, 130. c Tit. 2. 11, 12, 13, 14. Rom. 13, 13, 14. 1 Pet. 4. 2, 3, 4. d Qui profitentur se Christi esse, non modo ex iis qua dicunt, sed ex iis qua faciunt cognoscuntur: Ex fructu enim arbor dignoscitur. Ignat. Ep. 14. ad Ephesios. Non nobis sufficit quod nomen Christianum praferamus, si opera Christiana non facimus. Ambr. Scim 33. & 58. e Psal. 1. 5. 1. Pet. 4. 18 f Acts 17. 31. 2. Cor. 5, 10. 2 Thess. 1, 7, 8, 9. g Math. 5, 20. Quia igitur & ampliora sunt premia, & eminentior sancti spiritus gratia, consequenter etiam requiruntur maiora certamina. Chrysost. Hom. 16. in Mat.

clude: That a wise man will not drinke an Health, nor yet enter into a combate of drinking: So that by these authorities, it is sufficiently manifested: That euen Pagans, and Infidels themselves, haue vtterly condemned, and disaproued this Drinking, Pledging, and forcing of Healthes. And shall we Christians then, be so shamelessly, vnmeasurably, and desperately wicked, as to approoue, maine-
taine, and practise that, which the very Infidels, and Pagans haue condemned? what shall we bee (l) worse then Infidels, and Heathens, in this very point of drinking Healthes in these times, and dayes of light and Grace, (c) which summon and ingage vs to Temperance, and Sobriety, and to a moderate, and holy vse of all Gods creatures? Alas, how can we looke Christ Iesus, yea, Pagans in the face? how can wee lay any claime, or title vnto Heauen? yea, how can we so much as challenge the (d) very name, or stile of Christians, or say with any comfort, or assurance to our Soules, that we are Christs? how can wee expect, or hope to enter in at Heauen gates: or how shall (e) we be able to appeare, or stand in Iudgement, before the barre of Christs tribunall, at the last, if Infidels, and Pagans thus excell vs, in Temperance, and Sobriety; or if we grow worse then they? Doeth not the Lord Christ Iesus, (f) who shall bee our Iudge ere long, assure vs with his owne vnerring lips: (g) That except our Righteousnesse exceed the Righteousnesse of the Scribes, and Pharisees, we shall in no case enter into the Kingdome of Heauen? and can it then euer sinke, or enter into any Christians thoughts, or Conscience; that Ebrious, Riotous, and Health-quailing Chri-

tians,

stians, shall euer finde the least admittance into the Court of Heauen, when as their Righteousnesse comes so short of that of Scribes, and Pharisees, *(h) who were exceeding temperate, and holy in their outward carriage*: that it doeth not so much as equall the Righteousnesse of Idolatrous, and Gracelesse Pagans, who vtterly condemned, and reiected Healthes, and sundry other sinnes, and vanities, which wee Christians now allow, and practise? Doubtlesse if there bee any trueth, or certaintie in the Word, or God of trueth; or in that Christian Religion which wee all professe, it is an improbable, yea, an *(i) impossible thing*; that Christians, whose wayes, whose liues, whose workes and practises, are as bad, or worse then Pagans, should be saued: If it were not so, our God, our Christ, our Religion should bee shamed, and we might all turne Pagans: yea, our God should bee vniust in sauing vs, when as hee condemnes such Infidels, and Pagans, who are lesse vitious; and more temperate, and holy in their liues, then we. O therefore, *(k) as you would be deemed, and reputed Christians*; as you would be acquitted, saued, and glorified in the day of Christ: as you would enter in at Heauen gates hereafter; or would not be reputed, or prooued worse then Infidels, and Pagans now: I adiure, I charge; yea, I beseech, intreate, and wooe you all from my very Heart, and Soule, and that in the name, and bowels of our Lord Iesus Christ, as you will answer the deniall in the day of Iudgement, in the view and face of all the world: that you would now, *(l) euen now I say whiles it is called to day, (m) whiles the acceptable time of Grace, and Mercie lasteth*: condemne, abominate, abiure, and vtterly renounce all Healthes, and Drunkenesse,

virtutis intima ad decorem sumunt visionis externa, & qui ante supernum iudicem, nudi conscientia infidelitate consistunt, ante humanos oculos professione sancta verborum pallantur. Nonnulli autem fidem medullitus tenent, sed viuere fideliter nullatenus curant. Insequuntur enim moribus, quod credulitate venerantur. Quibus diuino iudicio saepe contingit: vt per hoc quod nequiter viuunt, & illud perdant quod salubriter credunt. Greg: Mag: Moral: l. 25. c. 15. l. Pla. 95. 7. 8. Heb 3, 7, 8. & 4, 7. m 2 Cor. 6, 2. Isay 55. 6.

h Math. 9. 14. Luke 18. 12.

i *Qui vult regnare cum Christo, non possit gaudere cum saculo: & qui vult inuenire iustitiam, debet declinare luxuriam.*

Alia enim est ratio vita aeterna, alia desperatio lasciuia temporalis. Air. brof. Sermo 11.

k *Quidam idcirco Christianitatis vocatiōe signantur, quia Christi nomine sublimiter exaltato, penē omnes iam videri fideles aspiciūt, & pro eo quod hoc vocari alios cernunt, ipsi non videri fideles erubescunt, sed esse negligunt quod dies gloriantur.* Rem enim

which

* Gen. 1, 26, 27
 & 5, 1. & 9, 6.
 1 Cor. 11, 7.
 Ephes. 4, 14.
 Col. 3, 10.
 o Acts 11, 26.
Christiani a
Christo nomen
acceperunt. &
opera praeium
est ut sicut
sunt haeredes
nominis, ita
sint imitato-
res sanctitatis:
 Bernardi Sen-
 tentiae: Col:
 996. 1.
 p Rom: 1, 7.
 1 Cor. 1, 2. &
 14, 33.
 q Gal. 3, 24. &
 4, 4, 5, 6, 7.
 Rom. 8, 14, 17,
 19, 21. Phil. 2,
 15. 1 Ioh. 3, 1,
 2. Hebr. 1, 14.
 r Ps. 107, 2.
 Isay 35, 9. &
 51, 11. & 62, 12
 Reuel. 5, 9.
 Cant. 4, 8, 9, 11

& 5, 1. s 1 Cor. 3, 16 & 6, 19 Ephes. 2, 21. t Math. 5, 14. Ephes. 5, 8. Phil. 2, 15.
 Iohn 17, 16. u 1 Cor. 6, 2, 3. x Hebr. 12, 22 & 1, 14. Psal. 34, 7. Psalm. 91, 11, 12.
 y Ephes. 2, 19. Hebr. 12, 22. z 1 Thes. 4, 4. 2 Tim. 2, 21. a Rom. 8, 29. b Ephes.
 1, 14, 14. 1 Pet 1, 3, 4. c O ingrati gratiae Dei, o inimici gratiae, & solo vocabulo
Christians! Aug: contr: Iulianu n: l. 4. c. 3. d 2 Chron 33, 9. *Ideo plus sub religionis*
titulo Deum ludimus, quia positi in religione peccamus. Salu. de Gub. Dei. lib. 2. p. 93.
 * Ebriosi apud Turcas incarcerantur. Philip. Lonicerus Turc. Hist. l. 2. c. 8.

which so many Heathen Pagans haue sentenced, and reiected to your hands. And if all this will not perswade you; let the consideration of your present condition, and the care, and credit of Religion enforce, and winne you to this worthy action: Remember I beseech you, what you are, and what you goe for: you are not onely men, or reasonable creatures, (n) *bearing the image of God ingrauen on your Soules*; but you are, (at least wise should, and would bee so accounted,) (o) *Christians*: you (p) *are the Saints*, (q) *the Sonnes, and Heires of God*: (r) *the Redeemed, the Brethren, Spouse, and best-beloued of Iesus Christ*: (s) *the Vessels, and Temples of the holy Ghost*: (t) *the Lights, the Glory, (u) and Iudges of the World*; (x) *the Companions, nay, the charge and care of Angels*: (y) *the Citizens of the new Ierusalem*; (z) *the Vessels of holinesse*; (a) *the first borne of Heauen*; (b) *the inheriters of Glory and Euerlasting Life*: O therefore for the Glory and Honour of your God; the praise and credit of your vndefiled Religion; and the honour of that Christian profession wherein now you stand; be not, O be not so (c) *ungratefull to your God*, so iniurious to Christianitie or such desperate enemies to your owne poore soules, as to prooue worse then Pagans, in practising and approouing Healthes, which they condemned! (Alas, what will become of you; how will you answere it; how can you appeare or stand in Iudgement, or shew your faces among Christians, or Pagans, if you should doe so?) O let it bee neuer recorded of vs, to our immortall shame, and endlesse condemnation, as it is of the *Israelites*: (d) *That they did worse then the Heathen, that were round about them*: Let it neuer be published among **Turkes*, and Infidels, who *abhorre all Healthes*,

and

and Drunkenesse: (if for no other cause or reason, yet at least wise, for the very honour and credit of our Christian Religion, which else will be disparaged :) that Idolatrie, Moraltie, and common Nature, should doe more in Pagans, then *Grace it selfe, can doe in Christians*, (e) who owe farre more to God, and Christ, then Pagans doe. But since these Infidels, and fore-quoted Pagans haue vtterly condemned, this Drinking, Pledging, and forcing of Healthes, euen from the very light, and principles of Nature, and Heathenish Superstition: let vs Christians, who haue the brightest beames of Grace, and Sunshine of the Gospel for to guide vs; bee quite abashed, yea, afraid to practise or approoue them: else these very Heathen Pagans, shall one day rise vp in Iudgement against vs, and vtterly condemne vs to our eternall shame: for fostering, vsing, iustifying, and approouing, those Heathenish, Hellish, Idolatrous, Prophane, and Sinfull Healthes, which they haue sentenced and reiected.

Hauiug thus (as I suppose) sufficiently euinced the vnlawfulnesse of Drinking, or Pledging Healthes, by these fore-cited arguments, and Authorities: I will now apply my selfe, to answere all those ordinary obiections, excuses, or pretences, which men make, either in defence or iustification, or in excuse, or extenuation of Drinking, or Pledging Healthes. Indee, a meere Naturall, or Heathen man, might iustly wonder, but a Christian, much more then they: that there should bee any (especially, such as professe themselues Christians, Scholars, or Diuines,) of such commasculated, impudent, and brazen fore-heads, as to defend, or iustifie this Heathenish, Prophane, and Ebrious practise of Drinking Healthes: since so many Fathers, Councells, Christians, and Pagans, together with the course and Law of Nature, (which secretly abhorre it) haue so often cryed it downe. But if wee consider: that (f) *Drunkenesse it selfe*, together with (g) *euery other sinne*, out of mens naturall pronenesse and loue to Euill, haue found some Pa-

e Plus debet
Christi discipulus
præstare,
quam mundi
philosophus.
Hierom. Tom.
1. Epist. 26 c. 4.
Professio reli-
gionis non au-
fert debitum,
sed augit: quia
assumptio re-
ligiosi nominis
sponsio est de-
uotionis: ac per
hoc tanto plus
quispiam debet
operi, quanto
plus promisse-
rit professione:
Salu. ad Eccle-
siam Cathol.
l. 2. p. 82.

f Nulla in
parte mundi
cessat ebrietas.
Plin. Nat. Hist.
l. 14. c. 22.
g Nullum vi-
tium est sine
patrocinio.
Vitia nostra
quia amamus,
defendimus:
& malumus
excusare ea,
quam excute-
re, Seneca Ep.

trons to protect, and Proctors for to iustifie it, in euery part and corner of the World: We neede not wonder, if Healthes, (which are the Vshers, Wayes, and Inlets to Drunkenesse, and most sinnes else,) finde Champions, Proctors, and Abbettors, to vindicate, and make good their right; at least to extenuate, and abridge their guilt, by these insuing Pleas, Pretences, or Excuses, which I am now to answere.

Obiections
for the Iustifi-
cation of
healthes an-
swered.

1. *Obiect.* Some there are which are growne to such a stupendious height of Impudency, and Blasphemous audacitie, that they feare not to produce, or rather to traduce, that place of *Psal.* 116. 13. (*I will take the Cup of Saluation, or the Cup of Health,* (as some Translators render it,) and call upon the Name of the Lord.) As an expresse and punctuall Text, to iustifie, and warrant their Drinking, and Pledging of Healthes.

1. *Answ.* But I wonder much, from whence these Learned Sophisters did borrow this new, and strange Diuinitie. Sure I am, there is neuer a *Father*, (and I thinke, no other Moderne Commentator,) that euer made such an Exposition of this Text. (*h*) Saint *Basil*, and St. *Chrysostome*, would haue this *Cup of Saluation*, to bee nothing else, but the *Sacrifice of Praise, and Thankesgiuing*: *Hierome*, *Augustine*, *Theodoret*, and *Prosper Aquitanicus*, in their *Commentaries*, and *Enarrations* on this *Psalme*, doe take this *Cup of Saluation*, for *Death*, or (*i*) *Martyrdome*: or for the *Blood of Iesus Christ*, coupling it with the 15. verse, *Precious in the sight of the Lord, is the death of his Saints*: and expounding it by that of *Matth.* 20. 22, 23. chap. 26. 39. 42. *Ioh.* 18. 12. *Are ye able to Drinke of the Cup that I shall Drinke of? ye shall indeed Drinke of my Cup: The Cup which the Father hath giuen me shall I not Drinke? Father if it be possible, let this Cup passe from me: with which Exposition,* (*k*) Saint *Ambrose*, and (*l*) Saint *Bernard*, doe concur. Others take this *Cup of Saluation*, for the (*m*) *Cup in the Sacrament of the Lords Supper*, which is all one with the former: but I neuer heard of any Diuine,

or

h Scholia: in
Psal. 115. &
Hom. in *Psal.*
115.

i So doth *Sal-*
uian: l. 2. *De*
Sub. Dei. p. 120
k *Lib.* 5. in *E-*
uang. *Luca.* c.
6. vers. 22. 23.
De Fide. l. 5. c. 5
& *Serm.* 18.
l *De gratia*
& *Lib. Arbit.*
Tract. about
the ende.
m *Chrysostome*
Hom. in *Psal.*
115.

or Commentator hitherto, that did ever take this *Cup of Salvation*, for a *Prophane*, or *Heathenish Health*. If this then bee the *Genuine*, and proper *Exposition* of this *Scripture*, which these *Fathers* haue *giuen*; let vs see what *argument* or *conclusion*, may bee *drawne* from it, to *prooue* the *lawfulness* of *Drinking Healthes*: Surely all the *argument* will bee but this. A man may offer vp the *Sacrifice of Praise*, and *Thankesgiuing* to the *Lord*: a man may take the *Death*, and *Passion* of *Iesus Christ*, and so call vpon the *Name* of the *Lord*: a man may suffer *Martyrdome* for *Christ*, as *Christ* hath done for him: he may take the *Cup of Salvation*, euen the *Blood* of *Christ*, and call vpon the *Name* of the *Lord*: therefore hee may *Drinke* an *Health*: a very (*n*) *Incongruous*, and *Ridiculous*, if not *Atheisticall*, and *Blasphemous* argument. Indeede if *Infidels* and *Pagans*, who did * *usually Carrouse the Healthes of their Diuine-gods in their Festiualls, and Solemnities, as a part of that honour, seruice, worship, and deuotion which they owed to them*; should produce this *Scripture*, to iustifie these their *Healthes*; it might yeeld them some colour for them, if their *Gods* were true: But for *Christians* to peruert and abuse this *Sacred Text*, of *taking the Cup of Salvation, and calling vpon the Name of the Lord*, to the *inuocation*, or *commemoration* of any mans (but especially of a *Vicious*, or *Wicked* persons) name in *quaffing* of his *Health*: I see not how they can be well excused from *Blasphemie*, and *grosse Idolatrie*.

2. *Obiect*. Others there are of a more moderate temper, who object in defence of *Healthes*. That they serue to honour *Kings*, *Princes*, *Nobles*, *Friends*, and such whose *Healthes* and names they beare: therefore they are, and may be lawfull.

2. *Answer*. To this I answere first: that we are to honour none but in that way, and course which *God* himselfe hath limmited and prescribed: but *God* himselfe did neuer teach vs (no nor any of his *Saints*, or *Children*) to honour men by *Drinking* of their *Healthes*: therefore

we

n Hoc euenis
ignorantibus
veritatem, ut
quiduis potius
excogitent,
quam id senti-
ent quod ratio
deposcit. Laet.
De Ira Dei.
cap. 10.

* See Argu-
ment 14.

n Genes. 42.
15, 16.

o Plutarch:
Alexan. & de
Adulat. & A.
miscita. Lib.
Quint. Curtius
Lib. 8. Sect. 5.

* *Hoc quidem*
est Vinum per-
dere, non bibere
Obsop. de Arte
Bibendi. lib. 2.
* Rom. 3. 8.

a See Mr Har-
ris his Drun-
kards Cup p. 20
28. 29. Mr Bol-
tons Directiōs.
for our com-
fortable wal-
king with
God. p. 201.
accordingly.

we are not for to honour them in this kinde, or nature. If this reason which is obiected could passe as curreant; the Egyptians and Ioseph, might iustifie *(n* *their swearing by the life of Pharaoh:* because they did it for his honour: Yea, the Parasites, and flatterers of Alexander the Great, might by this meanes iustifie their *(o* *adoration of him for a God:* because it made for his greater ignity, in their esteeme. Wherefore if we will honour Kings, and others, we must not doe it in qualling off their Healthes, but in that way which God himselfe prescribes vnto vs; euen in giuing them that outward reuerence, obedience, seruice, respect, & iust applause, which their places, worth, and graces doe deserue.

2.

Secondly, I answere: that God neuer appointed Drinking, for any other end, but to nourish mens bodies, or to exhilarate and refresh their spirits, by a moderate, and sober vse of all the Liquors which they drinke: to the end, that they might become more cheerefull, quicke, and for wards in his seruice. If therefore the Healthes we drinke tend to no other end, but to honour Princes, Kings, and those whose names they beare, as this obiection doth pretend: they doe but * *Peruert* the vse and end of drinking; and so by consequence, abuse Gods creatures, which is a capitall sinne. As therefore, * *we must not doe Euill* in any kinde, *that so good may come of it:* so we must not abuse our drinking, nor Gods good creatures in our Healthes: that so some vaine, and triuiall honour, may redound to others by it.

3

Thirdly, I answere: that the drinking, or pledging of mens Healthes, is so farre from being an honour, benefit, or aduantage to them, as vaine and ebrions persons doe surmise; that it is the *(a)* *greatest indignity, dishonour,* hurt, or praejudice, that can befall them; because it makes them the Patrons, occasions, and pretences, of other mens Drunkenesse and excesse: and so oft times inuolues them not onely in the guilt, but likewise in the Temporall, and Eternall punishment of their Sinnes. To expostulate,

expostulate, and argue this a little farther. Can it so much as euer enter into any Christians thought, that the Drinking, or pledging of any mans Health, should be a grace, or honour to him? Can it bee any honour to a Christian Prince, or Potentate, or any other person whatsoeuer, to be honoured with Gods dishonour? To bee honoured with excessiue roundes, and druaken Healthes, wherein Gods creatures are abused, his Commandements violated, his Name disgraced, his Image defaced, and the Soules of men (his best and chiefest Creatures) euen oft times drowned, infatuated, and without his infinite Grace, and Mercy, (b) for euer Damned, through excesse? Is it for the praise and honour of any Christians, (especially of such as represent the person, and place of God on earth) to be honoured with the very * *Sacrifice and Drinke-offering of the Demill himselfe*, the *Author, and Owner of these Hellish Healthes*? to see whole troupes of men (c) *lye groueling on the ground, and reeling up and downe in euery corner, to vomit up their shame, or falling dead Drunke vnder their Tables, like so many beastly Swine, not able for to speake, nor helpe themselues: whiles they striue to gratifie and honour them, in carrouzing off their Healthes, by (d) rule and measure, euen beyond all rule and measure, to Gods dishonour, and their owne Eternall ruine? Can this bee any credit, grace, or honour, to be honoured with the Drunkenesse, Excesse, yea Sinne, and shame, of others? to be honoured, and delighted with Gods great dishonour, and with the (e) Damnation, and ruine of our dearest Friends, and Kindred? of our Children, Seruants, Associates, Inferiours, Subjects, Equalls, or Superiours, who honour and respect*

bellatorem, imponunt equo. Itaque huc atque illuc tanquam nauigia sine gubernatore fluctuant, et tanquā vulnere icti in terrā desfluunt, &c. Ambr. de Elia & Ieiun. c. 13. See Basil. re Ebriat. & Luxu. Ser. & Puteani Comus. d Hac non sobrietatis est species, sed bibendi disciplina. Ambr. lb. e Fieri non potest, quin tu dum super sanstate aliorū temulentior bibis, super vita saluteq; tua pericliteris: & dum adulatoriā salutem venarīs, mortem intercipias: Ioan: Frid: de Ritu Bib. ad San. l. 1. c. 8.

b See Ioannes Frid: de Ritu Bib. ad San. l. 2. c. 2, 3, 4.

* See Argument 14.

c *Vino madidati ac somnolenti nesciunt mentem quid lingua proferat. Vnusquisq; stertit & potat: dormit & demicat: & si quando resurrexerunt fuerit, viri praelatores stare vix possunt, gressu vacillant, Rident seruuli dominorum opprobrium, manibus suis portant militem*

vs most: whose soules and bodies are oft times ruined, and alwayes hazarded, by these Ebrious, Heathenish, and superfluous Healthes? Doubtlesse, if there bee any dishonour in the World that can befall men, without all question this is it, to be thus honoured with Gods dishonour, and the losse and ruine of other mens Soules, which Healthes, oft times destroy. But admit, that this were no dishonour vnto men (from the very thoughts of which, God keepe all Christians:) Yet questionlesse, there (f) cannot be a greater Blemish, nor Eclipse, vnto the Honour, Dignity, Worth, and Credit, of any Christian Prince, or Potentate: of any Christian Majestrate, Nobleman, Generall, Captaine, Prelate, Maister, Superiour, or the like, who should be patternes of temperance & sobriety vnto others: then for euery Infamous, Swinish, Riotous, Prophane, and dissolute Rorer, Ruffian, Gallagallant, or Pot-companion; euery base and rascall Tapster, Pedler, Tinker, Cobler, Hostler, Seruing-man, Mechanick, Clowne, or Foote-boy, to thrust their Names, their Healthes, and Dignities, into their Pots, and Cans, and to tesse them off in euery cup; as ordinary, prophane, and sordid things. What Christians, or Wisemen are there in the World, who stand vpon his honour, but would thinke themselves much dishonoured, yea defamed, to be thus applauded of (g) such impudent, beastly, Swinish, Base, and Drunken Sots as these? to haue their Dignities, Healthes, and Names thus banded, and tossed vp and downe in euery Cup, and Can, at euery Alebench; at euery Riotous meeting, or Conuenticle of good-fellowship? What man of place, or credit, would not much disdain, to bee made the very Complement, Ceremony, By-word, Cup-seruice, Song, or Pot-discourse of euery Infamous, and beastly Drunkard: the Ornament, Crowne, or Garland, of euery Herculean Cup,

f See Chrysostom. Hom. 13.

in 1. Cor. accordingly.

Malus est, vel quem malus laudat, vel quem bonus vituperat.

Plutarch. De Vitioso pudore Lib.

Antisthenes cum a malis laudaretur, Misere, inquit, metuo ne forte quippiam mali fecerim. Diog:

Laert. lib. 6. Antisthenes.

g Quid nobis prodest si illi nos laudent, quibus placere peccatum est?

qui non alios quam sibi similes laudant?

Quidne obest si vituperent hi, quorum non plus vituperatio prodest, quam obest laudatio? Hierom ad Oceanum. Epist. Tom. 9. p. 253.

and

and (h) *large carrouze*? What Christians would not scorne this, as the very foulest blemish, that might, or could befall them, to haue their Healthes, their Names, their place, and persons made, a common prologue, or prelude; an ordinary Baud, or Pander; a vsuall inlet, way, or passage to Drunkennesse and Excesse? a common shooe-horne, baite, or engine to force, or draw men on to drinke beyond all measure? a dayly patronage, plea, or Sanctuary, to iustifie, and beare out: or else, a frequent yet iust Apologie, or Excuse, to extenuate, salue, or mitigate, the Intemperance, Drunkennesse, Excesse, and sinne, of Infamous, wicked, base, and Swinish men: who thinke they may lawfully and safely drinke till their Braines, their Wits, their Tongues, their Eyes, their Feete, their Sences, and all their members faile them, so long as they doe but pledge their Kings, their Queenes, their Lords, their Ladies, their Maisters, their Mistresses, their Friends, their Majestrates, their Captaines, or Commanders Healthes: as if their very persons, names, and place, were a sufficient dispensation, protection, plea, or patronage, to iustifie and beare out (at least to mitigate and excuse) their Drunkennesse, and Excesse, both against God and man? Can this be any honour, or credit vnto any, to be thus dishonoured of euery infamous, and beastly Drunkard? of euery Pot-companion, (i) *Tun*, or *Hogs-head*? to be the dayly phrase, the theame, or rhetoricke of euery ebrious, and luxurious Sot? the vsuall ceremonie, crowne, or motto of euery bowle or cup? the subject, foote, or prologue of euery drunken round? or the occasion, cause, and patronage of Drunkennesse, and Excesse? This is the sole, and onely credit that men gaine vnto themselues, or receiue from others in hauing their Healthes carrouzed: and should not this Ale-house, frothie, ebrious, base pot-honour bee; nay, is it not, their greatest infamie, disgrace, and shame? vndoubtedly it is, if Christians or sober men may bee but Iudges. As the honour is exceeding small, yea, none at all; but

h Quasi aperto gurgite vinum iam non bibitur, sed infunditur: poculum non bibatur, sed exinanitur. Ambros. De Elia & Ieiun. l. c. 8. Mihi non potuisti sed proflauisti esse genus videtur, quod in ora hominum, tanquam per fistulas ac canales vina funduntur. lb. c. 17.

i Hos homines an vitres verius existimauerim? Ambr. de Elia & Ieiun. c. 17.

*k Quid te de-
lectant damna
sine gratia?*

*Ambr. de Elia
& Ieiun. c. 14.*

*l Si hoc com-
mune omnibus
non faciebant
actus, commune
omnibus facie-
bat assensus.*

*Salu. de Gub.
Deil. 7. p. 263.*

m 2 Ioh. 10. 11

n 1 Sam. 15. 9

11, 19, 21, 30 24

o Hab. 2. 15.

16.

*p lubet agi qui
non prohibet
admitti. Salu.*

de Gub. Dei

lib. 7. p. 266.

*Facientis cul-
pam proculdu-
bio habet, qui*

quod potest

*corrigere, neg-
ligit emenda-
re. Quia latu*

*pandit delin-
quentibus a-*

*ditum qui iun-
git cum pravi-
tate consensum.*

*Gratian: Distinctio. 86. Qui cum possit malum non impedit, mali est
actor potius quam qui id facit. Thucid. Hist. lib. 1. p. 5. Qui semen prae-
buit, is enata
segitis malorum est auctor. Demosthenes Oratio de Corona. Qui non vetat peccare
non possit, subet. Seneca Troas Act. 2.*

the dishonour very great, that comes to such, whose Healthes are frequent in the cups of others; so likewise is the profit and aduantage meane, and the losse and danger great, that redoundes vnto them by these Healthes. Not to mention the (k) *thankesse*, and prodigall expense of men oft times, in providing Wine and Liquor for others, of purpose to carrouze their Healthes: which though it be but a Temporall disaduantage, in respect of charge: yet it will light heavy on their Soules at last, in regard of that prodigalitie, and excesse which did attend it, how euer they flight and disrespect it now. I will onely touch vpon that great and fearefull danger, which lights vpon the Soules of all such men, whose Healthes are frequent, either in their owne, or other mens cups. There is no man whose Health is drunke by others with his consent, his priuitie, command, or approbation, (which is the case of many:) but is (l) *undoubtedly made a sharer and partaker of all the Excesse, the Sinne, and Drunkenesse*; that is occasioned in others, and of all the dishonour that redoundes to God, by meanes of drinking, or pledging of his Health: all the euill that is wrought in others by it, will be laid vpon his Soule, and score at last: For if (m) *he who bids but an Heretique God speed, be made a partaker of his euill deedes*: or if (n) *Saul, by permitting the people to saue Agag, and the best things, was deeply engaged in that crime of theirs*: or if (o) *he that puteth his Bottle to his neighbours mouth, or giueth him drinke to make him Drunke, be made a partaker and sharer, both of the guilt, and punishment of this his sinne*: then certainly, (p) *must he needes become a sharer and partaker both of the guilt, and punishment of all the Drunkenesse, and Excesse, that is occasioned in others, by drinking, or pledging of his Health*: who either wilfully makes, or willingly admits his Name, his Per-

son, or his Health, to be an occasion, cause, or patronage of Drunkenesse, and Excesse in others, who drinke, or pledge his Health. Alas, how many are there, who dayly, weekely, monethly, or yeerely at the least, doe drinke themselves Drunke, in Carrouzing downe the Healthes of Kings and great ones, (q) *Proclaiming*, and sounding out this sinne of theirs in a more peremptorie, and audacious manner, then euer Sodom did; euen with Shoutings, Trumpets, Drumes, or (r) *Cornets*, as if they were beasts, or madmen; that so all the World might take notice of it, and that it might crie more loude, and strongly in the eares of God, for wrath and vengeance? O the audacious, horrible, and fearefull Drunkenesse, which would cause any Christian heart to bleed and tremble; that is continually caused by these Healthes, in euery place and corner; (especially, in the Solemne, and Sacred time of Christs Natiuitie, (s) *when as Luxury, Healthes, and Riot, are reputed Pietie, and good Religion with the most of men*: whereas Christ Iesus came from Heauen of purpose to reclaime, and call vs from them (t) *to Temperance, and Sobriety* :) What great one is there, who is able to stand vnder the weight and burthen of that Excesse, that Sinne, and Drunkenesse, which is procured, and contracted on him by the carrouzing of his Health, from time to time, but chiefly in the Christmas season, when hee should most enrich, and store his Soule with Grace, and Holinesse: Doubtlesse, if hee consent vnto these Healthes, or giue any tacite conniuaunce, or tolleration to them; he is inuolued in all the sinne, that is occasioned, or wrought in any by them: and so his case is miserable, and his danger great: Wherefore let Kings, and Queenes, and great ones; and all such persons, whose Healthes are now so dense and rife among vs: consider, what a base and infamous thing it is, what a

exigente inducere dnm tuu habitum alicuius noui lupanaris. Sic sine exprimitur publicum gaudium, per publicum dedecus? Tertul. Apolog. aduersus Gent. cap. 30. 31. Titus 2. 11. 12.

q Esay. 3. 9.
Gen. 18. 21.
Ier. 6. 15.
r See Puteani
Comus. pa. 599.
600. Hac in-
strumenta a se-
brio conuui-
sunt amandā-
da, qua magis
bestiis quā ho-
minibus conue-
niunt, et in
hominibus quā
a ratione sunt
alieniores. Clē.
Alex. Pædag.
Lib. 2 c. 4.
s Malorum li-
centia, pietas
erit: occasio
luxuria, religio
deputabitur.
Grande videli-
cet officium fo-
cos et thoras
in publicū edu-
cere, vicatim
epulari, ciuita-
tem aeterna
habitu obolifa-
cere, vino lu-
tum cogere, con-
teruati in cur-
sitare ad inu-
rias, ad impu-
dentias, ad li-
bidinis illece-
bras: honesta
res est solenni-
tate publica

disparagement, and blemish to their Honour: to haue their Names, their Healthes, and Persons, made the very Deuills Sacrifice, and Drinke-offering; the phrase, the language, complement, and salute of euery Swinish Drunkard: the chiefe ingredient of euery Canne or Cup: the subiect and discourse of euery Drunken meeting: the occasion and meanes of Drunkenesse, and Excesse: the patronage and protection of all intemperance, and deboistnesse: the ruine, and Damnation of many a Christian Soule: And withall, let them seriously ponder in their hearts, what great dishonour these Healthes of theirs bring to God: in abusing his creatures, defacing his Image, violating his Lawes: and what infinite, and apparant danger they pull downe on their owne poore Soules, if they giue any voluntary approbation, countenance, or conniuaunce to them, in ** interressing them, both in the guilt, and punishment of all the sinnes*, that they occasion in all such persons who haue a hand, or share in drinking them. And let this cause them in the Name, and feare of God, euen as they tender their owne honour, and reputation either with God, or Man; or the Saluation, and welfare of their Soules, which their Healthes indanger: to abandon all these Healthes for euer from their lips, and cups: to exile them from their Butteries, Sellars, Houses, Courtes, and Tables; which are oft times made the very Nurseries, Sanctuaries, Shops, and Sinkes, of Healthes, of Drunkenesse, Vomit, and Excesse; but principally in the Christmas season; wherein some men thinke it a disparagement to their Beare, their Wine, and Hospitalitie, that their Guesse should returne Tem- and Sober from their Houses: accounting it *(a) their glory to send them away wounded, and Dead-drunke from their Tables*, like so many *(b) Swine, or Carcases of men*, that

** Tibi imputa quicquid patetis ab eo, qui sine te potest facere nihil: Bern. de Confid. l. 4. c. 4.*

Cuius peccatum quisque sequitur, necesse est ut eius partem consequatur: Neque enim impar erit supposito, cuius errori quisque par est ac visio. Isidor. Hist. De Sum. Bono l. 3. c. 51.

a Mensa sua gloriam putat se ex ea omnes vulnerati, ac sauci tanquam de arena exeunt. Ambr. de Elia & Ieiun. cap. 13.

b Vocatis ut amicos, et emittitis ut inimicos: Ropas

ad iucunditatem, cogis ad mortem; inuitas ad prandium, efferre vis ad sepulchrum: Ambr. lb. c. 14. Hoc in omni symposio agitur ut mentem pellant quicunque sedent; ne pedes inueniant cum eundem est. Tolli & baiulari debet: aut titubantem nisi gradum a mensa simul referat, parum laute aut amice videri acceptus. Putcani Comus.

are

are ready for the Graue: (a Barbarous, Gracelesse, and Vnchristian practise, (as if they tooke delight in grieuing and dishonouring God, and in Damming their owne, and others Soules; and carefully to abolish, and suppress them in euery part, and corner of the World, to the vtmost of their power; for feare they inuolue them in the sinnes of others, and so prooue the ruine of their Soules at last. And let this likewise informe, and teach all such, who thinke they honour, gratifie, grace, or profit Kings, and others, by drinking, or taking of their Healthes, imagening, that it is a breach of Aleageance, Homage, Seruice, Duetie, and Respect vnto them, for any to refuse, or neglect their Healthes: to reforme their iudgements, and practise for the future, renouncing all their Healthes: because they cannot more dishonour, nor defame them in their Names and Credits, *nor (c) more preiudice, hurt, or wrong them in their Soules*, then by carrouzing Healthes vnto them; in as much as they make their names, their dignities, and persons, a very *Bacchus*, or Deuill-good; an occasion, stallion, ground, or patronage of all Licentiousnesse, Drunkennesse, and Deboistnesse, prostituting them as so many Baudes, or Pandars, to their owne Swinish, and excessive lusts: and vsing them as so many Rams, and warlike Engines, to force, assaile, and batter downe the Consciences, and Temperance, of Sober, and Religious men, (who are oft times drawne to Excesse, by the Imperious, and Commanding Healthes of great ones, against their wills, and Consciences; to the scandall of Religion, the incouragement of Drunkards, and Gods great dishonour; whereas no other pollicy, or wile could moue, or force them to Excesse:) and so wrap them in the guilt, and punishment, both of their owne, and others sinnes, whiles they intend their honour, good, and welfare. Alas, how can any officious Health-foker; (d) *Who hath learned by his ceremonious quaffing, to make of himselfe a beast, whiles he makes a god of others:*) so much as euer thinke, that God

c Nullus tam grauem iniuriam sanctis hominibus agnoscitur irrogare, quam qui in eorum nominibus bibendo, per ebrietatem animas suas probantur occidere Aug. de Temp. ser. 232.

d RB. Halles Quo vadis: Sect. 21.

e 1 Sam. 2, 30.

f Gen. 18. 20.
21. & 19. 13.
Hosea 4. 2, 3.
11, &c.

g See Hab. 2,
15, 16. Job 20,
23. Deut. 28,
20, 21, 22.
59. 60. 61.

h See Iosh. 7.
5. so 26. Ionah.
1, 3. so 15. 2
Sam. 24. 10.
so 18. And
many other
examples of
this nature,
where the sins
of one man
hath drawne
Gods iudge-
ments vpon
others.

should Blesse, and Honour those whose Healthes hee drinks? yea, how can hee but conclude, that God will certainly disgrace, and curse them for his sake, since he dishonours God, and wrongs his Soule, for their sakes? God hath promised (*e*) *to honour none, but those who honour him*; and to blesse and prosper none, but such as loue, obey, and feare him, and turne from all their sinnes: and can God then honour, blesse, and prosper thoe for Drunkards sakes, the very eccho, of whose drunken and excessive Healthes, doe dayly (*f*) *crie* for Wrath, and Vengeance on them in the eares of God? Alas, what euer deboist, and gracelesse men may thinke; yet certainly, if we will weigh things with the ballance of the Sanctuary: there is not a man whose Health is frequently drunke among vs, with the intemperance, and excessse of other, as most Healthes are; but may (*g*) *justly* feare, that God will *raine downe showers of Sicknesse, Crosses, Iudgements, and Diseases on him*, to his Temporall, and Eternall ruine, for these very Healthes of his, which doe so much dishonour and prouoke the Lord, and hurt the Soules of many others: yea, there is neuer a one that drinks his Kings, his Queenes, his Lords, his Maisters, his Friendes, his Captaines Health, or the Health of any other to his owne distemper, and excessse: but hath cause to feare, that God will (*h*) *curse and Plague them for this sinne of his, which was occasioned, and committed for their sakes*. Wherefore, let vs no longer deceiue our selues, with this false and vaine surmise: that our Healthes bring honour, or some good to others: you see by all these premises that it is nothing so: this then should cause all sorts of men, (especially, those of best and greatest note, whose examples draw on others to Healthes, and Drunkenesse,) to abandon, and cast off Healthes for euer, with speed and resolution.

3. *Obiect.* The third and best obiection, and pretence for the lawfulnessse of Drinking Healthes, is this: That the drinking of an Health, is no more then the ordinarie

narie remembrance, of, or the Drinking to an absent Friend: now it is vsuall and lawfull, to drinke to an absent friend: therefore by the selfe same reason, to drinke and Health.

3. *Answ.* To this I answere, that the Maior is false: for there is a vast and large difference, betweene the drinking of an Health, and the ordinary manner of our Drinking to some absent, or present Friend.

First, they differ in this: that men in their ordinary Drinking, remember none for the most part but their Friendes and Equalls, to whom they haue some ingagements; and that onely to put themselues in minde of them, to administer some discourse concerning them, or to expresse their loues vnto them: but in Drinking Healthes, men commonly remember their Superiours, Friendes and Equalls, with an intent to gratifie, grace, and honour them: as if the Drinking of their Healthes, *(i)* did them some reall good, or honour: as if it did procure, or preferue their health, or honour: the former of which it commendable, but the latter not.

Secondly, they differ in this: that when as men remember their absent Friendes in Drinking, they doe it onely out of courtesie: but they drinke and pledge mens Healthes in nature of a ductie, as if they were ingaged for to doe it, and could not well omit it.

Thirdly, they vary in this: those who drinke to absent Friendes, doe seldome or neuer, make the remembrance of them a ground, or cause; but onely a consequent, or concomitant of their Drinking: they drinke not because they would remember their Friendes, but because they are thirstie; their thirst, not their Friendes, is the occasion of their Drinking: But in Drinking, or pledging Healthes; men make not their Healthes a consequent, or concomitant of their thirst, but their thirst, and Drinking a consequent, or adiunct of their Healthes: *(k)* They neuer begin nor pledge these Healthes, because they are thirstie; but they onely force, and faine themselves to be thirstie,

I

i *Ebrietatem
sacrificium pu-
tant. Ambr. de
Elia & Ieiun.
cap. 17. Ioan-
Frid: de Riit.
Bib ad San. l. i
c. 8. 12. p. 67,
68, 104.*

2.

3.

k *Sapientes
bibunt, vt ne
bibant: nebu-
lones bibunt,
vts bibant. Iul:
Scalig: de Sub-
til. Exercit. 131
Scct. 4.*

thirstie, because they would begin or pledge these Healthes: their thirst is not the ground, or cause of their Healthes, but their Healthes of their thirst: The remembrance therefore of Friendes is lawfull, but this Healthing is not, because it doeth euen force a voluntary, and wilfull thirst on men; and so an excesse, or abuse of Gods good creatures, which cannot but be euill.

4

Fourthly, those who drinke to absent Friendes, or Kinred, in a commendable, or lawfull manner, as they alwayes drinke to one onely, and not to all the company; so they put no law, nor necessitie of pledging on those to whom they drinke, (which to doe, is meerely sinfull, and vnwarrantable :) neither doe they intend to draw on others to Drunkenesse, or Excesse, or to drinke more then they doe desire; but they alwayes leaue them at their libertie to pledge them, when, and what, and how they will themselues. But those who begin an Health, doe put a (1) kinde of Law, or necessitie of pledging; not onely on those to whom they drinke, but likewise on all the company there present; they doe in a manner ingage, confine, and limit them to pledge them, in the selfe-same matter, manner, forme, and time as they begin it; measuring other mens pallates, bellies, thirst, and dispositions by their owne, and forcing them to drinke oft times against their wills and stomackes, when as they are not thirstie: yea, their end of drinking, and beginning Healthes, is purposely to draw on others to drinke more liberally, perchance then else they would; and some times to allure, and force them euen to Drunkenesse, and Excesse it selfe: therefore, this drinking of Healthes must needes be euill, though the other be not so.

1 Basil de E-
briet et Luxu:
Sermo Ambr.
de Elsa 6^o le
iun. c. 11. fo 18.
Aug. de Temp.
Serm. 20 1, 2, 3.

5.

Fifthly, in our ordinary Drinking to absent Friendes, there are no such Scrupulous, Vaine, or Superstitious Ceremonies, Rites, or Rules obserued, as there are in Healthes: wherein our most serious, and sacred gestures are abused: and our very Drinking, which is, or should bee naturall, is made but artificiall, or meerely complementall:

mentall: our Healthes therefore are, though our ordinary Drinking to our Friendes be not, vnlawfull.

Lastly, our (m) ordinary Drinking to absent, or present Friendes, or one vnto another, (which was in vse among Christians in the Primative Church, who vtterly condemned Healthes,) is seldome, or neuer an occasion of Drunkenesse, or Excesse, where it is lawfully vsed: it neuer breedes any Duells, Quarrells, Murthers, Stabbes, Murmurings, Raylings, Debates, or Discontents, or any such dangerous, or bitter fruites, as the Drinking of Healthes doeth: because it neuer ingageth men to pledge the parties so remembred: besides it is not scandalous, nor of ill report; it giues no scandall, nor offence to any: it confirms none in their Drunkenesse, or Excesse of Healthing: it brings no Slanders, Censures, nor reproaches vpon any, as Healthes for the most part doe: yea, it had not its rise and pedigree from Deuills, Pagans, and Idolatrie, as Health-drinking had: Wherefore though our ordinary and common (not our excessiue, or irregular) Drinking to absent, or present Friendes, be lawfull and commendable; yet the Drinking, or Pledging of Healths, which differs so farre from it in all these respects, cannot be so.

From these Iustifications, or Apologies which men make in defence of Healthes, I will now descend to those Extenuations, or Excuses that are pleaded for them, which are incident to two sorts of men:

Those who begin these Healthes, haue three Excuses, or euasions:

1. To such as begin Healthes.
2. To such as pledge them.
1. That they intend no harme, nor euill in beginning Healthes.
2. That their Healthes are very small.
3. That they force none for to pledge them.

For

6.
m Nos qui sum-
mam generis pa-
cificum, ad vo-
sum, non ad
petulantiam
et consumeti-
am conuinan-
tes, sobris hau-
sibus amicitia
ergo bibimus,
ut verè et cō-
uenienti nomi-
ne appellentur,
pocula amici-
tia. Clem. A-
lex. Pedag. lib.
2. c. 2.

Excuses for the
beginning of
Healthes an-
swered.

Excuse 1.

n Hookers Ecclesiasticall
 Policie, l. 2. c. 8
 See Mr. Bolton
 in his walking
 with God, pag.
 186, 187.

o Matth. 12. 36
 37.

p See Aug. de
 Tempore Serm.
 231, 232. Ambr.
 de Elia 8^o le-
 iun. c. 11. to 18
 Basil. De Ebri-
 etate & Luxu
 Serm. Concil.
 Lateran. sub
 Innocentio 3.
 c. 15. Ioan. Frid
 de Ritu. Bib.
 ad Sam. l. 1 et 2
 accordingly.

q *Esitu quo-
 dam excelsa-
 missi robore,
 nihil inde tibi
 mali contrax-
 isti: quomodo
 non malum
 tibi contraxisti,
 quo causam
 mali commit-
 tendi illis pra-
 buisti?* Chry-
 sost. Hom. 38.
 in Mat. *Qui a-*
lio peccare se

*cevit multos secum precipitat in mortem: & necesse est ut sit pro tantis rebus, quantos
 secum traxerit in ruinam,* Salu de Gub: Dei: l. 4. p. 141.

For the first of these: That they intend no harme, nor euill in beginning Healthes. I answere first, that they can intend no good at all: for what good can men intend to God, themselves, or others in beginning Healthes? Vnrely, none that I can dreame of. If then they can intend no good at all: they must needs intend either nothing at all, or some thing that is euill: because (n) in Morrell actions, as farre forth as they are individuated, there is no medium: If they intend nothing at all; then as their Healthing is vnreasonable, and vnnaturall, so it must needs bee euill; because it is vaine and idle, hauing no end at all; and for euery idle action that men shall doe, they shall giue an account at the day of Iudgement, as (o) well as for euery idle word, which they shall speake: If they intend any thing that is euill, (as men for the most part doe, because they begin their Healthes to draw on others to Drunkenesse, Excesse, or carnall Mirth, and Iollitie,) then their intent must needs be euill: and so the excuse is false, and idle.

Secondly, I answere: that what euer they pretend to colour this their Healthing, yet their intent is euill: for as there is no necessary, lawfull, nor commendable occasion, end, or motiue to prouoke, or stirre them vp to begin an Health, and so to iustifie this their practise: so their intent and end in beginning it, must needs be euill: For this is certaine, that euery one (p) who sets an Health on foote, doeth intend to ingage all others that are present, to Pledge it in the very selfe-same Liquor, Quantitie, Ceremonie, Circumstances, and to the selfe-same persons as himselfe began it: bee they thirstie, or not thirstie; willing, or vnwilling; able, or vnable for to pledge it: this is euery mans end that begins an Health; whence hee expects, and lookes precisely that euery man should Pledge it. Now this intent * to draw on others to drinke in Method, Order, Course, and Ceremonie; Art, and

measure;

Measure; bee they willing, or vnwilling; able, or vn-
able; thirstie, or vnthirstie; must needes bee *Sinfull*:
because it is an allureme[n]t, and prouocation to Excesse:
therefore the intent of those who begin these Healthes,
must needes be euill.

Lastly, I answere: that most men who are deuoted to
these Healthes, doe purposely begin them to draw on
others to Drunkenesse, and Excesse, or to ingurgitate,
and quaffe downe more then else they would, or should
doe: they vse these Healthes, but as so many (q) *baites*,
occasions, or pretences to allure, and prouoke their Guesse, their
Friendes, their Consorts, to Excesse, if not to the very Act,
and Sinne of Drunkenesse, and to no other purpose: this
their owne Hearts, and Conscienc[es], can testifie vnto
them in the sight of God: therefore their intents must
needes bee Sinfull, what euer they pretend: and so this
euation will not helpe them, especially, when as they are
to pleade with God himselte, (as they shail bee sure to
doe ere long,) who knowes their hearts and thoughts,
farre better then themselues.

To the second excuse: That the Healthes which they
begin, are very small: I answer first: That the smalnesse
of the Cup, or Glasse, is commonly made vp with the
strength and vigour of the Wine, or Liquor: so that
these small Healthes, will sooner intoxicate, and inebri-
ate men, then greater Healthes, in cheaper, or smaller
Liquor: the lesse the Healthes are, the more strong the
Wine: and therefore the worser. Secondly, where the
Healthes are small or little in quantity, or measure, they
are commonly, the (r) *more in number*: the lesse the
Healthes, the more dense and frequent are they: so that
the littleness of the Healthes, is made vp and recom-
penced with the multitude, and number of them, (s) *(one*
small and little Health beginning, and alwayes drawing on
another:) so that if * *all these little Healthes were put toge-*
ther, they would become exceeding great. Thirdly, though
the Healthes that are begun at first are small, yet they

(u) *alwayes*

q *Sigismundus*
Baro de rebus
Mosconitis.
Ioan. Frid. de
Ritu Bib. ad
San. lib. 1. c. 5.
6, 7. *Polydor:*
Virg. de Inuēt:
Rerum: l. 3. c. 5
accordingly.
r *Primum v-*
na, gemino
mox calice, in-
de tribus, Po-
cula siccantur.
Obloperus de
Arte Bib l. 2.
s *Ista quan-*
tumuis exigua
sint, in maius
excedūt. Nun-
quam pernici-
osa seruant
modum: Facili-
us est, initia
illorum prohi-
bere, quam im-
petum regere.
Sen. Epist. 85.
* *Si enim &*
paruum paruo
adderis, &
frequenter i-
stuc feceris,
mox quidem
magnum &
hoc euaserit.
Hesiodi: Ope-
ra & Dies. l. 1.
pag. 20.

*s Cito ad ma-
iora progredi-
tur, qui parua
non formidat.
Hier. Tom. I.
Epist. 14. c. 1.
A minimis in-
cipiunt, qui in
maxima pro-
ruunt. Bernar.
De Ordine vi-
tæ: Lib. Col:
1126. Græci
in initio con-
uicti paruis
poculis ute-
bantur, ubi ve-
ro saturati es-
sent, maiori-
bus: Diog:
Laert. 1. Ana-
caris Scythæ.
t See Basil. de
ebrietate Ser:
Ambr. de Elia
& Ieiun. c. 11.
Aug. de Temp.
Sermo 231.
232. Accor-
dingly.
u Solent mi-
nima paulatim
despecta in
malum mag-
num trahere.
Concil. Mati-
conense: 2.*

Can. 12. * *Tres solum ego calices viris prudentibus infundo: Sanitatis vnum, quem
ebibunt primum: est amoris & voluptatis debine: Infundo somni tertium: quem ut
hauserint nomen qui habent sapientum in ades illico suas redibunt: Non enim quar-
tus calix noster, sed est protervia: el amoris est quintus: furoris sextus, & pugna ci-
et. In paruum enim vas quando largum infunditur supplantat ipsum sæpe potorem
merum. Ex Bubulo. Puteani: Diatrib. 1. pag. 40. * Vnum exemplum luxuria multam
mala facit. Seneca. Ep. 7. v. T. non magnum est enim malum eius, ut ei non uti, quam
benè uti, sit melius: August. contra Iulianum. lib. 4. cap. 7.*

(s) *alwayes draw on great ones at the last*: little Healthes, as well as little wedges, make way for great ones: this the (t) *Fathers*, and experience testifie: therefore, the little-nesse of them is no excuse. Fourthly, the Drinking and beginning of small Healthes, doth either draw on others to begin (u) *greater*, or else confirme them in the vse of greater: he that beholds a good, or great man Drinking a small, or little Health, will presently conclude, that he may drinke a great one: so that the example and presi- dent of drinking small Healthes, is as pernicious, and hurtfull, as the beginning, or Drinking of greater Healthes. Fifthly, the Healthes that most men doe be- gin (as experience can testifie) are oft times very great: if their first or second Healths are not so, yet *their third and last Healthes are*, which make amends, & recompence for all the rest. Sixthly, admit, that the Healthes which you begin were small and few, yet since you haue no occasi- on, no necessary, or lawfull cause at all, to mooue you to them: since they are scandalous, offensiue, and misbe- seeming Christians, confirming others in their exces- siue Healthes; were it not farre better, and lesse offen- siue, to begin no Healthes at all, then to begin or pledge these small ones? there is, there can bee, no hurt nor inconuenience at all, in abstaining from the smallest Healthes: there may be, nay, there *is much hurt in using them*, both in respect of others & such as doe begin them: (y) *better therefore is it to abandon all these Healthes*, then to admit, approoue, or vse the smallest of them. Lastly, if Healthes be sinfull and vnlawfull, it matters not whe- ther the Healthes wee doe begin, be great, or small; both

of them are then odious, and damnable, in the sight of God, and will plunge the Soules of those who vse them, deepe in Hell, without redemption, vnlesse they * *utterly shun them, and repent of them.* Wherefore the exiguitie, or smalnesse of these Healthes, is no excuse, Apologie, or Plea at all in the Court of Heauen, or at the Barre of Gods Tribunall, (to which all Healthers shall be summoned ere be long :) the least Healthes, if they are sinfull, damne mens Soules, as well as the greatest : therefore, we must auoid them both alike.

To the third excuse : That they force none for to pledge them : I answer first, that the very beginning of an Health, is a kinde of inforcement, or ingagement vnto others for to pledge it : and most men take it to bee so ; because long custome, and the prauity, and wickednesse of men, hath made it a kinde of (u) *Affront, Indignity, Discourtesie, and Wrong, both to him that beginnes the Health, to those that second it, and to the person that is remembered in it, to refuse, or passe it by, and not to pledge it :* as Saint Ambrose, Hierome, Augustine, Baro, Iohn Fredericke, and Guagninus, testifie in their fore-quoted Testimonies, and as our own experience cannot but witnesse. Secondly, though some are so Discreete, and Ciuill, as not to force men to drinke, or pledge their Healthes against their wills ; yet (x) *many, nay, most that vse these Healthes will doe it.* Hence, was that comon speech among the Gracian Drunkards : (y) *Aut bibat, aut abeat :* Let him drinke or else be packing : Hence, is that Complement, or Challenge rather, among the Health-quaffers, in the (z) *Dukedome of Massouia: Aut mihi praebe, aut mecum armis decertato: Either drinke to me, or Fight with me : Which is the cause of many Duells.* Hence, grow those many (a) *Murthers, Stabs, (b) Woundes, without cause ; Quarrells, Figh-*

tonius Nero cap. 5. b *Præu. 23. 29. De Ebrietate ad arma consurgunt ; calicibus te- la succedunt. Pro vino sanguis effunditur, & ipsum sanguinem vina fuderunt, Am- brof. de Elia & Ieiun. Lib. cap. 12. See 4 Iacobi cap 5. Puteani Comm. p. 542. Ho- mer: Odyssæ: l. 19. p. 548. Horace Epist. l. 1. Ep. 5.*

* *Irrisor enim est, non paniten- tens, qui ad- huc agit quod panitet: nec videtur Deum poscere subdi- tus, sed subsan- nare superbus.*

Lauatur itaq; et mundus est, qui & prae- rita plangit, et flenda iterum non comittit Isidor: Hispal De Sum: Bono l. 2. c. 16.

u *See Vincen- tius Obsopaus de Arte Biben- di lib. 3.*

y *Cic. Tusc.*

Quæst. lib. 5.

z *Guagninus Rer Polon Tõ. 2. pag 68. Cro- merus de Polo- nia lib. 1. Sa- lomon Neuge- bauerus de Po- lonia l. 1.*

a *Domitius libertum suum occidit quod potare quantũ iubebatur re- cusarat. Sue-*

tings,

c *Hic si quis
calicē conuer-
tat, vrgetur
ad potum: si
manum reuo-
cat a vino, ori-
eius infundi-
tur.* Ambr. De
Elia & Ieiun.
c. 13.

d *Data vina
recusa, incuti-
et capiti pocu-
la spreta tuo.*
Obfop: de Ar-
te Bib. l. 3. *Vi-
deas alios vo-
cula in tela
vertentes, Scy-
phum in faciē
iacere conui-
ua: alios scif-
sis vestibis in
vulnera aliena
proruere.* Hic-
rom. Com. l. 1.
in Tit. 1. Tom.
6. pag 200. A.
*In ebrietate
alius lance
manū armat,
alius scypho:
putares iam
vulnera propi-
nari.* Puteani
Comus. p. 683.
c *Regum prae-
ces sunt impe-
ria.* Amer. Vef-
put. Nauigatio
3. Proæmio.

tings, Contentions, and Debates, which wee vsually heare of, both at home and abroad; euen from this forcing of Healthes: Hence it is, that many among vs (especially, our Seruing-men, our Roring-boyes, and those of the ruder, and baser sort) are more hote, more zealous, stout, and resolute in the defence, or maintenance of an Health, then in the cause and quarrell of their Countrey, or of the chiefest Article of their Creede: hence it is, that they are more mooued, and affected, that they are more impatient, and angry with men for refusing, or crossing them in their Healthes, then for hindring them in Gods seruice, or thwarting them in their greatest good; as the (c) *powring of Wine into the refusers mouth*, or the throwing of it into his face, or their (d) *dashing of the cup sometimes against his head*, doe sufficiently testifie: Yea, I may boldly say, that most of our common Health-drinkers, would hate men more for refusing or crossing their Healthes, then for abjuring their Faith, Religion, or their God: yea, they would rather aduenture their *blood in the Field*, vpon the refusall or quarrell of an Health, then for the mainest Article, or ground of Faith: Most Health-sokers therefore, cannot truely say, they force no Healthes, because their very practise prooues the contrary. Thirdly, though some are so ingenuous, as not to offer any open violence, to force men for to pledge their Healthes; yet they will entreate, and perswade them to it by all the Art, and Rhetoricke they can vse; and if they still refuse them, they are alwayes apt to thinke the worser of them, to censure them secretly in their thoughts, and to beare them an inward spleene, and grudge within their hearts; if not, to slander, and reuile them with their tongues. Now these intreaties, and perswasions (especially of (e) *Kings, of Nobles, Prelates, Maiestrates, Superiours*; Friends, Kinred, or those who are the Maisters of the Feast, who perchance can doe vs good, or hurt in our estates; or of such whose loue and good esteeme we are loath to lose) are as
so

so many enforcements, and commands: Wherefore this objection is but false. Lastly, if you intend to force none for to pledge you, why then doe you beginne these Healthes? why doe you not wholly exterminate, and banish them from your Tables, *since they carry a kinde of force, command, or threatning with them? If then you will force none to drinke an Health against their wills, then banish and disclaime these Healthes, to which long custome, and the common vsage, haue added a kinde of compulsorie necessity, or binding law to pledge them, especially if they are the Healthes of Kings and Great ones: else you cannot but be guilty in the sight of God, of forcing, and inuiting men to drinke against their wills.

These former pretences, of those who begin these Healthes to others, being thus cleared: I come now to answer those pretences, extenuations, or excuses, which men alledge for pledging Healthes; which are far more tollerable, then those for Drinking, or beginning Healthes: because there are some colourable pretences, or ingagements to pledge an Health, that is once begun, though there be no colour, nor ground at all, to begin an Health.

The first excuse, or pretence for pledging Healthes, is this: That it is an ordinary, and common (a) custom, for to pledge an Health: and there are few who doe refuse it: therefore, since most men, (nay, great, and learned Clergie-men) drinke, and pledge these Healthes, we may lawfully, and safely doe it, as well as they.

To this I answer; first, that Christians must liue by Precepts, not by Examples: they must not so much regard what others doe, as what themselues are enjoined for to doe: the (b) Word of God must bee their Rule, and Square; not the Liues, and Actions of other men; who (c) walke for the most part, contrary to Gods words in all things:

publicus factus est. Seneca, Epi. 123. b Psal. 119. 9. Gal. 6. 16. Ioh. 5. 39. 2 Pet. 1. 19. c Phil. 2. 18. 19. 1 Iohn 5. 19. Psal. 14. 1, 2, 3. Rom. 3. 9, 11, 12.

* *Alius salutem propinat, alius vitam, alius fortunā, quisq; cyathis fat: nisi hauseris, et numina, & amicos laedis. Qui propinat, exemplo suo cogit: nec populo alieno fauere valet. dini potes, nisi tuam merges.*

Puteani Comus, p. 556.

Excuses for pledging of Healthes answered.

a *Inter causas malorum nostrorum est, quod vinimus ad exempla: nec ratione componimur, sed consuetudine abducimur. Quod si pauci facerent, nollemus imitari: cum plures facere ceperint, quasi honestius sit, quia frequentius, sequimur, & recti apud nos locum tenet error, ubi*

d Neque enim
si criminum
socium inuene-
ris a culpa li-
beraberis: hoc
vnum itaque
specta ut te a
criminibus ex-
uas. Chrysost.
Hom. 26. in 1.
Cor. 12.

e Non debe-
mus attendere
quid aliquis
ante nos faci-
endum putauit,
sed quid
qui ante om-
nes est Chri-
stus, prior fe-
cerit. Neque
hominis consu-
tudinem sequi
oportet. sed
Dei verita-
tem Cyprian.
Epist. lib. 2.
Epist. 3.

f Exod. 23 2.

g Math. 7. 13.

h Peccantium
multitudo non
parit errori
patrocinium

Hierom. Epist.
66. Ruffino.
Tom. 2. p. 231.

i Duobus modis peccatum committitur, aut vi cupiditatis, aut metu timoris: dum
vel quisque vult adipisci quod cupit, vel timet ne incurrat quod metuit. Isidor. His-
pal De Sum. Bono l. 2. c. 17.

If then, thou hast no ground, nor warrant in the Scrip-
tures for to pledge these Healthes; but rather to abhor
them, as the Vanities, and Customes of the World; as
the Rites, and Ceremonies of Infidels, and Pagans, which
become not Christians; thou (*d*) art not for to pledge
them, though all the World besides should doe it. Se-
condly, I answer; that we must not alwayes looke what the
worst, and most of men doe usually practise; (*e*) but what
Christ himselfe by his owne example, hath taught vs for to doe:
Now Christ himselfe, did neuer teach vs either by Pre-
cept, or Practise, (nor yet by any of his Prophets, Apo-
stles, or Saints in former times) to pledge these Healths:
therefore, we must not pledge, nor drinke them, vnlesse,
wee will digresse, and stray from Christ, who is our
Guide and Patterne. Thirdly, wee must (*f*) not follow a
multitude, to doe euill: we must not runne with the most,
and worst, (*g*) who alwayes trace the broad, and ready way
to Hell: but we, must alwayes obserue what the best, and
holiest, of Gods Saints, and Children doe: imitating, and
following them, as farre as they doe imitate, and follow
Christ: Now, though the most, the worst, and greatest
part of men, (*h*) Whose multitude, can yeeld no patronage
to any euill,) approoue, and pledge these Healthes: yet
the best, and holiest of Gods Saints, doe vtterly refuse,
and quite reject them; vnlesse it bee, when as they are
(*i*) overcome of too much pusillanimity, and slavish feare:
therefore, wee must imitate and follow them, though
they are the smaller number; not the most, and worst.
Fourthly, wee must not so much consider, nor examine
what mens wayes, and actions, as what their judge-
ments, and the Testimonies of their Consciences are;
because mens Actions, doe oft times vary from their
Consciences; Witnesse, the ordinary Practise, and Liues
of many, who liue in grosse, and knowne sinnes, which

their

their * Consciences, and Iudgements doe condemne. Now most of those who drinke, or pledge these Healthes (especially, such who haue any grace, or ciuility in them) doe secretly condemne them in their Iudgements: their Hearts, and Consciences, doe inwardly distaste them, so that they doe euen checke, condemne, and judge themselves, when as they drinke, or pledge them: Wherefore, wee should here abandon, and disclaime the very drinking, and pledging of these healths, because the Iudgements, and Consciences of those that pledge them, *doe oft times censure, checke, and inwardly condemne them for it.* Lastly, I would demand, but this question of those who make this Plea: Whether they are perswaded in their Hearts, and Consciences, that those who drinke, and pledge these Healthes, doe well, or no? If their owne Hearts, vpon good deliberation, and aduise, shall testifie, that they doe but honestly and Christianly in it, when as not onely the Fathers, and Saints in former ages, but euen the very Pagans, did condemne them whom Christians should out-strip: they may haue then some ground and colour for to imitate them: but if their owne Hearts, and Soules, shall secretly vpon full deliberation, condemne, and taxe them for it, as I make no question but they will doe: then let them neuer practise that themselves, which their own Hearts, and Consciences condemne in others: for feare lest *(i) they condemne themselves in the things which they allow.*

The second pretence for pledging Healthes, is this. That it is an vnciuill, vnmannerly, discourteous, and injurious part, both to the Author, and Owner of the Health, not to pledge it: therefore I know not how I may well refuse it.

To this I answer first; that if there be any discourtesie, or vnmannerlinesse in refusing any Health, it lies on his part, that would allure, or force thee to it, against thy stomach, or thy conscience; not on thine who doest refuse it. It is an injurious, and discourteous part, to per-

* *Euasisse potes quos dicit conscia fallit, Mens habet attonitos, et surdo verbera cadit, Occultum quantiente animo tortore flagellum? Luuen, Satyr. 12.*

i Rom. 14.22.
Excuse 2.

k Nequaquam nos facere improbos improbitas aliena debet: quia quilibet hominum magis sibi praeferre conuenit ut sit bonus, quam alteri ut sit malus: et plus id laborandum est ut placeamus Deo per honestatem quam hominibus per impunitatem. Salu. de Gub. Dei. lib. 7. pag. 236.

l See Plutarch. de San. tuenda. accordingly. *m* Athenaus Dipnos. l. 10. c. 11. Plutarch. de Ira cohibenda. Dialog. Plutarch. de Sanitate tuenda lib.

n Ioan. Frid. de Ritu. Bib. ad San. l. 1. c. 10. l. 2. c. 6.

n The Lord Bacons Apothegmes.

o Chrysostom: Hom: 55. et 57 ad Pop. Antioch. August. de Temp. Ser. 231

swade, or force another, to any vnreasonable, hurtfull, or vnlawfull thing: but it is (*k*) no discourteous, nor vnkinde part, to giue the deniall, or refusall in this case: for else a man might be forced, and drawne to the very foulest finnes, and greatest inconueniences (as many oft times are) to auoide discourtesies. Now Healthes as I haue prooued, are vnreasonable, hurtfull, finfull, and vnlawfull things, which oft times goe against mens Natures, Iudgements, Hearts, and Consciences, which doe secretly abhorre, and vtterly condemne them. Wherefore it is (*l*) no vnciuill, vnmanly, discourteous, nor iniurious part, for to withstand them, in a discreete, and modest manner: as Calisthenes the Philosopher did: (*m*) Who being demanded of Alexander the great, why hee would not pledge him: returned him this answer: I doe not desire O Alexander, to stand in neede of Aesculapius by my Drinking: or as a young Christian Student did: * Who being intreated by a certaine Prince to drinke more liberally, then he ought to doe; gaue him this answer: I craue pardon in this most gracious Prince: I differ but little from a beast already, and will your Grace inforce me to become a beast indeed? To giue such a modest, cleanly, and discreete deniall as this; or to answer so, as a graue, and worthy Statesman of our Kingdome did: (*n*) That hee would pray for the Kings Health, but drinke for his owne: is no vnciuill, barbarous, vnmanly, nor discourteous part: yea, it is a beastly, and vnnaturall part, not to doe it: Since (*o*) Horses, Oxen, and Brutish creatures haue so much reason and good manners in them, as to refuse to drinke more then they neede. Secondly, admit, that Carnall, Ignorant, and Gracelesse men (not gracious and holy Christians who are certainly of another minde) should deeme it an vnciuill, rude, discourteous, or iniurious part, to withstand an Health, as commonly they doe: yet is it not better for thee, to bee vnmanly, (*p*) discourteous, or iniurious towards men, (especially such men as these,) then vnto God himselfe?

p Pietatis genus est, impium esse pro Domino. Hier. Tom. 1. Epist. 23.

Certainely,

Certainely, it is no vnmanerly, humorous, precise, discourteous, nor vnseemely part, (q) to obey and please God, rather then men. If thou carouze, or pledge these Healthes, thou maist chance to honour, please, and gratifie men : but thou shalt be * sure to offend, dishonour, and displease the Lord : better therefore is it, to be vnmanerly, or iniurious towards men, then towards God himselfe.

Thirdly, it is farre better for thee to incurre the ignorant, rash, and iniudicious censure of others, in refusing Healthes, then to animate, or confirme them in the abuse, and practise of these Healthes, through thine ill example : thy refusall of Healthes, vpon good grounds and reasons, may be a * meanes to worke some good on others, and to reclaime them from this Heathenish, and Sinfull practise : which will be the greatest courtesie, that thou canst doe vnto their Soules : Whereas thy ill example in pledging them, will prooue a great discourtesie, wrong, and * dammage to them, in hardning, and heartning them in this Abominable, and Sinfull Ceremonie : Wherefore it is no discourteous, vnciuill, nor iniurious part, to refuse these Healthes, as this carnall, vaine, and false objection, or delusion rather, doth pretend.

Lastly, it is no breach of Allegiance, no point of discourtesie, or disrespect to any, to refuse their Healthes : because no Law of God, of Man, or Nature, doth inioyne them. God, and Christian amity, command vs onely (r) to Pray for ; it is the (s) Deuill onely, and his Ministers, that prescribe vs, for to drinke the Healthes of men : which oft times Damne their Soules. It is therefore the greatest courtesie, that wee can doe to any, to refuse their Healthes, because the pledging of them with their assent, or approbation, doeth surely hurt, if not condemne their Soules.

And here to close vp this Obiection, let me commend but two directions to you in refusing Healthes, (especially in the presence of your equalls, or superiors,) which will much allay, and quite take off those imputations of

q Acts 4.19.
* Nulli dubium est eos, Christo seruire non posse ; quod hominibus potius optant, quam Christo placere : Contenti erga interitum suum hominibus displicere, tantum ut Christo placeamus. Hier. ad Oceanum; Epist. Tom. 9. p 253.

* Melius homines exemplis docentur, quam in premissis hoc in se boni habent, quod approbant quod precipiunt fieri posse. Plinie Panegy. Traiano, dictus. p 38.

* Plarique pereunt exemplis Petrus Cunæus Satyr: Menip. 2. p. 62. r 1 Tim. 2, 1, 2, 3. s See Argument, 14.

Prou. 15. 1.
*Ergo ne dubita
 blandus adhi-
 bere querelas.
 Vincuntur
 molli pectora
 dura prece. Ti-
 bullus Eleg. 1:
 3. Eleg. 1.
 u Quis blandi-
 endo dulce nu-
 triuit malum,
 serò recusat
 ferre quod su-
 bit in iugum.*
 Sen. Hyppol.
 Act. 1. *Qui se
 cupiditati vo-
 lentes dedide-
 rint oppugnan-
 ti, voluntatem
 resistendi vlti-
 rius non habe-
 bunt tyrannicè
 dominanti. Et
 hoc fit iusto
 Dei iudicio:
 ut qui cu-
 piditati resiste-
 re nolimus
 ingressura iam
 resistere neque-
 amus ingressa*
 Prosp. Aquit.
 de Vita Con-
 temp. l. 2. c. 15.

inciuitie, iniury, or discourtesie, which the withstanding of these Healthes may bring vpon you.

First, bee sure to put them off with as much (t) *Modestie, Mildnesse, Ingenuitie, Courtesie, Intreatie, Plausibilitie*, and as little *Bitternesse, Harshnesse, Passion, Pride, or Surinesse*, as all concurrent circumstances will afford: that so the manner of refusall may iustifie, and commend the act it selfe, and be so farre from giuing iust offence to any, that it may, *euen pacifie, and quiet those who presse, or vrge the Healthes.*

Secondly, in the places where Healthes are likely to be multiplied, be carefull to withstand the Health that is first begun, and to giue a milde, yet peremptorie deniall vnto all that follow it: else the pledging, and condescending to the first Health, will be a strong inducement, or deepe ingagement to pledge the next, and all that follow, though it bee to Drunkennesse, and Excesse it selfe: or such a clogge and tie to men, by subiecting them to the exceptions and distast of others: that they (u) *can hardly refuse the Healthes of any which ensue*, without offence: the pledging of ones mans Health being, such an engagement for to pledge anothers, (perhaps of the selfe-same qualitie with the first :) that it is hard to pledge the one without some iniury or disrespect vnto the other, (as the World accounts it,) whose Health wee doe put by vs. Hee then, that would giue content to all, let him bee sure to pledge the Healthes of none, and then none can take exception: Hee that would not be drawne to pledge many Healthes, let him not admit of any, vpon any tearmes: (x) for

x *Nunquā bona fide vitia māsuecunt: si inuita ratione caperint, inuita persenerabūt. Non recipiunt animi mala tēperamentum, facilius sustuleris ea, quā reueris: facilius est inuita illorū prohibere, quā imperū regere. Deinde si das aliquid iuris moribus prauis non erunt in nostra potestate. Quare? quia extra nos sunt quibus iritantur itaq; cresunt prout magnas habuerint minoresue causas, quibus cōtinentur. Si in nostra potestate non est, an sint affectus, ne illud quidem est, quanti sint; si ipsi permisi incipere cum causis suis crescent, tantiq; erunt, quanti fient. Adice nunc quod ista quantumvis exigua sint, in maius excedunt. Nunquā pernicioſa seruant modum. Quāuis lentā inſtia morborum, serpunt. Et aggra corpora minima interdum mergit accessio. Illud vero cuius clementia est credere, quarum rerum extra nostrum arbitrium posita principia sunt earum nostri esse arbitris terminos? Quomodo ad id finiendum satis valeo, ad quod prohibendum parum valui? cum facilius sit excludere, quam admissa comprimere. Seneca Epist. 86. I may apply it to this of pledging Healthes.* he

he that hath not abilitie, or Conscience to refuse the first, will hardly finde Wisedome, Courage, Will, or Power to withstand the second, third, or fourth Health in any company, or to giue ouer pledging Healthes whiles others cease not to begin them. Certainly, hee that wants Grace, or Courage to renounce the first, will neuer sticke at a second, third, or fourth Health, which comes with more engagements: he that cannot so farre command himselfe, as to withstand the very start and first beginning; will neuer so farre overcome himselfe, (especially, when hee is much sollicitied, and pressed by Superiors, Friendes, or such who haue some swaying interest, and power ouer him,) as to disuert, or interrupt their progresse, or to put a period to them in due season. If therefore thou wouldest auoyde all circumuention by these Healthes, with which some good men, now and then are ouertaken: withstand these preluforic, and leading Healthes with modestie, and good discretion, which are but traines, and baites to draw on others: and then thou shalt not onely quit thy selfe of that Excesse, which Healthes may draw thee too: but likewise free thy selfe from enuy, and all iust exceptions, and discourtesies that men may take against thee. Obserue, I say, but these two rules, and this obiection need not trouble thee.

The third obiection, or excuse for pledging Healthes, is this: I was commanded, forced, or intreated, by some friend, or great one, for to pledge these Healthes; and I had incurred much wrong, and violence, much hatred and (t) displeasure, had I but once withstood them: and might I not then safely pledge them?

To this, I answere first; That there is no Good, no Gracious, nor Holy man, in all the World, that dares to force thee for to pledge him: and as for wicked, and vngodly men: if thou wouldest but with Modestie, Wisedome, Courage, and Discretion, stand it out, they would not be so hardy, as to force thee for to pledge them, what words so euer they giue out; because the Image of God, and practicall power of Grace, which shines foorth in thee,

Excuse 2.

t Mala hinc
oriuntur om-
nia quod nos
Deum sed bo-
mines reueren-
mur. Chrytost.
Hom. 12. in
1 Cor. 4.

Ans. 3.

u Mark. 6. 21.
Iohn 18. 5. 6.
Acts 6. 10. 15.

being backed, and seconded by God himselfe, would euen terrifie, and (u) *daunt their Hearts*. Wherefore, to say that these would force thee for to pledge them, before thou hast put it to the triall, is but a vaine excuse, yea a meere pretence, to shroud thy cowardize, or Excesse in Drinking; which will not auaille thee in the day of Iudgement.

2.

a *Melius erat
ut caro tua so-
bria occideretur,
quam ut
anima tua per
ebrietatem moreretur.* De
Temp. Serm.
231, 232.
b *Omni necessitate maior
necessitas est
salutis.* Ambr.
Serm. 62.
c Acts. 4. 19.

Secondly, admit, thou were put to this extremitie, that thou must Drinke excessiue against thy stomake, or thy Conscience, or else, thou must die for it. I answer with Saint *Augustine*, in the selfe same case: (a) *that it were farre better for thee, that thy Temperate flesh should be slaine, then that thy Soule should die of Drunkenesse*: better were it for thee, (b) *since the necessitie of Salvation, is the greatest necessitie of all others*: to die of the menacing, and iniurious Sword, which can but kill the body: then of this Mortall, and Soule-slaying sinne, which kills both Soule, and Body too, without Repentance, and that for euer.

3.

Thirdly, though thou hast men to menace thee for refusing Healthes, yet thou hast God himselfe to stand by thee, and encourage thee; If thou doe it out of Obedience, Loue, and Conscience vnto God; hee will protect, and shelter thee from all the euill, that can befall thee, for his sake, or turne it to thy greater good, and glory: (c) *Better therefore is it for thee, to depend on God, in Fearing, Pleasing, and Obeying him*: then to Distrust, Offend, or Disobey him, for Feare, or Loue of men. If thou incurre the displeasure, or wrath of men in refusing Healthes, yet thou shalt winne the Grace, the Fauour, Loue, and Praise God, which are farre better.

4

Fourthly, if this excuse would serue the turne, then a man might runne into any sinne, vnder pretence, that he was forced, or perswaded to it; which would wholly euacuate, and make void the Lawes of God, and man: this therefore, wee must know; that wee must rather
(d) *part*

(d) *part with our lines*, then commit the least offence, or sinne against the Lord, for to preserve them: *else wee are none of Christs Disciples*: Wherefore, wee cannot plead necessitie, or compulsion, in excuse of any sinne, because (e) *Christians haue but this one necessitie put upon them; not to sinne.*

Lastly, admit, that thou art perswaded to Drinke, and Pledge these Healthes, by those to whom thou hast most engagements; and that thou doest it onely for to pleasure others, as many doe: yet this is no excuse, nor colour for thee in the sight of God; because (f) *Christians must not bee men pleasers: they must not liue to the lusts, and wills of men, but to the will of God: and canst thou then Drinke, or Pledge an Health to pleasure men without offence to God, or breach of these commands? undoubtedly thou canst not doe it.* (g) *Eue was perswaded by the Serpent, to eate of the forbidden fruite, and Adam by Eue; yet that would not iustifie them in the Court of Heauen.* (h) *Solomon was drawne away after strange Gods, by the allurements, and perswasions of his Idolatrous, and Out-landish Wines: yet this would not excuse him to the Lord.* Perswasions, and intreaties of our dearest friendes (who oft times, doe but act the (i) *Devills part in carnall Counsell, and aduice*, when as wee vainely thinke, they act their owne,) will neuer mitigate, (k) *nor salve our sinnes*, nor yet the Pledging of these Healthes, when as wee shall come to answer for them before the Iudgement Seate of Iesus Christ, (as we shall bee sure to doe, ere long:) Wherefore, let neither threatnings, nor intreaties, hencefoorth moue thee, to Pledge, or second Healthes, because they cannot iustifie, nor excuse thee in the day of Iudgement.

The last colourable pretence, or allegation, which men produce for pledging Healthes, is this. That it is but a flight, or triuiall matter, to pledge an Health: yea, it is but a kinde of precisenesse, or Puritanicall, and factious humour to refuse it: whence those who make Conscience, and scruple of it, are commonly branded and censured.

d Luke 14.26
Matth. 16. 23.

e *Nulla est necessitas delinquendi, quibus una est necessitas non delinquendi.* Tertul. de Corona Militis cap. 11.
f Gal. 1.10.
1 Cor. 7.23.
1 Pet. 4.2,3,5.
5.

g Gen. 3.12.
to 17.

h 1 King. 11.
i Math. 16.22
23. Gen. 3.6.
14. Act. 21,12
13.
k In this case of pledging Healthes to pleasure friendes, I may truly say: *Grandis in seuspicius, impietas in Deum est.* Hierom. Tom. 1. Ep. 25. c. 6.

Excuse: 4

Answer.

*I Hoc parum
non est parum:
imo vero est
fere totum: ci-
to enim negle-
ctum fit mag-
num. Parua i-
taq; nunquam
despiciamus, ne
in magna inci-
damus. Chry-
sost, Hom. 8. in
1 Cor. 3.
in Tertul. De
Spectac. Lib. c.
24. Cyril Hie-
rusol. Catech.
Mystagog. 1.
Aug de Symb:
ad Catechume-
nos. l. 4. c. 1.
Salu. de Gub.
Dei. l. 6. p. 190.
to 197. Cypr.
de Spectac. lib.
Chrysost. hom. 6
7. & 38. in
Mat. Lactan:
de Vero cultu.
cap. 20. Basil:
Hexameron.
Hom 4. Clem:
Alex. Orat.
Exhort. ad Gē-
tes, et Pedag. l.
3. c. 2. 11. Ar-
nob. aduers.
Gentes. l. 3. 4,
5, & 7. And
22. Fathers
more.*

ured, for Puritanicall, Humorous, Precise, and Factious persons: or men more scrupulous, then wise. Wherefore, to auoid all inconueniences of this nature: it is the wisest, best, and safest course, to make no bones of pledging Healthes.

To this, I answere; That I haue already manifested this Drinking, and Pledging of Healthes, to bee Sinfull, and Vnlawfull by conuincing Reasons, and Authorities: If any man can solue these Reasons, or Answer these Authorities, so farre as to perswade, and fully satisfie his owne Heart, or Conscience in the sight of God: that Healthes are lawfull in themselues, and that he may safely vse them: then let him Drinke, and Pledge them at his pleasure, I will not once restraîne him. But if his Conscience, Heart, and Iudgement, vpon due deliberation, and aduice, shall once informe him; that Healthes are Sinfull, and Vnlawfull, either in their vse, or in themselues: I answere then, that though the Drinking, or Pledging of Healthes, doeth seeme but (l) a small, a slight, or triuiall thing, to Luxurious, Riotous, and Licentious persons; yet it is of infinite, and weightry consequence vnto him, because it is a sinne; and so drawes Eternall death, and condemnation after it. Indeed, this is the reason, why Heathenish, Prophane, Lasciuious, and Time, nay, Purse-consuming, Stage-playes; (condemned, and sentenced, by some two and thirtie senerall Synodes, and Councells; by some two and thirtie Fathers; by some fourtie Christian Authors, and Moderne Diuines; by some foure Heathen States: three Christian, and sixe Heathen Emperours; and by some two and twentie of the Grauest, Best, and Wichest, Heathen Philosophers, Poets, and Historians; as the inuentions, and workes of Satan, as the (m) Pompes, and Vanities of this wicked World, which Christians haue renounced in their Baptisme: as the Semminaries, Ministers, Fecwelt, and Fomenters, of Sinne, and Wickednesse, (especially, of Fornication, Whoredome, and Vnclanenesse:) as the very Poyson, and Corruption of mens Soules, and manners; and as Pernicious, and Un-sufferable

*sufferable euills, in any Christian, or wel-ordered Common-wealth : which should cause all such as beare the name, or face of Christians, for euer to abandon the very sight, and hearing of them ; and to shunne the places where they are acted.) Why Effeminate, Monstrous, Strange, and Meretricious habits and attires : why Mixt, Lasciuious, and Effeminate Dauncing : (I say not single Modest, Chast, and Sober measures, which may perchance be vsed in their seasons:) why * Curled, Broidered, false, and Supposititious haire : why immoderate Dicing, and Carding, of purpose to winne, to gaine, or passe away the time, (as if our liues and time which * God commandes vs to redeeme, were but a trifle,) not for necessary recreation onely : why the Odious, and Infernall art of Face-painting : why Idlenesse, Wantonnesse, Pride, Effeminacy, Scurrilitie, Lying, Swearing, Cursing, Vsury, Couetousnesse, Oppression, Iniustice, Gluttonie, Riot, Drunkennesse, Healthes, and such like hainous finnes, and sinfull sports, and vanities, which God himselfe, which Fathers, Councells, Moderne Diuines, together with other Christian, and Heathen Authors haue frequently, and resolutely condemned ; doe now so ruffle and swarme among vs, as if they were the chiefe and onely vertues, (n) because they doe repute them but small, or little finnes, and vanities, of which God takes no notice : or else no finnes at all. For if men did vnfaignedly belecue them to bee finnes indeed, (as they shall surely finde them, to bee such at last, how euer they admire, and adore them now :) they could not play, nor dally with them, they could not hugge, nor yet imbrace them as they doe. But yet (beloued Readers) this wee must learne, and know ; that as these, and all finnes else are very great ; so wee are to repute them great, and (o) no sinne small ; because they are committed against a Great, an Infinite, and Eternall God ; and so draw a Great, an Infinite, and Eternall punishment after them. (p) Idle words, (q) Idle thoughts, (r) Vaine actions, (which most men deeme but trifells,) shall draw men into Indgement*

* See my Vn-loueliness of Loue-Lockes.

* Ephes. 5. 16. Coloss. 4.

n *Ideo tanta infelicitate se inebriant homines, quia putant ebrietatem aut paruum, aut nullum esse peccatum.* August. de Temp. Sermon. 232.

o *Nullum culpa genus quod ad Deum pertinet leue est ducendum :*

quia per dignitatem iniuria praferentis, crescit culpa facientis. Salu. de Gub. Dei. lib. 6 p. 203.

p Mat. 12. 36. 37

q Eccles. 12. 14.

A cts 8. 22.

r Plal. 115. 113.

1 Sam. 12. 21.

Eccles. 6. 12.

s Qui modica
 spernit paula-
 tim decidit: si
 enim curare
 parua negligi-
 mus, insensibi-
 liter seducti,
 audenter etiā
 maiora perpe-
 tramus: Esus
 quippe potusq;
 ad lulum im-
 pulsi, lulum ad
 idololatriam
 traxit: quia si
 in vanitatis
 culpa nequa-
 quam caute
 compescitur, ab
 iniquitate pro-
 tinus mens in-
 canta deuora-
 tur. Gregor.
 Mag. Moral. l.
 10. c. 13. Dum
 facta quadam
 non graui li-
 bere ac sine me-
 tu cōmittimus,
 ad poriora sce-
 lera & hor-
 rendae peccan-
 di consuetudi-
 ne labimur.

Isidor. Hisp: De Summ: Bono. lib. 2. cap. 29. & 33. * See my vnloveliness of
 Loue-lockes. t Peiurium ipsum sermonis genus putant esse, non criminis. Christi no-
 men iam non videtur Sacramentum esse, sed sermo. Saluian. de Gubernat. Dei. lib.
 4. pag. 132. n Luk. 16, 10, 11, 12.

ment, and without Repentance, plunge them deepe in Hell,
 for euer at the last: and will not Idle, Vaine, and sinfull
 Healthes, (and all the fore recited sinnes) which haue
 no good, nor profit in them, much more doe it? If so,
 then deeme not Healthes, nor any such like pettie sinnes,
 with which men vse to dally, to bee but toyes, or triuiall
 things, of which men are to make no Conscience, for
 feare they (s) draw you on to greater sinnes, and presse your
 Soules to Hell at last. But admit, that this Drinking,
 and Pledging of Healthes, (which Councells, Fathers,
 Christian writers of Moderne times; nay, very Heathen
 Authors haue condemned) were such deminutiue, or pet-
 tie toyes, and nicities, as most repute them; yet since
 they are scandalous, hurtfull, and offenseue, not hauing
 any commendable, lawfull, or authorized vse, it should
 make vs the more ready, and willing to renounce them.
 The lesser any sinne seemes to be, the lesser pleasure, pro-
 fit, or aduantage it brings vnto vs, the more indifferency
 there is in it, the more forwards should we bee to relin-
 quish, and foregoe it. Hee that will not bee at so much
 cost, nor losse, as to denie himselfe, in small and triuiall
 things for Christ: Suppose, a strange and vglie fashion;
 a Meritricious, and Lasciuious attire; a Varnished, and
 Painted Face; an Effeminate, Vnnaturall, Ruffianly, and
 * vnlovely Loue-locke: a Prophane, and godlesse Oath,
 (t) the Rhetoricke, and Phrase of most mens speech: a scur-
 rillous and filthie song, or iest; a vaine, superfluous, and
 excessiue Health, or any such pettie sinnes, and triuiall
 euills, which bring no good, no gaine, nor pleasure with
 them: how will he denie himselfe, or crosse his lusts and
 flesh in greater things, which haue some sensible, and
 seeming good or pleasure in them? (u) Certainly, hee
 that is vnfaithfull in the lesse, will be vnfaithfull likewise in

that

that which is the greater: (x) hee who will stand with God for very toys, and trifells, as himselfe accounts them: will stand more stiffely with him vpon greater things, which haue some seeming price, some good, and value in them; his Heart will cleaue so close to these, that hee will sooner part with God, then them. Wherefore, if Healthes, (or any of the fore-named particulars,) be but vaine and Nugatorie trifells in their best acception: if they are such vanities, and nicities, wherein wee may denie our selues, without any losse or danger: let vs not so much vnder-value the Loue, and Fauour of our Gracious God, or the Blood and Passion of our blessed Sauour Iesus Christ, (who died to Redeeme vs, as well from (y) our vaine and scandalous, as from our sinfull, and wicked conuersation,) as not to part with Healthes, and trifells for their sakes, who haue parted with so much for vs: for feare wee procure farre worse then Judas, who (z) would not betray, nor sell Christ Iesus, vnder thirtie peeces of silver, which were more of value, then thirtie thousand Healthes can be to vs, or others.

Fourthly, admit the most, nay, more then can bee granted: that Healthes are things indifferent; yet questionlesse, (a) they are not usefull, nor expedient, especially, vnto Christians; who haue vowed Temperance, and Sobrietie vnto God. What haue Temperate, Sober, Graue, or Holy men to doe, with the Ceremonies of Deboist, Licentious, Riotous, and Drunken persons? with the inuentions, and practises, of Ebrious, and Luxurious Infidels, (b) who walke in Renellings, Banquetings, and excesse of Wine? Is it expedient, for Godly, and Religious Christians: or is it for the Honour, Grace, and credit of Religion, that the Professours of it shou'd imitate, take vp, or practise the Heathenish, Hellish, or Complementall Healthes, and Ceremonies of such men as these; to the staine, and scandall of the Gospel, or the encouragement, president, and confirmation of Licentious Drunkards? If so, what difference, and distinction is

x Cum graui dolore amittuntur, quae cum magno amore habentur. Minus autem carente delectantur, quae minus possidentur diliguntur. Iliod. Hispal. De Sum-Bono. l. 3. c. 63.

y I Pct. 1. 18. I Cor. 10. 35.

z Mat. 26. 14. 15, & 27. 34.

4

a I Cor. 6. 12. See Ambrose, Hierome, Chrysostome, Theodoret, Theophilact, and Primasius on this place. Iean Frid. de. Ritu. Bib. ad San. l. 1. c. 14. b I Pct. 4. 3, 4

c *Tunc vera est dei gratia, si hoc Rebus exhibeat, quid verbis sonat.*
 Aug. contra Iulianum. l. 4. c. 7. *Non in lingua, sed in corde Christianitas est: nec interest quali vitare sermone: res enim non verba quaruntur.* Lactan: de Falsa: Sap. l. 3. c. 13. *Esse Christianum grande est, non videri.* Hierom. Tom. 1. Epist. 13. cap. 3.
 d *Tēperantia Christiana satis non est esse, verum & videri.* Tertul. de Cultu: Fām lib. c. 9.
 e Phil. 2. 15. Math. 5. 16.
 f Rom. 12. 2. Col. 2. 20. 1 Pet. 4. 2, 3. g Phil. 3. 19.
 * *Spiritualis homo qui omnia diiudicat, ut ipse a nemine diiudicetur; omne opus suum trina quadam consideratione praeueniat: primum quidem, an liceat: deinde, an deceat: postremo, an expediat: &c.* Bernard, de Confid. l. 3. cap. 4.

is there then, betweene Christianity, and Paganisme? betweene Grace, and Wickednesse? betweene a Christian, and an Infidell? betweene a Holy, Temperate, and abstemious Childe of God, (c) *whose Temperance, and Sobriety, consist in deedes, and practise, not in words, and shewes alone:*) and a Deboist and Ebrious sonne of Belial? Certainly, if it bee expedient, (and what man can or dares denie it?) that there should be some (d) *apparent discrepantie, and manifest difference,* betweene the wayes and liues of Christians, and Pagans; betweene the actions of Godly and Sober men, and Swinish Druukards: betweene the Sonnes of God, the Spouses of Christ, the Temples of the Holy Ghost, the Heires of Heauen, the Vessels of Godlinesse, the Inheritors of Glory, and the Children of Beliall, the Members of Satan, the Synagogues of the Deuill, the first-borne of Hell, the vessels of vncleanenesse, and heires of damnation: betweene Professours of Religion (who should (e) *shine as Glorious, and Resplendent lights, and Lampes of Holinesse in the midst of this our Riotous, Deboist, Perverse, and Crooked generation:* not (f) *any wayes conforming, nor fashioning themselves vnto the Lusts, the Wayes, the Fashions, Rites, and Ceremonies of Pagans, or Vngodly wretches*) and open, or notorious wicked men, who (g) *make their bellies, and their lusts their God.* If it be expedient (as questionlesse it is) that the Liues, the Wayes, and Workes of Holy men; should vary from the Workes, the Wayes, and Liues of Gracelesse persons, and the sonnes of Satan: then doubtlesse, how euer some may deeme these Healthes, indifferent in themselves: yet none can judge them so to *Christians, because they are* * *inexpedient,* and vtterly vsuitable to their Temperate, Holy, Sober, Exemplary, and inoffensue Liues. Wherefore the very inexpediency of these Healthes, (admitting them to be but things indiffe-

rent in themselves, which I can hardly grant: should cause all good and Gracious Christians: (b) Who are to moderate, and curbe themselves in the use of lawfull things, and things of smallest weight, that so they may more easily avoyde unlawfull things, and greater evils, upon all occasions;) for ever to abominate, and quite abandon them in their practice, because they are inexpedient: and for feare of giuing encouragement vnto euill, and scandall vnto godly men.

Fifthly, where as it is surmized, and frequently objected: that this refusall, and dislike of Healthes, doth fauour of nothing else but of a Puritanicall, Singular, Factious, Indiscreete, or ouer-scrupulous and precise Spirit; which is now the receiued opinion, and iudgement of the World. I answer, that it cannot be so, vnlesse wee will taxe and censure those Fathers, Councels, Diuines, Historians, Emperours, States, and Heathen Authors, together with the very Spirit and Word of God, (whose Testimonies, and Verdicts, I haue here produced against Healthes,) for Puritanes, and Prescicians: or for ouer-precise, Singular, Factious, and Contradictory Spirits; which the most Peremptory, and Audacious Drunkard, or the Deboiest Rorer, dares not to auouch. Indeepe the World is now growne to such a Prodigious, Impudent, excessiue, and stupendious straine of Wickednesse, and Prophanenesse: that it feares not to (i) Reproach, Condemne, and Censure, all Grace, and Holinesse; all Temperance, and Sobriety, (nay Morrell Grauity, Stayednesse, Ciuility, and Modesty:) vnder the Approbrious, and Ignominious, tearmes of Puritanisme, Precisenesse, or Stoicall, and Factious singularity. Hee that (k) will not runne into the same excesse of sinne, and ryot, that others doe: hee that will not be a Bawd, or Pander, to his owne, or other mens sinnes, and lusts: hee that will not turne an incarnate Deuill, or a very Hydra, or Monster of Impiety, and Prophanenesse; he that shall but offer to (l) oppose

vitam suam mortiferis voluptatibus dedunt. Lact. de Vera Sapientia, cap. c. 26.
himselfe

h Facilius illicita timebit, qui licita verebitur. Ter-de Cult. Fam: lib. c. 7. Non cito ad maiora progreditur, qui etiam parua formidat. Hier. Tom. Epist: 14. c. 1.

5.

i Malorum solatium est bonos carere, dum peccantium multitudo putat culpam minus peccatorum. Hier. Tom. 1. Epist. 10. cap. 4. k 1 Pet. 4. 4. l Iohn. 7. 7. Isai: 29. 2. Amos 5. 10. Wisd. 2. 10, 10 17. Omnia tollere ac perferri necesse est eos qui veritatem sequuntur, quoniam veritas acerba est ac inuisa omnibus qui virtutis expertes

*m Falsi iusti
veris iusti
semper inui-
dent, quia mo-
leste ferunt il-
lorum Sincer-
tate suam de-
tegi simulati-
onem: agunt
igatur omnia
vt subruant
gressus bonorū,
& imitatores
sui faciant,
quos ad con-
demnationem
suam silent
esse meliores.
Quodcum ob-
tinere non pos-
sunt, approbri-
is & crimina-
tionibus impe-
tunt innocen-
tium vitam,
construentes
super dorsum
eorum conge-
rem falsitatis.
Prosp. Aquit.
Exposit. in Pl.
128. & 139.
n Inuidientia
illius Diaboli-
ca qua inui-
dent bonis ma-
li nulla alia
causa est, nisi
quia illi boni
sunt illi mali.
August de Ci-
uit. Dei. lib. 15. cap. 5.*

himselfe against the crying sinnes, and common vices of the Times: against the Drunkenesse, Riot; Pride, Vanity, Idlenesse, Lasciuiousnesse; sinnefull Fashions, Customes; Scurrility, Ribaldry, Swearing, Blasphemie, Prophane-
ness, Wickednesse, or Licentiousnesse, of the World, which affront, and braue God to his face, and bid defi-
ance to his Majestie: Hee that shall but Write, or Speake
against these sinnes, or any other: (m) nay, hee that liues not
in them, and feares for to commit them, out of Loue, or
Conscience towards God,) is forthwith branded for a Pu-
ritan, or Nouellizing, Factionous, Singular, Proud, Cen-
sorious, Discontented, or over-zealous Spirit, and I know
not what besides, though hee hath God himselfe, and all
Antiquity: though hee hath Apostles, Prophets, Coun-
cels, Fathers, nay, Infidels, Pagans, and the whole Church
of God, from age to age, to backe, to second, iustifie,
and acquit him, against this false, and scandalous imputa-
tion. This euery mans experience, and Conscience, can-
not but testifie, as an irrefragable, and vndoubted truth.
Wherefore, bee not ouer-rash, nor too precipitate, to
prejudicate, or censure others for Puritans, Presbitians,
Humourists, or the like, for disapproouing Healthes, or
opposing the vanities, Fashions, Sinnes; and Customes
of the Times, as the manner of most men is, since they
haue God himselfe, and all antiquity, to iustifie, second,
and assoile them. But learne to see the Deuils Art and
policy; and the (n) inueterate spleene, and malice of the
World, against all Holy men: who labour to suppress,
and quite abolish all Temperance, Holinesse, Sobriety,
and the very practicall power of Grace, by prejudica-
ting, censuring, and reuiling them, vnder the names of
Puritanisme, Singularity, or Precisenesse, in a censori-
ous, peremptory, rash, and vnaduised manner, without
any due examination of the things themselues. The rea-
son why most men iudge so hard of the Graces, Wayes,
and persons of Gods Saints, as to scandalize, and censure
them,

them, or to bring an hard, and ill report vpon them: is because (o) they preiudicate, forestall, and doome them to bee euill, before they examine, try, or prooue them to bee such. If men would (p) first examine, search, and know, and then passe sentence: if they would not iudge vpon (r) reports, and heare-sayes; vpon bare coniectures, ieaiousies, or surmises; or vpon the common, and receiued voyce, and fame of ignorant, malignant, rash, or prepossessed Carnallists; (who reuile, and hate all such, whose Graces blemish, censure, and condemne their gracelesse, sensuall, and vnchristian liues and courses:) but vpon their owne experience, and iudiciall knowledge, as all impartiall, wise, and vpright Christians ought to iudge: If they (r) would heare indifferently on both sides, and weigh the Apologies, Plees, and Iustifications of Gracious, Temperate, and Holy men: as well as the accusations, censures, and reproaches, of Worldly, Carnall, Godlesse persons; as Charity, and (t) Iustice binde them for to doe: I doubt not, but they would then recant, and quite repeale their censures, yea alter, and transforme their iudgements, not onely of the Saints themselues; (whom now they (t) doome for Puritans, Hypocrites; or humorous, proud, censorious, base, and odious persons:) but likewise of these Healthes, and all those other fore-mentioned vanities, fashions, sinnes, and ceremonies, of the World: which God himselve, and all his Saints; together with Fathers, Councils, Mo-

o Student dā-
nare tanquam
nocentes, quos
vtique sciunt,
innocentes ita-
que constare de
ipsa innocentia
nolunt: quasi
vero maior i-
niquitas sit
probatam in-
nocentiam dā-
nasse quam in-
auditam. La-
etan. de Iustit.
l. 5. c. 1. Sic oc-
cupant animos
& obstruunt
pectora vt ante
nos incipiant
homines odisse,
quam nosse, ne
cognitos aut
imitari possint,
aut damnare
non possunt.
Minut. Felix
Octauius p. 96
Cypr. de Ido-
lorum vanit.
Tract. Nolunt
auaire quod

auditum damnare non possunt. Malunt nescire quia iam oderunt: quod nesciunt pre-
iudicant id esse, quod si sciant, damnare non poterant. Tertul. Apol. aduers. Gent. c. 1.
p. Si iudicas cognosce. Seneca Medea. Act. 2. Non potes dementiam dicere qui renince-
ris ignorare. Tertul. Apol. adu. Gent. c. 1. q. Qui auritos tantum testes accipit, vane
non sane accipit. Philo. Iudæus de Iudice lib. Plus valet ocularis testis vnus quam au-
rits decem. Qui audiunt, audita dicunt: qui vident, plane sciunt. Plaut. Truculentus
p. 703. Apulcius Floridorum, lib. 1. Iustus est occulta de manifestis praiudicare, quam
manifesta de occultis pradammare. Tertul. Apol. c. 2. r. Qui statuit aliquid parte in-
audita altera, licet recte statuerit haud aquus est iudex. Seneca Medea. Act. 2.
s. Deut. 19. 17, 18. Iohn 7. 50. Acts 25. 18. t. Nos quia serica veste non vtimur, mo-
nachii vocamur: quia ebrii non sumus, nec chachinno ora dissoluimus continentes vo-
camur & tristes: si tunica non canduerit, statim illud è trisio, impostor, & Gracus
est. Hierom. Tom. 1. Epist. 23.

u *Æstimemus
singula, fama
remota. &
quænamus
quid sit, non
quid vocentur.*
Seneca. Epist.
95. *Adhibe di-
ligentiam tu-
am, & intue-
re quid sint res
nostræ, non
quid vocentur.*
Id. Epist. 110.

x *Non sit tibi
amicus qui te
vult Deo face-
re inimicum:
qui et tuus &
suis est inimi-
cus.* Aug. de
Temp. Ser. 23
See *Athenæus
Dipnos. l. 11.
cap. 1.*
y *Melius est
habere malo-
rum odium,
quam confor-
tium.* Bernard.
de Ordine vi-
tæ. Sermon 60.

derne Diuines, and Christian Writers, yea Heathen Au-
thors, and the Church of God from age to age, con-
demne, and censure. Wherefore in this case of Healthes,
(or other cases of this nature,) let not preiudice, wilful-
nesse, or (u) *the erroneous reports, and groundlesse censures
of the World,* direct, or sway your iudgements, as vially
they doe: but *consider* first, what Reasons, Arguments,
and Authorities, are here produced, to conuince them
to be euill, at least, to be inexpedient, or misbecoming
Christians: Consider how little may, or can bee said, to
iustifie, or approoue them, at least vnto your Conscien-
ces, in the sight of God: and pause vpon it but a whiles,
with sincere, and vpright hearts, desirous to bee instru-
cted in the trueth: and then I doubt not, but you will
readily confesse: that this censure, and condemnation,
which is, and hath beene passed vpon Healthes, pro-
ceedes not from any Puritanicall, factious, singular, con-
tradictory, inelancholy, rash, or ouer-precise Spirit: but
from a sincere and Gracious Heart; a deliberate, and
well-aduised Iudgement; a rectified, and well informed
Conscience, grounded vpon good and solid reasons, and
vnanswerable Authorities, both of God and man: so that
you will henceforth disrelisht them in your iudgements,
and quite abandon them in your practise.

Lastly, to this; that you should incurre the displea-
sures of your friends and others, by your refusing, and
withstanding Healthes, which you are loath to doe. I
answere; *That he is not (x) worthy so much as of the name of
a friend,* much lesse of a Christian, who will sell his
friendship, for the refusall, or crossing of an Health,
*which would make both thee, and him, an enemy vnto God,
and so become an enemy, both to himselfe and thee:* Who
would (y) *respect or care for such a person,* who preferres
his Healthes, before the Loue, the Conscience, the Sal-
uation of his friend, or the dishonour, and displeasure of
his God? esteeme not therefore of the losse of such mens
fauour and respect, who value thee at so low a rate, as to
preferre

preferre their Cups, and Healthes before thee. But say thou art loath to lose the loue, and fauour of such men as these : how knowest thou, that thou shalt procure their hatred or displeasure, by crossing and refusing these their Healthes ? If thou doest it in a Discreete, a Modest, Graue, and Christian manner, backing thy refusall with sufficient, satisfactory, and pregnant reasons, as thou oughtest ; thou mayest for ought thou knowest, so farre preuaile with such as wooe and presse thee for to pledge these Healthes, as to conuince their Consciences, that Healthes are euill : and so reclaime them from them : so that thou (z) shalt gaine more loue, and true respect from these at last, by such a discreete refusall ; then if thou haddest yeelded, and consented to them. But admit the worst that may bee : that thou shouldest incurre the censures, reproaches, or displeasure of thy best and dearest carnall friends : yet know this for thy comfort and encouragement : that it is farre better for thee to vndergoe their wrath and causelesse censures, (a) which Christians must contemne : yea, to lose their loue, respect, or friendship : then to sell the Grace and fauour of God himselfe, thy best, thy chiefe, and onely friend ; or to incurre his heauie censure, and displeasure which lasts for all Eternity. (b) If one man sinne against another, the Iudge shall iudge him : but if a man sinne against the Lord, who shall intreate for him ? If thou proceedest on to drinke and pledge these Healthes, thou shalt certainly sinne against the Lord : thou shalt incurre his wrath and anger, and strip thy selfe starke naked of his loue and fauour, (c) which are better, and sweeter, to euery Gracious, and Holy Soule, then Life it selfe : yea, (d) if thou sinne wilfully, after the knowledge of this blessed Trueth, and wilt not bee reclaimed from these Healthes, though thy Conscience deeme, or doome them to be euill : there remaines then no more Sacrifice, nor Oblation for sinne, for thee : but a certaine fearefull expectation of Iudgement, and fierie indignation to deuoure thee : which will farre exceede all carnall inconueniences,

H 2

losses,

z. Prou. 23. 23.
& 24. 25 &c
25. 12.

a Prima virtus est hominis Christiani contemnere hominum iudicia, & semper Apostoli recordari, dicenti: si hominibus adhuc placerem Christi seruus non essem Hieronim: Tom. 1. Epist. 26 c. 2.
b 1 Sam. 2. 25.
c Psal. 63. 3.
d Heb 10 26.
27. Nulla est delicti venia, quando sic procedit misericordia, ut eam sequantur peccata. Isidor. Hisp. de Sum: Bono. l. 3. c. 64.

a *Perniciosius de republica merentur vitiosi rectores, quod non solum vitia concipiunt ipsi, sed et insundant in civitatem: neque solum ab sunt quod illi ipsi corrumpuntur, sed etiam quod corrumpunt: plusque exemplo, quam peccato nocent.* Cicero de Legibus, l. 3. *Dupliciter reus est qui aperre delinquit, quia & agit, & docet.* Ilrod. Hist. de Sum. Bono. l. 2. cap. 20.
 b *Verus paxiens dolet de prateritis, laborat de futuris cavendis: vera siquidem penitentia est, sic plangere commissam ut non committatur plangenda: quoniam inanis est penitentia, quam sequens coinquinat culpa.* Bern. Medit. c. 4.
 c *Psal. 16. 4. 1 Cor. 10. 21.* d *Qui Christianum te esse dicis, Gentilium arma depone.* Hierom. Tom. 2. Epist. 61. cap. 21.

losses, crosses, or disgraces, which the abandoning, or refusall of these Healthes can bring vpon thee. Let this then now at last perswade and mooue thee, for euer to refuse, renounce, and vtterly disclaime the very Drinking, or pledging of all Healthes, what euer carnall motives solícite, or enforce thee to them.

You haue now (good Christian Readers) as I hope, receiued a full, a satisfactory, and sufficient prooffe, of the vnlawfulnessse of Drinking, Pledging, or beginning Healthes: together with a large, and punctuall answer, to all obiections, euasions, pretences, or excuses which men make, to iustifie, moderate, or any way else excuse them. There is nothing now remaining; but that those who haue offended, and dishonoured God, or scandalized Religion, by these Heathenish, & Infernall Healthes, and Roundes in former times: (especially those *Ministers, Magistrates, and men of place, (a) whose ill example hath leauened, animated, and infected others: and prooued more pernicious and hurtfull, then their sinne it selfe:*) should presently flie to God by feruent Prayers, and sound Contrition, and Repentance; to obtaine Remission of their fore-past Healthes; and Courage, Grace, and Christian resolution, *(b) to abandon, and renounce all Healthes for future times, both in their iudgements, and their Practise:* exiling them for euer, from their Houses, Tables, Butteries, Sellers, Cups, and Lips; as the very *(c) drinke-offering, and Cup of Demils, which Christians cannot drinke:* and as the bane, the sicknesse, death, and poyson of their soules. Now what shall I say more to dissuade, deterre, and weane you from these Healthes, then what I haue already recorded of them? They are but Idle, Carnall, Worldly, Heathenish, Idolatrous, and Hellish Ceremonies, inuented, and prosecuted by the very Deuill himselfe: at least by Infidels, and the deuiestest *(d) Pagans,*

in honour of their Deuil-gods : and to * draw on Drunken-
nesse, and all Excesse : they are the immediate vsers, har-
bengers, preparatiues, or flood-gates : the very Baudes,
and Panders, to Drunkenesse, Vomit, and all Intempe-
rance whatsoeuer : they are the (e) occasions of many Du-
ells, Quarrells, Murthers, Stabs, Heart-burnings, Reproaches,
Grudges, Contentions, and Discontents : they peruert the
true and proper end, and vse of Drinking, and so abuse
Gods creatures : they take away all Christian liberty
from men, in the vse of Liquors, Drinkes, and Wines ;
and put a kinde of force, and necessity, vpon men, in the
vse of Gods good creatures, against all reason, and Reli-
gion : they violate the rules of Charity, and Iustice, in an
apparant manner, and oft times cause men to force, con-
demne, reproach, disdaine, and censure others, who are
farre better then themselues, without a cause : they are
such things, as neither good, nor bad men, can safely vse
without offence, or hurt, and scandall to themselues, and
others : they are such vaine, and Heathenish Ceremo-
nies, as misbeseeme all Christians, and Religious per-
sons : but especially, all (f) Clergie men ; though many of
that sacred ranke and order, (g) I name not any in parti-
cular, are too to much deuoted and addicted to them ; to
the ill example of the Laity, and the disgrace, and scan-
dall of Religion : they are infamous, scandalous, and of
ill report, not onely with the Church, and Holiest Saints
of God ; but euen among the Grauer, Ciuiler, and more
Temperate sort of carnall men ; yea, among the very Pa-
gans, and Infidels themselues : they bring no glory at all
to God, nor honour, * profit, pleasure, nor aduantage vnto
men : they serue for the most part, to honour and applaud
the Deuill himselfe, or gracelesse, vile and wicked per-
sons, who are oft times Deified, and odored by them :

*Cum ego hoc non de omnibus, sed de his qui tales sunt predicauerim, nullus irasci om-
nino debet, qui nequaquam se talem esse cognoscit: ne hoc ipso quod irascitur, de catu ip-
sorum esse videatur. Salu. de Gub. Dei. l. 4. p. 107 108. * Quicquid quod non quoquo
modo ad tuam ipsius salutem pertineat, respuendum. Bernard. De Confid. l. 2. c. 3.*

* *Ad nihil al-
lius valere vi-
deo, nisi ut vel
amplius biba-
tur, vel dele-
tabilius. Ber-
nard. de Gal:
Abbatem A-
polog. Col.
989. D.
e Sec 4. Iacobi
cap. 5.*

Prou. 23. 29.

f *Plerique Sa-
cerdotes ac ele-
rici male vi-
uentes, forma
ceteris in ma-
lum existunt,
qui in bonis es-
se exemplum
debuerunt. Ilu-
dor. Hisp. de
Sum. bono. l. 3.
cap. 38.*

g *Quando suo
nomine contra
vitia scribi-
tur ; qui iras-
citur, accusa-
tor sui est. Hie-
rom. adu. Ruf-
fin. Apolog. c. 3*

* *Bibamus pro
filiis sanctis.
c. c. Amb.
de Elia & Ie-
iun. cap. 17.*
* *Quid nobis
cum operibus
Diaboli? Quid
mihi et tibi est
Belial? Ego
Christi servus
sum, illius re-
demptus san-
guine, illi me
totum manci-
pavi. Quid mi-
hi & tibi est?
Tanto magis
nos oportet
seperare a Di-
abolo, quanto
ille se discernit
a Christo. Am-
bros. De Elia
& Ieiun. c. 20.
c. Nemo contra
Prophetas, ne-
que contra E-
uangelia fa-
cit, sine peri-
culo. Concil.
Aquisgranense.
Can. 61.
d. In Christiano
populo vnus
facinus, pestis
est multorum.
Salu. de Gub.
Dei. l. 7. p. 264.*

they abuse, peruert, and much prophane, those Sacred and religious gestures, wherewith wee are to worship God, and honour men: they derogate, and detract from Prayer, and attribute that Diuine, and Heauenly efficacie, and blessing, vnto Drinking, that is due to it: Whence some men, (to their shame and condemnation be it spoken,) are Healthing, and Carrouzing for their * *Childrens birth* and happinesse, when as they should bee Praying for them: Baptizing them in Sacke, and Claret, in which the Deuill-spirit *Bacchus* breathes: before they bring them to that Sacred Font, and Holy-Water, in which the Holy Ghost himselfe, doth worke and moue: and so * *denoting them vnto the Deuill himselfe, and to his Hellish, and Infernall Ceremonies, which Christians should abominate*: before they consecrate or initiate them vnto Christ, or to his holy and Sacred Misteries: as if the Deuill were the better Lord and Maister of the two: (a most Prophane, Infernall, Atheisticall, and Vnchristian practise, the very thought of which, should cause all Christians for to tremble.) They are things which the Fathers, and Saints of God in former ages: which Diuines, and Christian Authors, both Papists, and Protestants: which Councils, and Emperiall constitutions; which Infidels, and Pagans haue expressely: (c) *and the very Word of God, (which none can safely violate)* hath impliedly, and frequently condemned, as sinfull, and abominable: yea, they are such dangerous, spreading, and pernicious euils, as will prooue the fatall sicknesse, and disease, not onely of the Soules of such as drinke and pledge them; but likewise (d) *of those persons whose names and Healthes they beare; and of those States, and Kingdomes in which they doe abound*; if they consent vnto them, not labouring for to cleanse them out, by reformation, and Repentance. O then be willing now at last, on all these grounds and reasons, for ener to renounce, and quite disclaime them, without any more delays. And if all this will not perswade you to abandon them: consider then, what a solemne

lemne vow, and couenant you haue made to God in Baptisme: which bindes you to renounce them. For haue you not vowed, and protested vnto God himselfe, in the sight and hearing of many witnesses, (who will beare testimonie of your periurie, if you still proceede:) (e) *To forsake the Deuill, and all his workes, the Pompes, and Vanities of this wicked World, and all the sinfull Lustes of the flesh?* (which forme was alwayes vsed in the (f) *Primitiue Church:*) and are not Healthes the very (g) *inventions, and workes of Satan?* were they not inuented and practised, by the Deuill himselfe? were they not a part of his solemne worship, and seruice? and were they not at first deuoted, and vsed to his honour? Are they not, a *meere Pompe, and Vanity of this wicked World*, wherein few else but wicked, exorbitant, and gracelesse persons doe delight? and doe they not chiefly serue to satisfie the *sinfull lusts*, and the excessiue, ebrious, and intemperate desires of the flesh, which wee haue vowed to renounce? Doubtlesse, there is not any Saint, nor wicked man on earth; no, nor any Deuill, or damned Soule in Hell, so Impudent, or shamelesse, that can or dare deny it, since (h) *Magicians, and Pagans haue confessed it.* And will you then so periure, and forswear your selues to God himselfe, as to violate this solemne oath, and sacred couenant, (which you haue oft times sealed, and confirmed in the blood of Iesus Christ your blessed Sauour, at euery Sacrament that you haue receiued,) so to renounce your God, your Faith, your Vow, and Christianity; in practising, justifying, or applauding these Heathenish, Hellish, Prophane, and Gracelesse Healthes, against which you haue so seriously protested in your Baptisme? will you, nay can you be so desperately, prodigiously, and inhumanely wicked, as to (i) *proue periured, and forsworne persons, to your Great, your Good, your True, and Faithfull God: * who is able to crush you downe to Hell it selfe, and that for euer?* Beloued, if thus you breake your vowes, and

retineant mente perfidia impietatem. Conc. Toletanum. 4. Can. 74.

e Forme of Baptisme in our Common Prayer Booke.
f See Dionys. Areopag. Eccl. Hierar. c. 2. 3.
2. 3. Tertul. de Baptismo. 19.
de Corona Militis lib. Cyril. Hierusol. Cateches. Mystagoc. 1. Hier. Epist. 8 c 5. Aug. de Symb. ad Catechumenes. l. 4. c. 1. Chrisost. Hom. 6. in Coloss. 2. Salu. de Gub. Dei. l. 6. Conc. Constantinop. 6. in Trullo. Can. 96.
g See Argument. 14.
h See Pag. 13, 19, 39, 40.
i Multarum Gentium tantum extat perfidia animorum vs fidem Sacramento promissam obseruare contemnunt, et ore simulans iuramenti professionem dum * Math. 10. 28.

*k Non potest
erga homines
esse fidelis, qui
Deo extiterit
infidus. Concil.
Tolletan. 4.
cap. 63.*

*l Facile ex a-
mico inimicum
facies cui pro-
missa non red-
das. Hier. E-
pist. 14. c. 9.*

*m Heb. 10. 29
* For which
see Virgil: Æ-
neid. l. 3. Linie
Rom. Hist. l. 4. 1
Sect. 4. 5. Hero-
dus Clio. Sect.
20. 38. 39. Iust-
hist. l. 1. p. 12.*

*Ctesias. Exerp-
ta Historia.
Diodorus Sic.
Bibl. Hist. l. 22
Sect. 13. Pau-
lus Diaconus
De Gestis Lo-
gobard. l. 1. c. 1*

*3. Athenaus
Dipnos. l. 10. c.
12. Zonaras
Annal. Tom. 1.
F. 28. Tom. 2. F.
61. et 3. F. 119.
Will: Malmes-
burienfis De
Gestis regum
Anglia. l. 1. c. 1
p. 9. 10. Plu-
tarch. Sympos.*

*l. 1. c. 3. & De Socratis Genio Lib.
17. Sect. 117. Quint: Curtius l. 10. Sect. 4. Plut. Alexan.
12. Mr. Beards Theater of Gods Iudgements. l. 2. c. 33.*

oathes with God: (*k*) as men can neuer trust you here, be-
cause you are perfidious to your God: so God himselfe, will
(*l*) surely turne your enemy: and powre out the very
strength, and fury of his wrath, and vengeance on you,
to your eternall ruine; because (*m*) you trample vnder your
feete, the very Blood, and holy Sacraments of his Sonne, as
Vile, Prophane, and common things, and put him vnto open
shame; in breaking these your solemne vowes, which
were thus ratified, and confirmed by them. O then
let this consideration mooue you, to cast off all these
Healthes, with all the other sinnes and vanities of your
liues, according to your vowes, and couenants: for
feare you prooue perfidious vnto GOD himselfe, to
your just, and endlesse condemnation. If this conside-
ration will worke no good vpon you, then ruminare
and ponder in your thoughts, those many heauy, terrible,
dreadfull, and amazing Iudgements, which God himselfe
hath inflicted vpon Health-drinkers, from time to time.

Not to trouble you with the examples of * the Tro-
ians, Historians, Scythians, Gauls, Babylonians, Franks,
or Brittons: nor yet with the Histories of Spargapises and
his Armie, or of Brennus, Zerxes, Agathocles, Parthanzus,
and sundry other Princes, and Nations who haue beene all
surprised, and sodainely slaine by their Enemies, whiles they
were wallowing in the very act of Sinne, and Drunkenesse;
which should teach all Princes, Generalls, and Comman-
ders to auoyd this sinne: I shall confine my selfe to such
examples, as come more punctually to our present pur-
pose. It is storied of (*n*) Alexander the Great; that he
dranke his Death and ruine, in quaffing off an whole Carrouse,
or Health out of Hercules his Cup. (*o*) In that Drunken
Feast, or Combate, which this Alexander made vnto the In-
dians, there were fure and thirtie who dranke themselues dead
in the place, and neuer reuiued more, whiles they carroused

Healthes,

Healthes, and Roundes one to another. It is (p) recorded of Popelus the second, King of Poland; that having incurred the displeasure of his Nobilitie, through his ill gouernment, for which they intended to depose him: he fained himselfe to be very sicke, by his Queenes aduice; and therevpon sent for twentie of the chiefe Princes of Pomerania, who had the principall voyce in the Election of the Polonian Kings; to come and visite him in this his sicknesse: which they did accordingly. The King vpon their comming, requested them to Elect his Sonne to the Kingdome after his decease, which thing they answered they would willingly doe, if the rest of the Nobilitie would consent vnto it. The Quene in the meane time provides a Cup of sudden poyson, of purpose to dispatch them, and presents it to them all, to Drinke the King her husbands Health: they to testifie their loue and Allegiance to the King, Dranke off the Cup, as their manner was, vnto his Health, but to their owne instantanie confusion, and immediate Death: and to the subuersion of all the stocke, and race of the Polonian Princes: A sodaine, and fearefull, yet a (q) iust Iudgement of God, vpon these Princes; who were much addicted, to the Drinking of Healthes in former times: But loe the infinite (r) Iustice of God on both hands. Out of the Dead and poysoned carcases of these Princes, there issued such infinite troopes, and swarmes of Rattes, and Mice, as chased Popelus, his Wife, and all his Children from place to place, both by Sea, and Land, till at last they were forced to flie, to the strong Castle of Gracconia, where they were deuoured, and eaten vp of these Rattes, and Mice, (s) in despite of Guard, and Garisons, and all those Artes, and Pollicies of Fire, and Water-workes, that were vsed to secure them: as the Polonian Histories doe at large declare: so farre are Kings, and all their power, vnable to resist the weakest creatures; when God shall raise them vp in armes against them. (t) At the conclusion of the League betweene Spaine, and the Low-countrie States, about the yeere 1608. there were many who dranke themselves to Death, (and for ought that men can Iudge, to Hell it selfe,) in quaffing off Healthes, to the

p Guagninus
Rerum Polon:
Tom. 1. p. 62.
63. Cromerus
et Neugebauerus. De Polon. Hist. l. 1.
Phil. Camera-
rius cap. 12.
Centur. 11.
Munster: Cos-
mogr. l. 4. c. 4.

q Iudicia Dei
occulta multa
iniusta nulla:
August. Tom.
7. pars 2. esten
Ambr. Tract.
in Symb. Apost:
cap. 11.
r Aspicunt,
oculis superi
mortalia iustis
Ouid. Meta-
morph. l. 13.
s Hinc secula
discant, Indo-
mitum nihil
esse pio, tutum
ne nocenti.
Claud. de 4.
Conf. Honorij.
Pan.
t Ioan. Frid. de
Ritu. Bib. ad
San. l. 1. cap. 7.

* See Byerlin.

Chronogr. pag.

94. Mr. Stubbs

his Anatomy

of Abuses, p. 77

78. Mr. Beards

Theater of

Gods Iudge-

ments. l. 2. c. 33

Mr. Wards

Woe to the

Drunkard.

* Arcadsore

mortuus est

dum magni

calicis ebibit

iste merum :

sic Erisixenus,

qui merum a

perle perdidit

habens calix.

Athen. Dip-

nos. l. 10. c. 12.

L. Durus Val-

la medicus,

dum mulsi po-

tionem haurit,

perit. Ap:

Sauscius cum

mulsum bibis-

set. Plin. Nat.

Hist. l. 7. c. 4.

See Mr. Gata-

kers Abrahams

Decease. pag.

33. 34.

* Nec sitis est

extincta prius,

quam vitæ bi-

bendo. Ouid.

Metamor. l. 7.

Non prius peractum est facinus peccantium,

quam vlesceretur panis peccatum Salu.

de Gub. Dei. l. 1. p. 38.

7 Mr. Stubbs his Anatomy of Abuses: pag. 77, 78, 79. Edition

4, by Richard Jones: London: 1595.

the ratification of that League : I my selfe haue heard, (u) and read of diuers, both of our owne and other Kingdomes; who haue beene drinking of other mens Healthes, so long : that they neuer enioyed their owne Healthes, nor liues long after : yea, I haue heard, and * read of some : who in quaffing downe other mens Healthes, haue swallowed downe their owne (x) immediate, and v unexpected Deaths, (and without Gods infinite mercy, their owne eternall Damnation, and confusion;) before euer they could rise vp from their knees, on which they dranke them. Memorable, Remarkeable, and Terrible, is that Tragicall and strange example, of Gods auenging Iudgement, vpon (y) two Drunkards, and Health-quaffers, in Nekerthofewe, a Towne in Almaine, on the fourth day of Iuly in the yeere 1580. Who comming then, and there into an Inne, called for Bread and Wine : which being brought, they disliked the Wine for its newnesse, calling for some older, and better Wine : which being brought in great abundance, they fell to Swill, and Carrouse one to another, till they were both as Drunke as Swine. Then one of them powring foorth Wine, dranke a Carrouse to his fellow : who pledging him, demanded of him, to whom hee should Drinke? quoth hee, Drinke thou vnto God: hee hearing this, Drinkes a Carrouse, or Health to God: and then demands of his Companion, of which Wine God should Pledge him, whether of the old, or new? of whether thou wilt saith he. Upon which he takes the new Wine into his hand, and filling the Cup therewith, reacheth foorth his arme, as high as he could, as though God should haue Pledged him in good earnest, saying : God, I would faine know what Wine thou likest best : this Wine is good enough, and too good for thee : if thou hadest sent better, thou shouldest haue had better : but such as it is, take it, Pledge me quickly, and Carrouse it off euery sôpe, as I haue done to thee, or else thou doest me wrong : (the vsuall speach and phrase of Drunkards now, when

as they would ingage, or force men for to Pledge their Healthes and rounds.) (z) No sooner had hee uttered these blasphemous speeches, but the Lord forthwith proceedes in Iudgement against him: causing his arme which he had stretched out, to stand stedfast, and vnmouneable, so that hee could not pull it in: and * benumbing his whole body, so that hee could not mooue it from the place. In this agonie he remained a long time after, his countenance not changed, rolling his eyes too and fro in a fearefull manner: his breath, and speech being taken from him, so that hee could not breathe, nor speake a word: and yet he seemed to euery one to be aliue. After this, the people who flocked thicke, and threefold for to see this wretched spectacle of Gods wrath, and vengeance, assayed to remooue him from the place, but they could not stirre him by any strength: In the end they tyed Horses to him, to draw him thence, but they could not mooue him. Then they assayed to burne the House wherein he was, but no fire would once take hold of it. Wherefore, perswading themselves, that God had made him a spectacle to all Drunkards, they surceased their enterprises, wishing the will of the Lord to bee done. And in this miserable and dolefull manner, (saith my Author) standeth this Drunken, and Blasphemous Villaine vnmouneable, to this very day: as a Tragicall, Dreadfull, and Prodigious spectacle of Gods wrath, and vengeance against Drunkards, and Health-quaffers. (The very sight, nay, the very relation, or thought of which, should strike the Hearts, and Soules, of all who are deuoted vnto Healthes, or Drunkenesse, with terrour, and amazement.) The other Drunken * beast his Companion, who had escaped the immediate hand of God, was by the iust, and anenging hand of the people, Hanged vp on a Gibbet, before the doore of the same House, for an example, and terror vnto others: * Now consider this, O all ye riotous Drunkards, and Health-quaffers, who forget God, lest he teare you in pieces, and there

z Note hence, that Drunkenesse is no Apology, nor excuse for other sinnes that are occasioned in vs by it.

* Remember Lot's wife: God turned her into a pillar of Salt but for looking backe to Sodom: Gen. 19. 26. Luke 17. 31, 32. And might not hee then much more turne this blasphemous Drunkard into a fixed Statue, for a standing praesident of his wrath and vengeance against healths and drunkenesse, to all future ages; Since Mirrors of Gods iustice still remaine, though Miracles of the Gospell cease?

* Apud Arme-
Zenophon. De

nios si quis declaranda beneuolentia studio propinare alii vellet, eum ad craterem trahebat, de quo capite demisso bouis instar sorbentem bibere necesse erat. Expedit. Cyri. l. 4. p. 332. D. * Psal. 50. 22.

a *Felix qui-
cunque dolore
Alterius dis-
ces, posse care-
re tu.* Tibul-
lus Elig. lib. 3.
El. 7.

b *Maius peri-
culum est, ma-
le viuendi, quā
esto moriendi.*
Sen. Epist. 85.

* See 2 Sam.
13, 28. 29.

1 Kings 16. 9.

10. Job 1. 18.

19. Dan. 5. 4,
5, 6, 30.

c *Cuius acci-
dere potest
quod cuiq̃ po-
test.* Senec. de
Consolat. ad
Martian. c. 9.
*Oportet ut v-
na pana tene-
at obnoxios,
quos similis er-
ror inuenerit
implicatos.*

Concil Toli-
tanum. 4. Can.
74.

d Psal. 73. 18,
19, 20.

Job. 21. 13.

c *Altorum
vultus nostra
sit cautio.* Hic-
rom. Tom. 1.
Epist. 10. c. 4.

be none to deliuer. Beloued, these Terrible, and Fatall ex-
amples, and patternes of Gods Iudgements vpon others,
(together with sundery other presidents of this kinde,
which the desire of breuitie doeth cause mee to omit :)
should teach vs to (a) *beware of Drunkenesse*, and all Su-
perfluous, and vngodly Healthes, (b) *which are more dan-
gerous then sodaine Death*, for feare God cut vs short, and
hew vs downe by sudden Iudgements, in the selfe-same man-
ner, as hee hath cut of these. Suppose that God should
thrust in the Sickle of his Iudgements, and Mow vs
downe by some instantanie, and fearefull death, whiles
the Health, and Cup, are at our mouthes, or whiles wee
are wallowing in our Swinish Drunkenesse: what hopes
of Mercy, or Saluation could wee haue? God hath dealt
thus with many others, as the fore-recited, and infinite
* *examples else doe testifie*: and (c) *may he not iustly doe the
same to vs, if wee still goe on in Healthes, and Drunkenesse*,
since his power and Iustice are the same for euer? O
therefore let vs now at last consider, and remember these
Tragicall, and Dreadfull spectacles, or patternes of Gods
Iudgements; together with those Assiduious, and Dome-
stique presidents of Gods vengeance vpon Drunkardes,
and Health-quaffers, which are euery moneth, or two
presented to our eyes, or eares: How many Health-
sokers, and Drunkardes may we see, or heare of euery
yeere, within the Verge, and compasse of our Iland:
(d) *Who doe sodainely consume, perish, and come to a fearefull
end*: being cut downe by strange, and vnexpected deaths,
in the very act and continuance of their sinnes, before
they had any time, or space for to repent? and may not
their fearefull ends bee ours too, if we continue in the
selfe-same sinnes? (e) *Let their examples then be our war-
nings*, to driue and force vs from Healthes, and Drun-
kenesse, without delay: for feare wee end, and set in
Woe, in Horror, Death, and Hell, as they haue done.
And if Gods Iudgements here, will not deterre vs from
these sinfull courtes; let vs then consider, and settle this
firme

firme conclusion in our Hearts, (the inconsideration, and vnbeliefe of which, is the cause of all those grosse, and crying finnes, which ouer-spread the World :) That the time will surely come ere long, wee cannot tell how soone: (f) *When we must all appeare in person, before the Iudgement Seate of Christ, to giue a iust, and strict account of euery vaine, and sinfull word, and thought; of euery act of Sinne, and Drunkenesse, that haue euer passed from vs:* of euery Health that we haue Drunke, or Pledged all our liues. How then shall those bee able to appeare, (g) *or stand in Iudgement*, in that Great, that Terrible, and Amazing day of Christ; who haue beene Quaffing, and Carrouzing Healthes so long, that they haue euen (h) *Reeled, Staggered, or fallen Dead-drunke to the ground, not able to appeare in Iudgement, nor to stand vpright on their owne Legges, whiles they (i) continued, but (k) not liued here?* How shall they euer heare the Voyce, or see the Face of God, and Christ, with ioy and comfort; or make the least Apologie, Excuse, or Iustification for themselves at last: who haue drunke themselves Deafe, and Blinde, and Dumbe; nay, Dead and sencelesse, now? (l) *Having Eares, and yet not Hearing; Eyes, and yet not Seeing; Tongues, and yet not Speaking; Noses, and yet not Smelling; Feete, and yet not Walking; Reason, and yet not Vnderstanding:* being farre worse (m) *then the very beast that perish:* and more like (n) *sencelesse Images, Stockes, and Stones, which Pagans worshipped; then Reasonable, or Liuing creatures.* (o) *If the Righteous scarcely, shall be saued in that great, and terrible day: where then shall all vngodly Drunkardes, and Ceremonious Health-swillers? where shall all our Roring-boyes; our Deboist, and Prodigall Tauerne, or Ale-house haunters; and the like? where shall all Iouiall, Crapulous, Health-quaffing, and good-fellow Ministers, and Schollers appeare?* Certainly, they shall not know which wayes to turne, nor what to doe, to Plead, or An-

f Eccles. 12. 14
Dan. 7. 9, 10.
Matth. 12. 36,
37. c. 25. 31. 50
38. Act 17. 31.
Rom 14. 10, 12
2 Cor. 5. 10.
Reu. 20 11, 15
15.
g Psal. 1. 5.
h Quos manus
insignes armis,
spectaueras,
vultu manna-
ces, eosdem ve-
stigiis cernas. si-
ne ferro vulne-
ratos, sine pug-
na interfectos,
sine hoste tur-
batos, sine se-
nectute tremu-
los, in ipso iu-
uentutis flore
marcentes.
Anbr. de Elia,
& Ieiun. c. 13.
i Non vixit
iste, sed in vita
moratus est:
nec sero mortu-
us est, sed diu.
Sen. E. 1st. 93.
h Vere tunc
vivere quisque
creditur, si se-
cundum secu-
lum moriens,
in solo Deo vi-
vero delectetur
Isidor de Sū.
Bono l. 3. c. 63.
m Psal. 49. 12, 20. n Psal. 115. 5, 6, 7. Psal.

1 Basil. de Ebriet. & Luxu. Sermo. m Psal. 49. 12, 20. n Psal. 115. 5, 6, 7. Psal. 135. 15, 16, 17. o 1 Pet. 4. 18.

swere

p Quid hor-
ribilis morte?
quid iudicio
terribilius?

Quid metuet si
quis ad ista non
trepidat, non
expauescit, non
timore concuti-
tur? Bern. de

Primordiis &
Nouissimis. Ser

Col. 3. 7. A. B.
q 1 Cor. 6. 10.

Gal. 5. 21.

Reu. 22. 15.

r Dan. 7. 9. 10

Matth. 21. 31.

1 Thes. 4. 16.

17. 2 Thes. 1. 7

3. 9. Iude 14. 15

1 Phil. 4. 5

Iam 5. 8. 9. 2.

Pet. 3. 9. Reu. 3.

11. cap. 21. 20

1 Festinare de

bet vnu (quisq;

ad Deum pans-

rendo dum po-

test, ne si dum

potest noluerit,

eum tardè vo-

luerit, omnino

non possit. Ili-

odor Hisp. De

Sum. bono. l. 2.

c. 13. Non sem-

per astra erit:

facite nitidos.

Hesi. Opera &

Dics. l. 2. p. 28.

1 Rom. 2. 9.

Ipsas nequitia

tenebras ti-

met: Prima &

Seneca Epist. 97.

swere for themselves, when Christ shall enter into Iudge-
ment with them; but they shall euen (p) be *Amazed*, and
utterly confounded in the very Anguish, *Horror*, and Bit-
ternesse of their Soules, at the very thoughts, of all their
Healthes, and Drunkenesse, (q) and sinke downe into the
very deepest deptes of Hell, in endlesse torments. If euer
then you hope for Grace, and Fauiour at the hands of
God: if euer you expect to lift vp your Heads, or Hearts,
with Ioy and Comfort, in that great and dreadfull day:
(r) *Wherein the Lord Iesus Christ himselfe, shall be reuealed*
from Heauen, with thousands, and ten thousands of his Saints,
and all his mighty Angels; in the very fulnesse of his power,
and the exceeding brightnesse of his Glory: in flaming fire,
taking vengeance vpon all that know not God: vpon all Diso-
bedient, Riotous, Ebrious, Prophane, and Sinfull persons what-
soever; and punishing them with Euerlasting perdition, from
the presence of the Lord, and from the glory of his Power:
which day will surely come (s) *ere long, because it is neere*
at hand: O then without any more delayes, whiles the
Halcyon dayes of Grace, and Mercy shine so bright vpon
you: whiles the Earning bowells, the Bleeding wounds,
and Compassionate armes of Iesus Christ, lye open to
receiue you: (t) *whiles you haue Health, and Life, and*
Meanes, and Time for to Repent, and make your peace with
God in Christ: as you tender the Euerlasting happinesse,
and welfare of your lost and drowned Soules: as you ex-
pect, or long for Grace, or Mercy; for Ioy, and Com-
fort; for Heauen, and Saluation; for endlesse Blisse, and
Glory at the last: as you would escape the direfull wrath
of God; the bitter sentence, and doome of Christ; the
neuer-dying sting, and worine of Conscience; the tor-
menting, and Soule-scorching flames of Hell; and Euer-
lasting seperation from Gods blisfull presence: abiure,
and vterly renounce all Sin, all Healthes, and Drunken-
nesse whatsoever; which haue no good, no profit, plea-
sure, nor contentment, but (v) *Horror, and Damnation*
onely

onely in them: and presently deuote, and dedicate your
 felues, vnto a Temperate, Gracious, Sober, Strict, and
 holy Life, for future times, according to your vow in
 Baptisme, which God will surely require at your hands
 at last: that so you may prooue (x) *Patternes of Temperance,*
and Sobrietie, vnto others, as you haue beene Laughing stockes
of Drunkenesse, and Presidents of Healthes, and Riot hereto-
fore: and so may Liue, and Die, and Rise againe, with ioy
 and comfort. If you refuse, reiect, and scorne this aduice,
 as idle, and superfluous, or coming out of season, resolu-
 uing to proceed in Healthes, and Drunkenesse, in de-
 spite of God, his Sonne, his Word, his Threates, and all
 his heauy Iudgements: which now lay siege against vs,
 threatning our finall, and Euerlasting ruine, if wee turne
 not speedily: and so you wilfully, and prodigally cast a-
 way your rich, and peerelesse Soules for all Eternitie, past
 all Redemption: I haue no more to say vnto you then,
 but only this, (and O that this might proue a soueraigne
 Cordiall, and speedy Medicine to your dying Soules:)
 (y) *goe on and perish:* your blood, your doome, and finall
 condemnation, shall seise, and rest vpon your (z) *owne*
heads, not on mine: who seeke your Tem-
 porall, and Eternall *Health,*
 and well-fare, not
 your ruine.

x *Vt esset so-*
brietatis exem-
plum, qui fue-
rat antea ecri-
etatis ludibriū
 Ambr de Elia.
 & Ieiun. c. 12.

y *Qui volun-*
tate Dei spre-
uerunt inui-
tantem, volū-
tatem Dei sen-
tient vindicā-
tem. Prosp Re-
 spons. ad Ob-
 iect. 16. Vincēt
 a *Pereant sibi*
soli qui perire
voluerunt.
 Cypr. Epist.
 lib. 1. Epist. 8.

Hierom. Tom. 1. Epist. 2. ad Nepotianum. cap. 26.

Nullum lesi: nullius nomen mea scriptura designatum est. Ne-
minem specialiter meus sermo pulsauit. Generalis de vitij
disputatio est. Qui mihi irasci voluerit: prius ipse de se
quod talis sit, confitebitur.

FINIS.

